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JAN. 1 - DEC. 17, 1925

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. ~~XXXIX~~ XL BERNE, INDIANA, JANUARY 1, 1925. No. 1.

SHORT BIBLE COURSE

Bluffton College offers a special Bible Course continuing for five weeks beginning Jan. sixth. The courses are outlined for the special benefit of Sunday school and church workers. Courses will be given as follows:

Church Doctrines, President J. E. Hartzler.

Mennonite History, Dean P. E. Whitmer.

The Hebrew Prophets, Professor Jacob Quiring.

Life of Christ, Professor H. A. Fast.

Sunday School Methods, Professor A. E. Kreider.

Private work will be given in Music and Oratory. No tuition fee will be charged and board and room can be secured at the College at the regular rates.

BRO. PENNER'S RECOVERY

Dear Readers:—

You will be aware that the gracious Lord laid my dear husband low for many weeks with typhoid and various complications, however, it pleased the Lord to raise him up again. He fast regains his strength and hopes in the new year he will be able by the grace of God to resume full responsibilities which he enjoyed before.

He joins me conveying hearty greetings for a Merry Christmas and a most blessed New Year.

Your happy sister in Christ,

Mathilde Penner.

OUR WOMAN'S WORK

KAI CHOW, CHIHLI, CHINA

Dear Friends:—

According to our schedule this is my turn for a short letter. I wish to tell you about one of our recent experiences.

Some time ago our gatekeeper came to the door about six o'clock in the evening to tell us of a small girl who was begging at the entrance of the Mission Compound and refused to leave, even though darkness was fast coming on. We went out to see who it might be and found a child, who to us, looked to be seven or eight years old, (but when later we asked her age she told us she was twelve), sitting on the ground with her beggar basket and stick lying beside her. Immediately when she saw us she smiled and greeted us with the Christian greeting "Ping An". We were surprised to hear that and asked her where she lived and upon that were told her sad story.

About three years ago, during the famine period, her father, mother and baby brother were forced to leave home as beggars to find easier living somewhere else. The little girl was at that time already engaged to a young man who she now told us was serving as a soldier, so the future mother-in-law refused to let the parents take her along for fear she would never return and her son then would have no wife. The parents had no way out but to send the child to the future mother-in-law and leave without her. Soon the mother-in-law, as many of them do in China, began to mistreat the girl and use her as a slave. All the flour that was used for the food of the family this little girl had to grind on the millstone. These stones are heavy and in many homes a donkey is kept to do the grinding—but in the poor homes, where no donkey can be kept the poor women and often children, with their small crippled feet, must walk around the mill stone a good part of the day in order to keep the family in food. This small girl got only the very poorest food to eat, and not enough clothing to protect her against the cold winter days. She was not given a bed in which to sleep, but only the damp earthen floor of the dark hut, without even a cover so she frooze her feet so badly that soon she was unable to do the grinding and upon this hardship only more were added. She was cruelly whipped because with her frozen feet she could not do enough grinding. The feet got no better and the mother-in-law had no way to make the child work so finally she sent her here to the Mission to have her feet taken care of and told her she need not return as she did not want her any more.

Can you imagine a girl eleven or twelve years old so hardened to life that she could tell her sad story without even a tear? Through one of the Bible women we found out that the child's grandmother lived only a few miles from here, so she was given the necessary medical aid and sent there. How our hearts ache for these poor suffering girls—there are hundreds of small innocent girls in the same misery. Christ came for them the same as for the children of the Christian nations who do not know of the hardships their little heathen sisters must so often endure.

Our schools have again opened the fall term. The work on the new Boys' School Building is slowly going forward. The funds are not yet sufficient for the completion of the building, but we are going forward on faith that the Lord will find a way. We are truly grateful to the many friends who have helped make the beginning possible. We pray and believe that there will also be those who by their future gifts will make its completion possible.

Yours in His service,

Mrs. Ed. G. Kaufman.

BIRNEY, MONTANA

Beloved Sisters in the Lord:

Again the blessed Christmas season is before the door, and with it have come the many and blessed gifts of our co-workers to cheer many a poor heart here in heathen darkness and gloom and through the gifts to let them experience some of the Christian love and fellowship. We now have here all the Christmas gifts and clothes from the mission societies and shall not have to worry about bad roads and so on, but can in peace and with prayer proceed with the planning and preparing of the bundles and gifts.

Now I wish to tell you a little of our plans for this Christmas celebration, it has been a general custom for years that the Indians of our district all would pack up and go to Ashland district for Christmas and vice versa on New-year's day, consequently it was a great difficulty to get the bundles distributed satisfactorily. So now with the aid of Henry Fisher, the Indian boy who lives with us, we shall try to deviate them from this standing practice by having a Christmas program and a tree with little gifts for all children on Christmas eve, and then have the bundle giving day on Christmas the 25th of December. Perhaps we will buy a quarter or half of a beef for ten or fifteen dollars and have a real feast and all day services on the 25th, but if we cannot get the beef we shall use dried fruit and fried Indian bread, etc., as a lunch with hot coffee.

Now, as to the work in preparing all this—I know I cannot do it alone but I can always find willing helpers. Our Bible class girls meet every two weeks on Saturday afternoons, and they have assisted me in sorting the mission clothes, at the next meeting they will cut and sew various colored candy bags out of bunting, then pop and make pop-corn balls, etc. The Young Men's Club with Henry as leader and we as supervisors shall fill these bunting bags with candy, nuts, pop-corn balls and maybe apples. They also shall get the cedar tree, set it up in church, trim it and also hang on it the many welcome little gifts of pencils, knives, balls, tablets, story books, whistles, rattles, dolls, and all other kinds of gifts that have been sent by loving helpers. On Christmas eve these same young men shall be responsible for the just distribution of these gifts, thus with God's help and blessing we shall try to break them from the old custom and bring them closer to God's fold.

Henry as a true representative of his people at our home here has expressed his gratitude and delight in various ways in regard to all these gifts, prepared by busy and thoughtful sisters. It helps him to realize the depth of the Christian love and force which constitutes and backs up our work here. I know you would feel rewarded if you just for once could have seen his (and no doubt ours too), shining eyes as we opened the boxes one by one and each would take out a piece one by one and marvel at each different thing. We all thank you for these bountiful gifts and may God richly reward you and bless you throughout the coming year.

I also wish to thank you ever so much for the personal gifts to us, they all are selected with such care and so exact as to fit and size that it seems like a dream. Dear sisters, we hardly felt worthy of such consideration and all I can say to express my feelings is "God loveth a cheerful giver" and therefore surely loves you and

(Continued on Page 3.)

TO THE MEMBERS, MINISTERS AND OFFICERS OF THE CONGREGATIONS OF THE GENERAL CONFERENCE

Dear Brethren and Sisters:—

With the approval of the Executive Committee the General Conference Boards beg leave to place before you in the following exhibits the budgets of their needs for the year 1925.

Those who will examine these estimates conscientiously and without prejudice will find that the sums asked for are moderate and include only what is really necessary. It behooves us, therefore, as individuals and congregations to see to it that we raise our proportionate shares and duly remit them to the respective treasurers, so that the Boards may be able to meet their financial obligations promptly, and that our workers may have their stipends when they are due. Will we not, through the exercise of our own energy and with the help of God, do our part in extinguishing the debts which our Boards now have and then keep them free from debt during the coming year. This would encourage our missionaries, our workers and Boards, and would inspire them to increased effort. And how it would please our Master, too, who has sacrificed His all and Himself for us!

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

BUDGETS FOR 1925

Foreign Missions

1.	Salaries:		
	A. Missionaries—		
	In America: 11 missionaries with families and one native helper	$11,550.00	
	In India: 7 missionaries with families, 5 single missionaries, 1 new couple going out	10,900.00	
	In China: 7 missionaries with families, 4 single missionaries, 1 new worker going out	10,075.00	$ 32,525.00
	B. Native workers in India, China and America, 108 in all		13,125.00
2.	Current Expenses:		
	Allowances for children of missionaries	$ 4,281.00	
	For supported pupils, 302 in all	7,765.00	
	For general station expenses	15,650.00	
	For Mission Quarterly	850.00	
	For autos	2,600.00	31,146.00
3.	Traveling Expenses:		
	2 missionaries coming home on furlough with 4 children	$ 2,600.00	
	3 missionaries returning from furlough	1,400.00	
	3 new workers going out	1,300.00	
	Trips to Board meetings	200.00	$ 5,500.00
4.	Equipment for three new workers		450.00
5.	Loss in Exchange		1,000.00
6.	Dwelling houses		6,000.00
7.	Translations		1,000.00
8.	Sundries		3,000.00
9.	Debt, Dec. 15, 1924		7,600.00
	Total		$101,346.00

Brother Richert, Secretary of the F. M. Board reports, "The expenses for the new station will be covered by the late legacy of some $20,000.00, and something will be left over, perhaps for hospitals in India and China. The legacy was made for these two purposes. Of course, for the hospitals we will not have enough to build next year, unless it be in China, if we build small."

Home Missions

1.	Salaries—		
	In the States:		
	7 married couples and 6 single workers	$9,820.00	
	In Canada:		
	One man full time and (6 to 10) part time	4,300.00	$14,120.00
2.	Allowances for children		150.00
3.	Buildings:		
	Rents for workers' homes	600.00	
	Mechanic Grove church debt, carried over	2,000.00	
	Los Angeles new station—Loans to be paid back	$11,125.00	
	Balance necessary to finish	1,500.00	
		$12,625.00	
	Proceeds from sale of workers' home	$5,200.00	
	Possible receipts from sale old property	7,000.00 12,200.00	425.00
	Possible changes and repairs at other stations	1,000.00	4,025.00
4.	Running expenses, insurance, taxes, balances, etc.		1,200.00
5.	Traveling expenses for workers to and from their fields		800.00
6.	Board expenses, annual meeting, secretary's salary, stationary, postage, etc.		775.00
7.	Estimated share of mission quarterly cost		250.00
8.	Possible expansion of the work in needy places		3,680.00
	Total		$25,000.00

Emergency Relief

This Board does not seem to be in a position to set up a definite budget. But we all know how much need and distress there still is in the old world, especially

1. **The cry for help from our suffering brethren in Russia,** who are begging us: **Help us go to America! help us when we settle there!** Here we have a holy duty, for who is to help these unfortunate ones but we? Our Relief Commission cooperates with the Mennonite Colonization Board and asks for donations in money and in goods, and **for our united prayers that much may be done.**

2. **The distress among many in Germany,** especially the poor, emaciated undernourished children, hundreds of whom are dying from the effects of hunger-tuberculosis; also the aged who cannot help themselves and often have no one to look after them. Our Relief Commission does its work there through (a) the "deutsche Mennonitenhilfe," (b) the "Mennonitische Christenpflicht," and (c) the "Pfälzische Hilfskasse," all of which are Mennonite relief organizations and which by stint of great sacrifice on the part of our German brethren and with our small help are doing much to alleviate suffering. **Help in this direction certainly will meet God's approval, too.** How could any one be so indifferent as to turn a deaf ear to the cry of our haunted Russian brethren and the distress in Germany.

Then there is Armenia, and there are other places. Our Father in Heaven, has blessed us so abundantly. The prices of farm products are going up constantly. Prosperity is here, so that we can give if only we will. And God be praised, our people give, some of them all they can, but some could do more.

Conference Treasury

This treasury provides for the following needs: Expenses incurred in connection with conference sessions, such as compensation of special speakers, expenses of the Program-Business Committee, salary of the Field Secretary, expenses of the Conference officers and the Executive Committee which, by action of the Conference, is to hold at least one meeting during a triennium but has so far failed to do so, during the four years of its existence, because of economy.

The following is an estimate of the needs of this treasury:

1.	Salary of Field Secretary *	$1,600.00
2.	Traveling expenses to a possible meeting of Ex. Com.	215.00
3.	Miscellaneous	62.32
4.	Debt, December 15, 1924	372.68
	Total	$2,250.00

*) The Field Secretary has so far declined to accept full salary.

Board of Education

This Board, too, desires to do some work that entails some expense. Its treasurer asks for at least a couple hundred of dollars for the coming year.

Summary

Foreign Missions	$101,346.00
Home Missions	25,000.00
Conference Treasury	2,250.00
Board of Education	500.00
Total	$128,096.00

Amount to Be Contributed by Each Member

Foreign Missions	$4.80
Home Mssions	1.20
Conference Treasury	.11
Board of Education	.03
Total	$6.16

The following are the treasures of the boards to whom contributions are to be sent:

For Foreign Missions: J. G. Regier, Newton, Kansas.
For Home Missions: J. E. Amstutz, Trenton, Ohio.
Conference Treasury: C. F. Claassen, Newton, Kansas.
Emergency Relief: C. F. Claassen, Newton, Kansas.
Board of Education: D. H. Richert, Newton, Kansas.

In the name of the Conference Boards and the Executive Committee,
J. R. Thierstein, Conference Secretary.

"WOMEN'S WORK"

(Continued from Page 1)

"he who giveth a full measure shall receive bountifully." May God's love rest upon you, one and all! Pray for us and also for Henry that he may become a real sincere worker for Jesus.

Thanking you with all our hearts, and wishing you God's blessing, we remain your co-workers in the Lord's vineyard.

Mr. and Mrs. Otto Pankratz.

CORRESPONDENCE

Burrton Mennonite Church, Burrton, Kansas, Dec. 13, 1924.—When looking back at the year that is almost gone by we again have to confess that the Lord has dealt kindly with us; more so than we deserve. Spiritually He gave us as much as we would take. Very likely we would have received even greater blessings if we had been in a condition to receive more. The sower sowed his seeds but we must watch our fields. We are able to report of more visitors now than formerly. Our last visitor being Miss Martha Burkhalter on Nov. 11. She very interestingly told us of some of her experiences and also gave us a geographical idea of the different stations in our field in India. Other visitors were Rev. J. M. Suderman of Bethel College on Nov. 2; Rev. B. Regier of Newton, in October; Rev. N. R. Kaufman of Moundridge, in September and in July we had with us Rev. D. E. Harder of Bethel College and Rev. H. D. Penner of Beatrice, Nebr. We are thankful for all these visits. Thanks be to the Lord also that He spared us our own elder and protected him, as also his fellow-travelers, so visibly when he had the auto accident on Oct. 31.

Of this earth's store we are prone to wish for more. We did not receive as much rain as some other Kansas communities, hence our crops were less, at least the wheat crop. The corn crop is reported as fair from some fields. It has been dry during the fall months too up to about two weeks ago when we received some moisture. So hope for the future is again revived.

May we also revive spiritually while we prepare to celebrate the birth of our Savior and step over the threshold into the new year with abiding trust in the Lord.

Corr.

First Mennonite Church, Aberdeen, Idaho, Dec. 10, 1924.—Dear Readers of the Mennonite—The time is fleeting swiftly towards the close of the year, and duty calls me to write once more in 1924.

When we reflect and think what 1924 has brought us we cannot say anything but that it has been God's choicest blessings. In our church services we were not hindered from having our regular Sunday meetings, also the meetings that were held during some of the week days. Our attendance in our preaching services, Sunday school and Christian Endeavor meetings were with few exceptions good. Our church is blessed with the good working power we have in Sunday school and Christian Endeavor. Yes our Sunday school is branching out and seeking new unoccupied fields. A distance of about 10 miles northeast of Aberdeen is a large settlement without a church, Sunday school or Christian Endeavor. God showed us that that field was open to us for work.

Our Sunday school has opened a Sunday school among those people and a bunch of our Sunday school workers are going there every Sunday afternoon to help those dear people along with the work. We believe it will take at least a year to keep that good work up among them, until they are able to help themselves. It is a hard undertaking and will need much prayer and sacrifice.

At present the working power of our Sunday school is busily engaged with the youngsters to practice for the feast of all feasts for Christmas, the birthday of our beloved Master. That Christ may be born anew in every Christian heart is the wish and prayer of the writer.

Several of our young people are away in colleges and universities preparing themselves for future services. Six Mennonite young people are teaching in the schools of Aberdeen and doing excellent work. One of those six, Miss Margaret Giesbrecht was elected County Superintendent of Public Instruction last fall for the county of Bingham in which we live, one of the best counties in the state. It shows that our young people are not in the rear in educational work, no they are getting to the front. We believe Miss Giesbrecht will make us an excellent county superintendent and will be a shining light in her work and will do much to help our people to the front.

Last Sunday upon the invitation of the Emanuel's church, our Christian Endeavor society gave a program there which was well attended. It is lovely to work in harmony.

The fall or rather winter weather has so far been pleasant. The thermometer has so far not reached the zero point. There is about two inches of snow on the ground and the ground is frozen and field work has stopped. The roads are good and considerable gravel has been hauled on the roads and streets of Aberdeen.

Wishing every reader of The Mennonite a Merry Christmas and Happy New-year I remain lovingly yours,

G. A. Bartel.

Bluffton, Ohio, Dec. 19, 1924.—Dear Friend: During the ministerial conference convening at the time of the Middle District Conference at the St. John's Church, Pandora, Ohio, the pastor's wives and lady missionaries met to consider some of their own peculiar problems. Among these the great need for missionary literature of our own was discussed, and it was agreed to think about ways and means for securing a small beginning along this line during the coming year.

Upon the occasion of a visit of Missionary E. B. Steiner to the pulpit of the First Church here in Bluffton, he told the story of God's wonderful leadng in preparing the hearts of the natives in the Basna area in order to make possible this newest and southernmost station on our Indian field. We were so deeply impressed with the same that we asked Brother Steiner for the use of his manuscript for the purpose of publishing a missionary leaflet to be circulated through our missionary societies. This he gladly consented to do. When the plans were laid before the members of the Bluffton Missionary Society and an appeal made for funds over and above the regular missionary offering, the sum needed for printing 1000 copies with two picture inserts was over-pledged within a very short time.

Now we have the leaflet, the next step is to get it into the hands not only of the members of our missionary societies but into the hands of our young people through them. You may recall our young people were the first moved to take hold of the problem of financing the opening up of the Basna station, by pledging themselves to raise the entire sum, estimated at $10,000. Although they have not completed their task, they have gone a long way and the first buildings needed are in process of construction.

Since we owe the founding of the Basna Station, next to God's grace, to the enthusiasm and consecrated energy of our young people, we feel that all of these ought to know the wonderful story of how the way was prepared for opening a station just at this spot. Therefore we should like to see **one of these leaflets in the hands of each of our young people, or at least one in every family of our entire conference.** We have set the nominal sum of **five cents** for each leaflet, not as a refund to the pledges made for the printing of same—that is an especial gift of our missionary society—but the income netted from selling these shall be set aside as a fund for the further publishing of Mennonite missionary literature.

In the third place we are hoping that other missionary societies may be inspired to do the same thing, even though working it out in their own way if they so choose. Certainly our missionaries have many a remarkable experience of God's wonderful leading and help on the field, which they would be only too glad to let us have for this purpose. Why must we always go to other mission boards and societies for good missionary stories, when certainly we have many of our own, if we can only get them into print? This can be distinctively woman's work, our work; if we will have the faith and the will to get behind it, doing all to the glory of God's name.

We hope you will lay this matter before your society, or if that is not soon possible, before your executive committee at their next meeting, and send in your order for as many leaflets as you may need. We are enclosing one for your examination. In ordering please address either Mrs. J. Quiring, or Mrs. B. D. Smucker, Bluffton, Ohio.

Yours in His service,
Mrs. J. Quiring.
Sec. of Missionary Education.

JOTTINGS

The (Old) Mennonite brethren dedicated a new house of worship near Harleysville, Pa., on Dec. 21.

Many of the Old Colony Mennonites who settled in Mexico are again returning to Canada. Recently two trains containing a number of families with their possessions crossed the U. S. on their way back to their old homes.

A recent report of the Zion church, Souderton, Pa., show that its missionary contributions have more than doubled during the past year. This same report brings the information that twenty-one members were received by baptism, nine were received by letter, five were dismissed by letter and one was called home by death.

When Duty speaks, Pleasure should keep silent.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

This issue marks the beginning of the fortieth volume of "The Mennonite". The editor very well recalls the bringing out of the first number. There were a few hundred copies, the editorial work was done in his father's study as well as the mailing, and his part in the work consisted in folding the sheets. To be sure it did not occur to the ten-year-old boy, at that time, that at the age of fifty he should be ending his ten years of editorship of the same paper, which, beginning as a purely local sheet, now had become the organ of a denomination whose membership, extending from coast to coast, would patronize the paper.

During the years of its existance The Mennonite has endeavored to meet the needs of the people of the General Conference of Mennonites and has recorded its activities as well as giving suitable reading matter relating to Christian life and service. When the Mennonite first appeared nearly everything in the Mennonite church was conducted in the German language and the schools, benevolent institutions, and other general activities, that now mark the General Conference had hardly been thought of, indeed, they did not come into existence until years afterwards. Today we are very near the end of the transition period that has made the language of our own fatherland the language of our church. Missions had already been undertaken when the Mennonite appeared, but in a small way with but a few individuals on the field. Much of the space of the early issues was devoted to our missionary enterprises. This interest in missions has continued to this day, and it is the aim of the editor to continue the Mennonite as a strong missionary paper.

In our library there is a bound volume of the first year's issue. On the fly-leaf, Rev. N. B. Grubb, the first editor, wrote the following account of the beginning of The Mennonite:

"While riding on a train on the Lake Shore Railroad, between Cleveland and Toledo, Ohio, on Wednesday, November 5th, 1884, while on the way to Berne, Ind., there to attend the General Conference of Mennonites, to convene November 6th, '84, the first foundation of 'The Mennonite' was laid. Rev. A. B. Shelly and myself (N. B. Grubb), discussed the propriety of having an English church paper published in the East, and under the direction and control of the Eastern District Conference. Suggestions and plans were talked over, but no definite conclusions were arrived at, more than to hold a meeting and talk the matter over with the brethren upon our return home.

"On Monday, Dec. 8th, 1884, Revs. A. B. Shelly, A. M. Fretz, C. H. A. van der Smissen and N. B. Grubb met at the home of Isaiah T. Clymer, at Quakertown, Pa., and consulted about the matter. The impossibilities outweighed the possibilities and the project was abandoned.

"Some time during the month of August, 1885, while A. M. Fretz and myself were seated in my study, 2936 Franklin St., Philadelphia, Pa., we talked the matter over and once more concluded that we would give the subject our careful consideration and then soon to meet and make final disposition.

"It was then, on Wednesday, September 9, 1885, that Brother Fretz and myself met at Quakertown and formed a plan and ordered a prospectus, comprising about 1,000 copies, called The Mennonite, to be issued and laid before the Conference, to convene at Bowmansville, Pa., on Oct. 6, with the expectation that the conference would assume publication of the same. Should conference, however, refuse to accept the proposition, then, by its permission we would publish the Mennonite as a personal enterprise. Conference met in due time and accepted the proposition and appointed a publication committee consisting of Revs. A. B. Shelly, N. B. Grubb, and A. M. Fretz."

You will be able, in some measure, to determine what you may reasonably expect to get out of the C. E. cause, if you will take the pains to estimate what you have put into it.

I have great faith in the young people, but, in many cases, I would have greater faith in the possibilities before them if they were receiving proper training and discipline from their parents.

Now that the season of revivals is on, the Endeavorer has abundant opportunity to prove his loyalty and his helpfulness to his pastor.

A TRIBUTE

A. J. Voran

(Continued)

Gertrude again spoke to Arnold, inviting him to come to the porch, and there she told him that she will get ready for the evening, and in the meantime, he could walk around town and "see the sights". In about half an hour she would expect him back and take her to the dance.

Arnold was loath to part from her as he was almost frightened when not in her company, since so many strange problems confronted him, of which he did not seem to think when Gertrude was near.

But as she gave him no alternative, and before he hardly realized it she was gone in the house, he resolved to make the best of it and see the town.

As he strolled through the town he came in sight of the cemetery. This did not seem to have been kept up very well. In fact it had a neglected appearance.

As he walked through it he again was perplexed at the curious names and inscriptions on the tombstones. Here was one that read, "Here lies Hope", and again another, "Here was laid to rest Virtue", and again, "Here rests Honor", and here another, "Peace to the remains of Charity"—but Arnold did not read any further. He sat down on the nearest mound and tried to think coherently in order to find the "straight" of all of these perplexities.

What did it all mean? It all seemed to him as a dream. It could not be real.

But time flies and the half hour passed by quickly. And Arnold still pondered, forgetting all about his promise to Gertrude.

And Gertrude, when the half hour was up, fearful lest she might lose Arnold, went in search of him. She soon located him as he sat on one of the mounds. Inwardly upbraiding herself for letting Arnold alone for even this brief time of half an hour, she hurried towards him all the more. "But I'll soon make him forget all he saw in this graveyard. See if I don't," said Gertrude to herself as she approached the cemetery.

Arnold, seeing Gertrude coming rose to meet her, and thinking an apology is due her, was trying to formulate some excuse. But he had no opportunity to present his excuse, as Gertrude was all animation now. Oh, so many exciting things were happening just now. Everybody is on his way to the dance. And her girl friends, how jealous they seem to be of her because of Arnold.

So well did she play the part that Arnold soon forgot all the queer, perplexing things he saw or heard during that day. And even inwardly congratulated himself on his good fortune of having made the acquaintance of such a beautiful girl. And was eager for the wonderful good time awaiting him.

They soon reached the dance hall, and the gayety of the evening; the lively music and the wonderfully dressed girls intoxicated Arnold. And he began to feel the exhiliration, of the sinful pleasure of the modern dance.

There was but one thing that marred Arnold's complete happiness. It seemed strange to Arnold that every once in a while he became aware of the paper in his pocket. And, of course, this reminded him of the Evangelist, and of his queer command. These thoughts disturbed him frequently that night. Yet Arnold strove mightily to put such thoughts from him for the sake of Gertrude. He was determined to make a "hit" not only with her, but with the crowd. So he danced, he flirted with Temptation, (or Gertrude as he knew her) and with the other girls until late in the night.

Then the music stopped and the musicians left their place and the dancers joined them in the adjoining room, a large banquet hall.

Gertrude and Arnold took their place at the table. Soon all of the young people were seated and each one was to give a toast as he lifted his glass of wine.

They began at the head of the table, and Arnold listened bewildered. Such language, such suggestive revolting thoughts as as those toasts contained; and the laughter they provoked; all that caused a blush to mount his cheek, and he became confused. Only two more and then his turn to give a toast. "What will I say?" He thinks, and the more he thinks the less he seems to know what to say. And, above all, that paper in his pocket again happens to attract his attention. And, as if that would not be enough, Gertrude, his companion, nudged him, and said, "Arnold, you are next. You will surely say something real cute, you will beat them all, won't you? I'll be so proud of you.

But now the toastmaster called on him to respond to the toast of "Gertrude, the sweetest girl around."

Arnold, all confused, tried to get to his feet, all in haze, rose, then again that paper in his pocket attracted his attention, and now that he was on his feet,

(Continued on page 5)

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

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Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

A RENAISSANCE OF CHRISTIAN ETHICS

(By Bernhard Bargen, College, 1926. This oration was given second place in the State Peace Oratorical Contest, April 25, at Friends University, in which nine Kansas colleges participated.)

Maurice Maeterlinck unconsciously portrays, with touching words, sentiments which are surging through the hearts of men and women today as never before, when he says, "Back of us our past stretches. It sleeps there in the distance like an abandoned city in the mist. A few mountain peaks outline and dominate it." As we review our own experiences of the recent past, we too may say, that a few mountain peaks outline and dominate it. One of those mountain peaks is the late war.

The fond hopes of men, who five or ten years ago, so optimistically pictured to us the profits and the benefits of war, have not been realized. So shocking have been the results of that never-to-be-forgotten world conflict, so utterly lacking in good and beneficent results that the question is justly raised, "Did the war do any good whatever?". To that question, thinking men and women may answer, "Yes, the war made men think."

The war did not end war, as it had promised, but it did make men think. It did not make the world safe for democracy, but it did make men think. It did not bring social security, nor international friendships, but it did make men think. Like the crusades of a thousand years ago, it did nothing, but to convulse an established social system, and to make men think. Men have ceased to take things for granted, even an institution of so long a standing as war, and seriously ask themselves, "Why all this suffering? Was it the plan of our Creator, that man in four short years, should annihilate the foundations of a civilization which was hundreds of years in the building? Are the many current plans for peace actually accomplishing wholesome results, or must this vicious war-cycle go on forever? In the light of past experience, is war ever necessary in the future?"

Men did not ask those questions twenty years ago, but in the answers which you and I give to those questions today hangs the balance of mankind. Now these questions, while they have not received definite, nor final, answers, have yet created in the minds of thinking men and women one grand conviction, namely, "There is something wrong." And truly there is, for in the last analys's, the relations of men in the past have been all wrong. Man instead of building society on his primary instincts, has resorted to ingenuity to solve his difficulties. When he should have loved his neighbor, he feared him. When he should have been altruistic and fraternal, he allowed selfishness to dominate his will and obscure his vision. When, after he had attained to the fact of government, he should have sought for friendly relations with other governments, he sought for commercial security and economic superiority as the means to secure stability. When, after he became conscious of world-wide relations, he should have sought for world citizenship, he "sold his birthright for a mess of pottage." He resorted to nationalism. In short, he sought to establish society on the basis of expediency, instead of seeking the ultimate good of mankind.

Upon such a foundation society naturally never could be safe without war, and war as an institution became its ultimate and inevitable authority. So completely has man inculcated in his mind the idea that might is right, that men like Plato, Aristotle, Napoleon, Bismarck, and countless other men of powerful influence in all ages have based their plans for social betterment on this assumption: Force is both necessary and justified in the maintaining of government. Man has been led astray by the erroneous idea that the highest good is a patriotism to a cause of no greater proportion than a proud and selfish nationalism. With war as the binding tie of a people such patriotism never could be spontaneous. Just as the mighty billows surge over the majestic mountain ranges hidden in the ocean's bosom, so true patriotism burns in the heart of man, above all the petty squabbles of the selfish politician. Cooperation, too, never attained to the point of complete fruition, never became pure unselfishness, rarely, indeed, passed the point of cowed suppression.

As we look back upon that social order, as I have tried to present it, we cannot help but feel that it has failed. To be sure, much good has come to us as a heritage, but that good was never achieved because of the social order,—it was always achieved in spite of it. Ever and again history shows us men and women, prophets and seers, who were persecuted by the very agents that should have been first and most ardent in their undivided support. Galileo, that matchless spirit of the new day,—what government, what church, what society supported him?

So it has always been in the past. The powers of the throne have had unparalleled opportunities for doing good, and in proportion to those opportunities they have failed more utterly than the most despicable convict within prison walls. And the great movements, which have revolutionized man's thinking, which have broken tyranny to enthrone liberty, have always found their beginnings in the hearts of the humble and the men of low estate.

And so that social order has failed, for it rested on the sinful inclinations of man, and not on righteousness. It failed because it rested on the foundations of the imperfect judgments of man, when it should have rested on the broad and the eternal foundations of the wisdom of God. This is the last and the crushing verdict upon a social order which we believe to have been all wrong.

In the fulness of time came He, whose coming was heralded by the hosts of heaven with "Peace on earth, good will among men." And when He left, men had the essence of a perfect social order, and they spurned it. The rock which should be, and which ultimately will be the headstone of man's social structure, they rejected it. Christianity! A mere byword. The conception of Christianity at large was a mere term, but not the essence of man's vital relations. Save as it manifested itself in the lives of a few fair Christians their religion was nil as a social force. At very best, in the minds of the most charitable, it was an ideal, vainly to be cherished, never to be realized, most volubly professed but never believed, most vociferously preached and as violently denied in the market and at law. No one dreamed that Christianity could be made the basis of society. Politically, too, Christianity was as far removed from life as it well could be. Never could the doctrine of love be made the major premise of international law, and the idea of a warless world was as unthinkable as it was new.

We have, thus, in a cursory way, outlined the fundamental errors of men in the past. Now the hopeful mind turns with considerable concern into the future, asking, "What in the light of past experience and past mistakes, shall be the social order of tomorrow?"

When that young prophet, Daniel, of God's chosen people, stood before that august monarch of ancient Babylon, to interpret a dream which involved the destiny of a people, he sounded a truth which goes ringing down the ages with a clarity which makes our ears tingle. "But thou, O King, shalt be driven from among men, and thy dwelling shall be with the beasts of the field, and thou shalt eat grass as the oxen, until thou **knowest that God ruleth in the affairs of men.**" Upon the realization of this truth, which is as applicable in our day as it was in that day, our social structure of tomorrow may rest with perfect security, and on no other.

This, then, is the essence of my message this evening, that God must rule in the hearts of men and in the affairs of men, if peace is to become a lasting and a universal reality, for out of the hearts are the issues of life. Before vice can be outlawed, virtue, goodness, loveliness, must be inlaid in the hearts of men. And before war can be outlawed peace and righteousness must be inlaid and enthroned in the hearts of men.

There was a time when men of commercial and political ambitions could cry, "Westward, ho! Lo, America!" But the time has come, and now is, when any ambitions of any great moment whatever, must be achieved by men who can say from hearts burning with unquenchable fire, "Eastward, ho! Lo, The Christ!"

In Him lies the solution of all ills, and ours is the responsibility of recognizing Christianity and the Christ-life, as the only solution to man's most ancient and most tragic social sin. Ours is the responsibility of passing on our convictions,—of inculcating them into the hearts of the younger generation, in the home, the school, the church—in business and society and government,—in fact, in every act and motive of life.

Upon such a soil society can, and inevitably will grow, to attain more perfectly with every passing generation the goals and the ideals which it sets for itself. Upon such a soil there may well rear itself a Brotherhood of Man and a Fatherhood of God, fully coming up to the finest expectations of men. In such a soil abounds the love which knows no limitations of interests, ideals, or social differences. That will, indeed, be a growing society, unsullied by the sin of selfishness.

This is the puzzle of all ages, that man, endowed with the attributes of his Creator, has failed so utterly in coming up to God's expectations. God has a plan for man, and with man's cooperation He will see it through. This, then, will be the culmination of the social order of tomorrow, that the cannons will be molten into plowshares, and the millions of dollars of the spoils of war, will become agents of mercy. In that day there will be no reparations, but all nations will pay tribute to One.

"Peace, peace, but there is no Peace!" Indeed, there can be no peace, until man and woman, preacher and layman, prince and pauper, cease in their lip service and accept as the ruling passion of their lives, the Master Teacher and his teaching, until all pay homage unto Him who never raised a finger but in love, Whose life and Whose death and Whose resurrection show to all men who will look, the Way, the truth, and the light."

Across the seas burn the fires of hatred and never-ending jealousies. Across the seas there are gathering volcanic gases which threaten in cataclysmic eruption to wipe man from the face of the earth. But here, in the comparative quiet of the fire-side, in the undisturbed passing of labor and her rewards each day, let there burn the fires of new convictions, new ideals, new courage,—and the world will experience with unspeakable joy and power a new Renaissance, and there will open vistas of progress and peace, the like of which men never dreamed possible.—Bethel Monthly.

A TRIBUTE

(Continued from page 4)

thoughts with lightning rapidity chased one another. All that he seemed to remember of his toast was "sweetest girl."

He noticed or rather felt all eyes on him. Sweat was standing on his forehead in great drops. Just when he thought all was lost, there came to him through the haze a picture—so wonderfully sweet—and he in a trembling voice said, "Mother, my mother, the sweetest girl in all the world."

But barely had he uttered the words he knew from the jeers and cries of "mama baby" that he had blundered. And without resuming his seat he fled from the room, and out of the city into the forest.

But what now? Arnold did not know for certain the way he came. Yet back home he would

go. So he picked a path and tried to follow it. But only a little ways did he go when he came against some thickets which seem to blockade his path. Not knowing what else to do he sat down and cried bitterly.

In this condition Evangelist found him. Tapped him lightly on the shoulder and taking him by the hand, said, "Come, Arnold, let me lead you home."

Arnold, not saying a word, laid his hands into the Evangelist's hand, and in silence they walked for hours. So, at least it seemed to Arnold.

Finally the Evangelist pointed out the steeple of a church and said, "There beyond yonder hill stands your place of worship, there go every Sunday and worship faithfully."

And with these words the Evangelist disappeared.

Arnold trembling, with emotion looked around to thank him, but could not see him, and then made a move to start in a run for home. But that move awoke him, and he found this all a dream.

THE CHRISTIAN ATMOSPHERE IN THE HOME

"Atmosphere" is one of the many things which every successful short story writer is careful about. If the story has the wrong atmosphere it cannot be made a real success, for there will be a discord which will grind upon the sensibilities of the reader.

Who must make this atmosphere? It cannot be made by the characters, for they are creatures of the author's creation and fully yield to his direction. The publisher cannot do it without transgressing the rights of the author. The reader cannot do it, for he is bound to the dictates of the author. None but the author can create the atmosphere of the story.

But what about the home atmosphere? Who is to create this? Who is directly responsible for it? Is it the children? Hardly. They are the offspring of the parents and in a measure they yield to the direction of the parents the same as the characters in a story yield to the author. Are our neighbors accountable for the atmosphere in our home? No. They have all they can do to look after the atmosphere within their own household.

It resolves itself into this: The parents are responsible for the atmosphere in their own homes.

Sometimes we become too busy at minor things, like making money, attaining fame, getting into society and such things, that we do not have time, strength or opportunity to attend to the paramount thing—creating the proper Christian atmosphere within our own home circle. This is a great calamity. It is apt to become a tragedy.

Some children rebel against a thunder storm in the home. Some do not take kindly to a Christian atmosphere where it is superimposed upon them after they have become accustomed to a harem-skarem atmosphere. At the same time the child will never get away from the uplifting and blessing influences of a true Christian atmosphere of the home.

It is the parents' high privilege and duty to create this and to earnestly and lovingly seek the co-operation of the children, maintaining and perfecting it.—Christian Journal.

SUNDAY SCHOOL AGITATION WEEK

The representative of the World's Sunday School Association in Sweden, Rev. K. A. Jansson, describes a program which is quite like Rally Day activities only of far greater outreach. About ten years ago Mr. Jansson introduced a "Sunday School Agitation Week," which is developed during the last of September or the first of October. A program for this "week" is sent to all the churches and published fully in the papers in every part of Sweden. All the Free Churches in the largest cities and communities unite in serious efforts to make this week a success. Sermons or lectures are delivered every day during this "week" that attention may be called to the importance of Sunday school work and that added interest may be stimulated. Each fall during the past years this plan has met with decided success. In Stockholm a different church is used daily for the central meeting and the attendance is invariably large.

A SUNDAY SCHOOL IN BRAZIL DIRECTING NINE OTHERS

In order to duly appreciate the Sunday School Movement in Brazil, it is necessary to bear in mind that this constructive religious work is being developed over against a background of Latin Roman Catholicism, of illiteracy amounting to probably 85 per cent. in the population, of a strong native evangelical church almost freed from missionary control, and of a vastness of territory, nearly equal to all Europe, which makes travel and communication difficult between distant centers. These four elements all affect very definitely the problems, nature and methods of our work.

In Brazil, the Sunday school is for the whole church, men, women, young people and children, and it is more and more coming to be considered as the church engaged in the study of God's Word. It is also being increasingly looked upon as the church's greatest agency for evangelizing the whole country.

Rev. Herbert S. Harris of the World's Sunday School Association recently said: "I attended in Sao Paulo, the inauguration of the ninth branch S. S. opened by one of the leading city churches. In a small town in the State of Minis Geraes, country seat of a large district, the only church existing there has a definite policy of evangelizing the entire district through the Sunday school. It has eight branch schools scattered over leagues of territory, to which the young men helpers go out on Sunday mornings, usually on horseback, each one riding from one to several hours a Sunday to care for this important work. We are seeking to feature and promote this type of work wherever possible, but find in Brazil as everywhere, that the great need is the preparation of more and better trained teachers.

"We seek to promote all usual methods of training, and we have a good beginning in the way of literature, using an adaptation of Oliver's "Preparation for Teaching" as the basis—also the "Teacher Training Manual" of the Baptist Church supplemented with half a dozen other good books on the respective subjects."

THE S. S. LESSON

Jan. 11

The Last Judgment

Matt. 25:31-46

Golden Text: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." Matt. 25:40.

Jesus, in speaking of His coming at the "last judgment" refers to Himself as the "Son of Man". Here He is identified with mankind. The Judge who is to pass sentence of eternal bliss or eternal misery is One who has known the joys and sorrows of earth and has a perfect understanding of human nature as subjected to the temptations and trials of earth, having Himself experienced them, and is therefore in a position to mete out exact justice. It cannot ever be said that Jesus doesn't care or understand.

The Son of man **shall** come. This is a predetermined fact about which there cannot be a shadow of doubt. It is a fact more certain than that tomorrow may follow today. Jesus came as man because the Word of God was given that He would come. Here, He, the divine One, once more tells of another of His comings and, like the first, He tells of the circumstances surrounding that coming. People who hear this declaration and do not live prepared for His appearing are inviting certain doom. The coming of the Judge will be different from His first appearance. In the first instance it was in poverty, in an obscure place and in a stable. The Second Coming will be in majesty and glory. The same sign that marked His first appearing will characterize His second, for He shall be accompanied by "all the holy angels". His judgment, like His birth, will be a matter in which all heaven and earth will be concerned.

The judgment will be universal. All nations are to be gathered there and national sins will be judged as well as the sins of the individual, for it is the individual who contributes to the sin of the nation, and, in the same way, he is to bear his portion of the responsibility. We need to have it thoroughly impressed upon us that the part we play in national life will have its final settlement in the Judgment. The idea that "everybody's sin is nobody's sin" is a false one and will bring its reproduction when the time comes. There will be a separation, final and eternal, and it is to be noted that there will be but two classes, the good and the bad. Eternal justice deals with the fact of sin that makes no allowance for the bad and the not quite as bad or the good and the not quite as good. There can be no grading of sin or righteousness in this final accounting. The separation shall be as easy to mark as is the separation of sheep and goats. "By their fruits ye shall know them."

The judgment is a part of the eternal plan of God. The place on the right hand is the place prepared from the foundation of the world. Those on the right hand are the "blessed of my Father", that is, those whom the Father blesses because they have accepted the way of blessedness and walked in it as the Father intended that they should. Their lives were in harmony with Him. They are to "inherit the kingdom." It is the right of children to inherit from their parents. Those on the right hand benefit by inheritance because they have become children of God. They are co-heirs with Christ because, through Him and the faith they show in Him, they have received the adoption of children. When one once has been adopted he takes his place with the other heirs.

Those who enter into blessedness are informed why the privilege is open to them. They, in their lives ministered to the bodily and spiritual needs of those less fortunate than themselves. This they did unconsciously and not because they expected a reward, but because their hearts were right. Jesus here emphasizes that the good we do here is not for time but for eternity, and that His concern for the troubled and distressed is so great that He feels with them in their needs, and when their needs are supplied He feels a sense of gratitude with them that is not to be forgotten in eternity.

Those who are doomed to go to the left have had the same opportunity to be ministers of helpfulness as those on the right, but they did not respond to the opportunity. Their fault is for not having done good. Many people think themselves righteous because they have done no wrong. They must be led to realize that they deserve condemnation because they have done no good. The necessity for a spirit of kindness, helpfulness and love is here emphasized as a cardinal requirement.

Jesus is the champion of "the least of these". The world has many things that it thinks important, but here it is shown that the most important of all things, in the eyes of our Lord, are those to whom the world gives little or no thought or consideration. It is an encouragement to all under trial or in trouble to know that Jesus regards them of higher importance than all the things prized on earth.

The reward and the punishment are eternal. Our life on earth fixes forever our blessedness or doom in eternity.

THE C. E. TOPIC

Jan. 11

How to Read the Bible Helpfully

Psa. 19:7-14; Matt. 7:24-29

God uses human means by which His work is to be done among men. In many respects the Bible is like any other book. It is printed in book form and subjected to everything involved in the process of book making, yet, the Spirit of God has singularly preserved it from error or corruption. It is to be read as we read other books, from beginning to end, in the order in which it appears. The same providence that has kept it free from error has so arranged it that there is a progress of doctrine. In the beginning we have the fall of man and the loss of Eden, in the end we have the final restoration of redeemed man and the Paradise of God. Human literary form is used throughout the Bible and it must be read with these forms in mind. Prose is read as read prose, poetry as we read poetry. The poetic forms of the Bible are those of the ancient Hebrews and the poetic books and passages are rich in their figurative imagery that must be understood in order to correctly appreciate them. Nearly every type of prose appears from history and biography to personal letters. Let these be read in the sense in which the writers wrote them and many beautiful and helpful truths will appear that otherwise would be missed.

Some people feel that they are performing a very pious duty when they read a chapter a day. System in reading, as in everything else, speaks for thoroughness and regularity that is to be commended. But both the verses and chapters of the Bible are human arrangements and the inspiration of Scripture is in no way involved in them. There was a complete Bible long before men had thought of dividing it into chapters or verses. A chapter may be a very incomplete section of the Bible. Ordinarily we do not begin chapters with a conjunction or a preposition in other books, as is sometimes done in the Bible. To get an intelligent sense of what is written one should read what goes before and what comes after. This involves reading the whole book.

Careful parents will not permit children to read snatches of a book, opened wherever chance may lead them, yet, many Bible readers are satisfied to just open it anywhere and read. If we were to read our papers or magazines that way we would get little out of them that would be worth while. Why then is the reading of the Bible expected to be helpful if it is done in such a careless and unsystematic way?

It was not the translators of the Bible, but the original writers, who were inspired. Most of us must depend for our Bible upon the translation we have in our own language. For this reason any help notes, or references that may be able to throw light on the sense or the shades of meaning used by the original writers should be available. Have a good Bible, become familiar with the arrangement of its notes and helps and form the habit of using them regularly. We are fortunate in having so good a version in our authorized and revised texts. The former was the last word in translations in 1611 and the latter was the advantage of having had the use of all the modern light that scholarship might throw upon the text. There are numerous other English versions that are helpful and suggestive, but none will take the place of the authorized text which is also the standard for best style in our language.

In reading the Bible one comes across names of places. The good maps in the back of our Bibles are placed there so that we may know exactly where these places were. If we do not look them up we have missed something helpful. The same is true concerning such tables of ancient weights, measures and money. We cannot fix their values in our minds until they have been reduced to modern terms. The same thing is to be said of obsolete words and terms. What will the reader do with such words as "rereward" "bruit" "hough" "prevent" or "sodden" if he meets them and does not happen to know their meaning or application?

In reading the Bible one must remember that it means just what it says. One cannot force a meaning into a passage that is not consistent with the context and the sense the writer had in mind when he wrote it. To do other than this would be as ridiculous as was the preacher who in denouncing a form of hair-dressing, took for his text the words, "Top not come down", which were wrenched from the passage, "Let those on the housetop not come down." Scripture, it has been said, is not a "nose of wax" to be shaped to the tastes and likes of the indvidual.

The Bible reader, if he is to be helped, must turn to the Book as the message of God to himself. The plan of the Bible is to show the process of the redemption of sinful man through Christ. Salvation is a personal relation between the individual and his God. Scripture reveals the way of salvation, it must be searched to find directions along the way of life.

The Bible is an authority on many things. 5000 years of history would be a blank were it not for the information it brings. It is the foundation of law. The Ten Commandments must always be the base of all just and civilized law. Any one observing them will not get into trouble anywhere. It is the inspiration of human ethics, it is the best text-book on man, it has biography, travel, adventure, proverbs, stories that appeal to the imagination and a multitude of other things that interest the reader, but all these things are secondary. Its chief purpose is to make us wise unto salvation. For that it should be read above anything else.

MARRIAGE

Boese-Froese. On Nov. 23, 1924, at Burrton, Kansas, by Rev. H. P. Krehbiel, Mr. Curt D. Boese of Hutchinson, Kansas, a member of the Buhler Mennonite church, to Miss Helena R. Froese, of Burrton, Kansas, a member of the Burrton Mennonite church.

DEATHS

Habegger—Benjamin Habegger, son of Peter Habegger, was born on the Fluh, in the Canton of Bern, Switzerland, on July 7th, 1863 and died October 20th, 1924 at the County Memorial Hospital, Decatur, Indiana, 10 days after a fall from the milk wagon. Although he seemed to have been improving nicely the first five days, he received a slight stroke of paralysis on his left side on the sixth day, and from the seventh day he suffered much from convulsions caused by pressure on the brain and spine. His bodily strength was soon exhausted and his intense suffering was soon relieved by death.

In his thirteenth year the family immigrated from Switzerland to America, and settled on a farm northeast of Berne, Indiana.

He was baptized at Berne on October 3, 1880, by Rev. Christian Sprunger.

On September 30, 1886 he was united in marriage with Martha Gerber. A half year later the two settled on a farm in central Kansas. After eight years they returned to Indiana, where they lived on three different farms, although only a short while on the first two, and the last twenty-six years on the present home farm.

There were fourteen children in the family, of whom two died in infancy. One grown daughter, Minnie, Mrs. Joel Moser, preceded her father in death by three and one-half weeks. Besides these three grandchildren have died.

There remain, to mourn his departure, his deeply grieved, and yet in the Lord richly comforted, wife, 11 children, Lilly, Mrs. David Wulliman, Mrs. Harvey Nussbaum, Paul of Markle, Mrs. Raymond Yoder, Homer, Edgar, Lorena, Velma, Prudence, Martha, and one foster son, Elmer Raymond of Fort Wayne, 14 grandchildren, 5 brothers, Abraham, Jacob, Solomon, David, Louis, 1 sister, Mrs. Jacob Amstutz, besides many other relatives and friends.

The funeral was held on Thursday, October 23rd at the Berne Mennonite church. Rev. Schroeder spoke German and English on Rom. 5:21.

Baergen—Irene Edith Baergen, daughter of Rev. G. M. Baergen and wife, born October 9, 1924, and died December 6, 1924, at Altoona, Pa., from bronchitis. In addition to her parents she leaves to survive one brother and sister. Funeral services on December 9, 1924, at Memorial Mennonite Church, Altoona, Pa., text, Job 14:14. L. L. Shaw and Rev. Jacob Snyder, officiating.

CONTRIBUTIONS

FOR PUBLICATION

Miss F. Luella Krehbiel, Clarence Center N. Y., .50.

Gratefully acknowledged,
Mennonite Book Concern.

JOTTINGS

On Dec. 23 a choir of 30 voices, under the direction of Bro. William Overholt rendered the cantata, "The Christmas King" in the Wadsworth, Ohio, church.

At a recent meeting of the Executive Committee of the (Old) Mennonite Board of Missions and Churches the matter of building a general hospital at La Junta, Colo., was given favorable consideration, and a committee appointed to secure estimates as to the probable cost; also, estimate as to the probable source of revenues needed to erect the building.

On December 19, 1923, sod was broken for Bethel College's new Science Hall. Just one year later the Science Hall is under roof. The slogan, "A Science Hall by the fall of 1924" has been realized. While there still remains much to be done before the building is complete, two rooms, the lecture room and the chemistry laboratory, are ready for immediate use.

The First Mennonite church, 73rd and Laflin streets, Chicago, had its Christmas service broadcasted on the evening of December 26th. On December 14, Elmer Hutchinson, missionary candidate, spoke on "The Atonement" at 11 A. M. The pastor's subject at the evening service was, "The Second Coming of Christ." A beautiful duet was sung at the close of the sermon, entitled, "Are You Watching?" On Tuesday, Dec. 17, Rev. W. W. Miller, of Pulaski, Iowa, the former pastor, brought the message. Bro. Miller had just concluded a series of meetings at Pandora, Ohio. On Dec. 21, the Bible school and preaching service were combined. Rev. M. M. Lehman is pastor of the Chicago church.

In addressing a meeting of the Student Volunteers at Bluffton College, Dr. S. K. Mosiman said: "It is difficult for the present generation to realize the experience of missionary work during the past generation. One of the appeals to the young people is the description of the hardships to be undertaken. Another appeal, which is wrong is the desire for experience. Volunteers should have four aims, (1) To present the cause on the campus, (2) To prepare for missionary work, (3) To present the cause in the community and other places, (4) To get others to assume their share of carrying on the missionary enterprise." Then he named several courageous volunteers whom he had known.

On Sunday evening, December 21, the choir of the Berne, Ind., church, rendered "New Jerusalem," a cantata on Revelation. The Berne church recently enjoyed a number of interesting events. Rev. C. E. Krehbiel gave three addresses. On Sunday, December 21, forty-six babies were consecrated. The Thanksgiving offering amounted to $5,782.61. This was divided between Home and Foreign missions. From December 28th to January 4 Berne had German Union Meetings with Dr. Jacob Heinrichs of Chicago as speaker. From January 25 to 30 it is planned to have Dr. R. A. Torrey. Other events in the Berne church were a Union Father and Son banquet on November 21st with 600 men and boys present. In the first half of November the Senior Christian Endeavor society raised about $1160 as part of the Middle District Conference pledge for the new station in India and a new church in TamingFu, China.

The Woman's Missionary Society of the First Mennonite church in Bluffton, Ohio, has published a missionary leaflet entitled, "What Hath God Wrought", which contains the story of how God opened the way for the founding of our newest and last mission station in India. As far as it has been possible to obtain the addresses an explanatory letter enclosing one copy of this leaflet has been sent to the secretaries of our mission societies or else to the pastors' wives of the various congregations belonging to our conference. If any organizations have been overlooked, or if there are individuals who would care for a copy, it may be had for the small sum of five cents, not to pay for the leaflet but for the purpose of raising a small fund for the further printing of missionary literature. If every mission society would feel itself urged to publish some experience or occurrence taken from the life of our own fields during the coming year, January, 1926 would find us in the possession of a nice group of missionary leaflets for use in our missionary meetings or Y. P. societies.

Mrs. J. Quiring,
Sec. of Missionary Education

Pres. J. E. Hartzler of Witmarsum Seminary delivered two inspiring addresses in the Wadsworth, Ohio, Mennonite church on Dec. 7.

Grace church, Pandora, Ohio, has just brought its fall activities to a close with satisfactory results. At the communion service in November five members were received into the church. New officers, whose names are to appear in the Year Book of the congregation were elected by the missionary society and the Young People's society. Dr. Hartzler gave a series of lectures Nov. 16 to 23. His subject was, "Young People's Problems". The song services in connection with these meetings were in charge of Prof. J. S. Schultz. Grace church anticipated the work of the Publishing House by giving an advance order for 300 new English hymnals, provided they will be ready by July 1. The third annual Mission sale arranged by the two mission societies was held Nov. 15th. It was the "biggest and best, yet". The Doreas society took in $102 and Senior society $189.15. On Thanksgiving Day, Dr. Epp spoke on conditions in Russia. The Missionary collection on that occasion amounted to $615. Part of this, $120, represented money collected by the children in jugs, which were broken on this occasion. An elaborate Christmas program was followed. Sunday evening, December 21, a Christmas cantata was rendered. December 24, the Children's Christmas program was given. Services were held on Christmas morning at 9:30. A watch-night service will be held on December 31.

The Mennonite Year Book and Almanac For 1925

The 1925 edition of the Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

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For 1925

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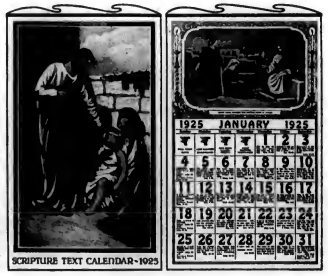

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, JANUARY 8, 1925. No. 2.

TO THE OKLA. CHURCHES OF THE GENERAL CONFERENCE

Those of you who attended the Oklahoma Convention at Goltry will remember that a paper was read at the Sunday afternoon session, proposing a plan to start an organization through which our young people, and the older ones too, can make a fuller application of Christ's teaching in their daily life. That paper, published at the request of the convention, you will find in this issue. A committee also was created at this convention to take this matter in hand and encourage our young people to take immediate steps in this direction. This committee earnestly requests that our churches, and especially the young people (this would logically be the work of the Christian Endeavor organization) call meetings for this purpose and elect an executive committee of three. If the local C. E. is small some of its leaders could be elected into this committee if necessary. These three persons should constitute the officers of this Christian service organization, and should be elected for one year, but may be re-elected. They should organize themselves into president, secretary and treasurer. Some of their duties are described in the above named article. Besides their usual duties at the regular meetings of the organization, they would have to arrange for and direct all service carried out through their organization. Anyone able and willing to render such service could be made use of. A treasury would be advisable not only for the literature that would have to be provided at times, but also to take care of regular collections. These are really part of the service and funds might be needed in times of catastrophies or national emergencies. If larger sums accumulated these could be loaned, either with or without interest, to, for instance, the mission boards. If any further help or suggestions are wanted the committee is willing to do all it can.

Please report your organization immediately to the committee.

The Committee,
J. B. Epp, Meno, Okla., Pres.
Albert Schmidt, Cordell, Okla.
G. Friesen, Deer Creek, Okla., Sec.

WHY AN ORGANIZATION FOR OUR YOUNG PEOPLE THROUGH WHICH OUR CONFESSION OF FAITH FINDS A PRACTICAL APPLICATION?

When we speak of our confession of faith, our denominational belief, we naturally think first of all of our attitude towards war, and are ready to answer that we are opposed to war and all that is connected with it. But such a statement emphasizes only the negative side. It only points out a method, a system, that is not in accord with our religious conviction. The real value of any faith, of confession lies in its positive, its active and constructive side. What do we really mean when we say we are opposed to war, opposed to war because of our religion? Does fear of physical danger, of material loss and similar motives prompt this profession? Does selfishness dictate this creed? With indignation almost, we thrust such suspicion from us, no, we say, our motives are purer. The greater the eternal and spiritual values prompt this attitude. War is absolutely contrary to Christ's teaching, war is a barbarous, not to say a satanic method of settling or trying to settle differences. At best it is, from a Christian point of view, in fact from any sensible point of view, an unsuccessful method of meeting and overcoming an enemy. Besides such enemies have usually been made through selfish, unrighteous and therefore unchristian dealings.

We have emphasized the fact that war is anti-christian. We know that war-makers are aggressively active. We have stated that mere opposition to war is negative. What then can be termed positive in our attitude towards war? What is it that deserves the name Christian? If we are opposed to war we are for peace. Peace comes through a holy life. Those who believe in the positive attitude should be aggressively active, should be more than the equals of the war-makers. The positive side should be, and really is, the active side of our faith. We dare not only not wage war, we must wage peace; we dare not only not kill, we must be active in life giving activities; we dare not only not hate, we must love, love in deed and in truth. Is that Biblical? Is that Christian? Does our confession include such a view? We read in the Bible "Depart from evil, and do good; seek peace, and pursue it." (Ps. 34:14.) When Jesus had told the story of the Good Samaritan, how so unselfishly He helped the one fallen among theives, He said: "Go, and do thou likewise". (Luke 10:37.) "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." (Luke 6:27-28) are words from the lips of our Master. If we profess to be Christians let us remember that we cannot prove it by merely consenting to confessions or creeds. Christianity must and will show itself through life, through active service. "Let your lights so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

Our topic demands that we discuss an organization which provides means for the practical living of our confession of faith. Well, you may say, is not that self-evident that every Christian will practice his Christianity, organization or no organization? It may be self-evident, but the facts sometimes lead to a different conclusion. A definite aim, a service program and the group spirit will prove very helpful for the practical working out of our religious principles. Then too some work is largely dependent upon cooperation, upon systematic or organized group activity. Jesus regards the fact "that they may be one," (John 17) very important. And Paul emphasizes the variety of gifts and duties when he likens the believers to the various organs or members of a body which all work in harmony each in its way for the welfare of the whole body (Rom. 12, I Cor. 12, Eph. 4). In order to make use of a variety of talents and meet a variety of needs often on the large scale we must have cooperation and organization.

We stated that our confession of faith, and we mean one with a real soul and life in it, demands a program in which there is ample provision for activities and life functions which are the opposite of war, the opposite of killing and the opposite of hating. Such a program has a two-fold purpose. On the one hand it offers opportunity for spiritual growth and development, a fuller consecration to the Master's service and thus personal enrichment in spiritual life. On the other hand it is a most powerful way of witnessing to the glorious success of Christ's life and teaching and of the reality of salvation through Him. If we are eager to live Christian lives ourselves, we will not lack in passion to lead others to know, accept and follow the same Master. No method is so effective and so successful to accomplish this as the method of example, of leading by living the Christ life ourselves. Origen and other churchmen of the early centuries state that the pure life of the Christians did more to win the masses to Christ than the working of miracles or even the preaching. This could be said with as much truth about the conditions in the early days of our own denomination. We notice these days that an ever increasing number of Protestant denominations formulate and adopt resolutions against war. What leads them to do so? It is no doubt true that they have discovered and more fully grasped the fact that all war is rooted in selfishness, falsehood, ignorance and unrighteousness; and that when once war is determined upon there is no means too base nor any method too cruel in the effort to accomplish the end. But we should not forget that the unselfish sacrificial service of the Quakers during and following the war, and the deeds and sufferings of our own young men in an effort to witness for a better way, have revealed the contrast between the ways of Christ and the ways of Mars, and have put this brutal and barbarous method into a glaring light. Those who have read the book "A Service of Love in War Time", describing the work of the Quakers, will readily admit that such a work cannot be without results. Here I would like to insert the program the American Friends Service Committee has outlined for the coming year.

"The work in **France** will consist of a continuation of the support of two American nurses' aides in the maternity home at Chalons-sus-Marne; in **Austria** of a continuation of anti-tuberculosis work and the expenditure of funds provided by German-Americans; in **Germany** maintenance of centers in Berlin, Frankfurt, Essen and in other cities if funds are available, where foreigners may be brought into contact with Germany's social and economic needs and which will serve as centers of good-will for establishing better relations between America and Germany; in **Poland** the conduct of a good-will center at Warsaw and a model orphanage at Koplin near Brzesc; in **Russia** the continuation of the medical program, with emphasis upon anti-malaria work; in **Mexico** the promotion of the good-will center in Mexico City, and in the **United States** the continuation of the effort to interpret the situation in Europe to Americans." (From the Christian Century, Oct. 16.) A work of that type and of that character, and as it was carried on during the war amid cannon ball and exploding shell, cannot but lead thoughtful men and women to turn against war and choose the better, the Christ-like way of solving problems and settling differences. Such service brings to the forefront the thought that humanity is a brotherhood. The fact that the Friends have won world-wide recognition and commendation proves the effectiveness and the value of such a method. And what is more, they have proved to the world not only the saneness but the power of the Christian way of living.

While all this is taking place before our eyes, we Mennonites, the oldest of the Protestant denominations who recognized this principle in the Master's teaching, stand by idly. It is true, we are doing and have done a great work on our brethren who are in need. But even here we are not doing nearly all we can do. And even if we did the level of perfection cannot be reached until our willingness to serve includes our neighbor, yea our enemy. After explaining and commanding real love the love that is able to love an enemy Jesus ends the lesson with the statement: "Ye therefore shall be perfect as your Heavenly Father is perfect." (Matt. 5:48.) We can little claim this perfection unless our Christianity stands the test of every-day life in our relation to fellowman without respect of denomination, race, color or nationality.

To strive for this perfection shall be the aim and the purpose of this organization that we have in mind.

This organization need be quite simple to begin with. Each Christian Endeavor or local group of young people could elect an executive committee of three. The duty of this committee would be to first of all make a survey of their territory to find out where and what kind of service could be rendered. In addition a list of possible services could be made. In a general meeting called for this purpose, these opportunities and the list of possible services could be presented and the enthusiasm and eagerness of the committee for this love-service could be made contagious. This would arouse enough interest to make each one eager to be the first one to report a new opportunity for service and also to be ready for any service the committee assigns. It is self-evident that the officers could and indeed would be glad to share in all the services as conditions permit. Opportunities for such service are numerous: somebody is sick and needs help either personally or in his work; or a family specially gifted for such service is kept from its own work and comes to need help; there may be old folks or widows whose lonely days could be brightened by a little attention, a call, a little service, reading or singing for them; occasionally the burdens of a needy family can be lightened by a load of fuel gathered in one's own yard or grove or along the creek; at times a person looking for work may gain a new faith in humanity and in God through a little aid in finding such work. Such little deeds of love and kindness are sources of joy to both receiver and giver, but even more so to the latter for it is more blessed to give than to receive.

These organizations could also get literature on the conditions both at home and abroad. They should make a regular study of these conditions to enlarge their own mental horizon and especially to be able to create an international intelligence, interest and friendship. This could probably be done by arranging reading circles, discussion classes or public programs with an occasional outside speaker. In this way a mutual understanding and confidence could be established, not only between different classes, denominations and races at home, but also internationally. The Quakers would probably call such efforts "Centers of Good Will". If we believe the message once proclaimed among the hills of Bethlehem we must work for peace and good will among men. War will cease when the nations will have learned to know each other. Then the people will turn a deaf ear to the lies and propaganda of the militarists, the profiteers and the jingoes. An era of good-will will begin when the people of the world learn that they have common interests, that they are interdependent and can only benefit by mutual helpfulness and friendship and must all suffer if suspicion and ill will prevails. To spread such information would be part of the work of this organization.

The program of such an organization should also include the study of sanitation, first aid and elementary nursing. For the young men a knowledge of manual training and carpentry would be advisable. Such knowledge and training would prove very useful in cases of storm, floods, epidemics and other disasters and catastrophies. I have enumerated but a few of the many opportunities for such service, yet sufficient to show what the possibilities are. Opportunities will vary with the different localities, the different seasons and the different conditions and times. But where a fervent prayer for spiritual guidance ascends to the Almighty Father and love fills the willing heart, opportunity will never fail for such a service of love.

For more united efforts and larger projects the local units could combine into state or district conference units, these again could unite to form a general conference organization. In case other branches of the Mennonites take up this work we might look forward to an All-Mennonite organization.

The education and the training and especially the experience gained through the carrying out of such a program would be of inestimable value should a war break out again. We would then be in a position to serve in a way that would agree with the spirit of Christ. Our young people would have a field that would demand a courage as great and greater than is manifested by those in the firing lines. We could not be accused either of assuming that position only in emergency in order to avoid the dangers of the front. We could avow that that was our religious conviction and life principle (which we cannot unless our life proves it). But by no means do we want to start this organization or emphasize it as mainly preparatory for a war emergency. That would be just what we try to avoid, even in appearance. No! decidedly to the contrary; it is and shall be what we mentioned above, a program of life, a witnessing to the ways of Christ, a demonstration of the life that makes war impossible. It is the faith that presents Christ to humanity through the daily life of His followers, the Christ who alone can help solve the problems of life. It shall be the light that dispels darkness. It shall be the truth that is victorious over falsehood. It shall be the love that triumphs over the most intense hatred. It shall be the proof of the power of salvation through Christ. It shall be what the Master taught His disciples to pray: Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven.

NEW YEAR SERMON SKETCH

By A. M. Fretz

The change of years reminds us of the swiftness of time.

We are liable to look in two directions—back and forward, both looks proper, if we learn the proper lessons. This we can by likewise an upward look. The past may seem shaded the future dark. It is from above that light must come.

Holmes' words are applicable:
"Look not always back, your wake is nothing,
Mind the coming track,
Leave what you've done, for what you have to do;
Don't be conformable, but be simply true."

Mary Brainard looks hopefully ahead:
"I see not a step before me
As I tread on another year,
But the past is still in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance
May brighten as I draw near."

Surely it will too for us if we take the precious light which David extols so much in Ps. 119. Let verse 105 be our **New Year** text, and basis for our motto.

Standing in the midst of earth's history with the tumult and the shouting confusing us, with the enemy threatening within and without we cry: "What of the night?" Is there no sign of peace? Must we abide in darkness, and death? No, let us open eyes and ears, and see the light of day and hear the words of life. Oh the sadness of facing the future without a divine living light, and life, giving Friend—Jesus.

The text applied:

1. **A lamp unto my feet.**
   a. He thinks of the immediate step. Lest I stumble, fall, be bruised and helpless.
   b. What he does: watches, prays, v. 35. He recalls Ps. 37:23. He takes a lamp. He hears a voice, Prov. 4:26, 14, 18, 19, 12.
2. **A light unto my path.**
   a. He thinks of the way ahead, Lest I stray, go into error, be lost.
   b. What he does: Loves the Word, v. 97. Hates false ways, v. 128. He applies the light. He hears a voice, Follow Me, Prov. 4:27.

Illustration: The light in the window for the erring.

The light variously applied:

To pleasure seeking in 1925, v. 16.

To the meditative, v. 97; to the young, v. 9, 11.

Those seeking riches, v. 127.

The erring, v. 176.

3. This light is, what it is because of its counter-part in heaven. We must look upward. It is inspired.

Now the motto for 1925:

O, blessed lamp to lead our feet
The cautious steps we ought to take;
O, holy light whose rays replete
Shine on the paths in Heaven's wake!
We fain would know thy guiding grace,
Till glory shows Christ's smiling face.

Perkasie, Jan. 1, 1925.

VERSIONS OF THE BIBLE

By John L. Horst
(In the Gospel Herald)

To the Bible student who delights to search the Word of God and to find out so far as possible the finer shades of meaning the different versions are always interesting. We, of course, all realize that our Authorized Version of the Bible is only a translation and in places where the meaning is hard for us to understand a comparison with another translation may be of great help to the student. Taken as a whole there are comparatively few people who can read the original languages with any degree of facility. The most of us must content ourselves by getting the meaning from translations. We might digress from our main topic at this juncture just long enough to say that for those who have not had the opportunity of studying Hebrew or Greek the exhaustive concordances, such as Young's or Strong's, may be of great help in giving the meaning of the original words.

But we started out to talk about versions or translations. It is a great help to be able to read the Bible in more than one language. Many of our people can read the German Bible. This is an asset in getting a clearer understanding of the Word. Those who can read more than two languages have a still greater advantage. But what about those who are people of only one language? Is there no help by which they may have the advantages of comparison of readings where there are difficult passages? There is. It is found in the various English versions, of which there are many.

Dr. Moffat, professor of Church History in the United Free Church College, of Glasgow, Scotland, has recently published a new version of the Old Testament in modern English. For eight years he labored at the task of putting the Bible in the language which we speak in our day. Two years ago the New Testament was published and now follows the publication of the Old Testament. This is a publication that arouses more than ordinary interest. Newspapers are commenting upon it and it is given wide publicity. This would only be true of one book—the Bible, for it is the Book that interests all mankind, the Book of books, the Book of God. Dr. Moffat, no doubt had but one idea in his laborious efforts, to make the Bible clearer, more easily understood, and this is to be commended.

We might notice some of the readings that he gives of familiar passages. The Garden of Eden is called a "park" and Noah's ark is called a "barge". The City of David he calls "Davidsburg", all of which seems a rather commonplace way of saying some of the things which we hold sacred. The men of the cities are sometimes referred to as "burghers." Here is one passage: "Will the burghers of Keilah hand over me and my men to Saul?" (I Sam. 23:12). In the familiar passage when Joshua fell upon his face before the ark of the Lord after the defeat at Ai, Moffat uses these words: "Get up", said the Eternal to Joshua, "why are you lying on your face there?" This seems almost rough and crude compared with our familiar version: "Get thee up; wherefore liest thou thus upon thy face?" (Josh. 7:10).

These references will hardly impress one with the thought that either beauty or clearness are gained to a great extent over the version with which we are familiar.

Says The Outlook in commenting upon his work: "No version is likely ever to take the place of that translation which has become a monument of English prose. Dr. Moffat could have had no thought that his version could ever do so. His purpose will have been achieved if it leads people to re-read the Bible,....if it brings them back to the familiar version with a new understanding of its meaning and a new sense of its literary beauty."

Philip Mauro has written a new book entitled, "Which Version?" in which he discusses the relative merits of the Revised and Authorized Versions, especially of the New Testament. It is a very illuminating book which enables the reader to get a good grasp as to the essential differences between the two rival translations and the reason for so many changes. He explains that the 36,000 changes of wording in the New Testament are largely the result of following the Greek text as found in a few old manuscripts as the Siniaitic and the Vatican, which while dating back to the fourth century, do not have the weight of evidence of being a pure text that supports the Received Text, upon which the Authorized Version is based.

Some of the most glaring changes for which the revisers are responsible are the marginal suggestions that the last twelve verses of Mark are in doubt as to their genuineness; the passage giving the angelic message in Luke 2:14, which is made to read, "Peace on earth among men in whom He is well pleased", the suggested omission of Christ's prayer for His enemies in Luke 23:34, as well as the passage describing the agony in the Garden in Luke 22:43, 44; the using of the word "He" for "God" in I Tim. 3:16; the omission of Christ's allusion to Sodom and Gomorrah in Mark 6:11; the omission of a number of clauses in Matt. 5:44; the omission of Matt. 18:11; and the alteration of the words in II Tim. 3:16 so as to cast doubt on the inspiration of the Scripture, and many others.

It is true that the Authorized Version is only a translation and has its defects, but none of the later versions have surpassed it. God seems to have taken a special guidance and care in its production and preservation. It is free from the liberalistic tendencies evident in some of the later translations. Its beauty and sacredness of expression still charm unnumbered millions. It is the book which our fathers and mothers read to us when we were under their tender tutelage. It is the book from which we first heard the glad story of an infant Savior. "An ancient book, but fitting modern needs." Will the Revised Version ever supplant the Authorized? Let figures tell their own story. In the report of the British Bible Society for 1920 less than 2 per cent. (one out of 50) of all Bibles issued were of the Revised Version.

The Revised Version has been weighed in the balances, and in spite of some good points in many cases, it is found wanting. Its value as a book for reference and study is not questioned, but as a readable book for the masses and as a book for public worship it can never supplant our time-honored, familiar Authorized Version. God, in some marvelous way, takes care of His Word! "Forever, O Lord, Thy Word is settled in heaven" (Psa. 119:89).

EAGER FOR S. S. IN HUNGARY

The Hungary Sunday School Association is an effective organization under the leadership of J. Victor, Secretary, of Budapest. This Association was brought into being when that country was visited by W. C. Pearce, LL.D., Associate General Secretary of the World's Sunday School Association, about three years ago, and he met with them again last summer following the World's Sunday School Convention in Glasgow. Mr. Victor is constantly addressing mass meetings and groups of Sunday school leaders. Frequently a new Sunday school is organized, and the teachers must often be obtained from those who never saw a Sunday school. Following a recent instruction class Mr. Victor wrote concerning the teaching force, "Some of them were farmers, two were teachers at a secondary school, and one was the chief officer of the political district. On Sunday, after the class teaching, I found all of them had done very well."

At Furta there was a festival on the occasion of new bells being placed in the spire. The old ones had been removed during the war. The pastor was anxious to raise the spiritual level of his congregation and combined this event with a conference on home mission work in which one of the chief subjects was the Sunday school. Just as the children gathered the new bells were rung for the first time. Here also a number of the young farmers were ready to join the school as teachers. At Miskolc, the town of 999 bootmakers, as it is called, about 100 teachers gathered from the surrounding country to see the demonstration and learn what a Sunday school was like.

There is some strength gained in summoning up enough courage to sign the C. E. pledge, even though we do not keep it.

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Rev. S. M. Grubb.....Editor
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EDITORIAL

How are we to estimate the success or the failure of our church work? If success depends upon numbers, then the value of spending time and effort upon a few and preparing them for future activities in the Christian service and in the Kingdom of God, gets no inspiration from the fact that Jesus could appropriately address His disciples as His "little flock", and His going out of His way to speak to a single soul at Jacob's well, gives little encouragement. The difficulty with most of us today is that we confuse bigness with greatness and reckon the worth of a pastorate by the numbers who are attracted to the services of the church, and are induced to have their names placed on the church rolls. One of the mightiest preachers of the Gospel in modern times found his Savior and received his inspiration to become a minister in a little London chapel on a rainy night when there were less than a dozen persons present. His messages thrilled the world, but the obscure preacher, who in God's hands was instrumental in turning this preacher to his godly career, went to his grave unconscious of the great blessing his convert was to the world. Can anyone dare to think that the little service in the little church with the unnamed minister was a failure because of its less than a dozen people present?

Numbers are an inspiration to the minister but in the rural churches, and in the out-of-the-way places of worship in our towns where few attend, the minister must be the inspiration that holds the faithful few together. He has a task, which generally is accepted as a matter of course, that would soon send the so-called popular minister scampering for new fields. There is one encouraging thing to be noted in the little churches. They are supplying more than their share of ministers, missionaries and leaders in the church, and that speaks more for the successes of these congregations than crowds do for the rest.

WORLD-WIDE SUNDAY SCHOOL NEWS

ANOTHER STEP FORWARD IN COOPERATION IN JAPAN

The creation of Sunday school literature is one of the important undertakings in any mission field. The Sunday school work in Japan had so far developed that by last year, in addition to the uniform and graded lessons there were four denominational magazines for teachers and officers. It was evident to many leaders that this was an unnecessary duplication of effort.

The Congregational Board of Religious Education was the first to respond to the suggestion to join with the National Sunday School Association, in the publication of one magazine and call it "The Sunday School". The first number under this consolidation was on its way from the printer to the Sunday school office in Tokyo at the time of the earthquake and before reaching there the man drawing the hand cart had to flee for his life and the 2,000 copies were burned where they were left in the street.

Since then the Methodist Church has also given up their own magazine to join the other forces in "The Sunday School". The result is a very attractive magazine of ninety pages edited on a high standard with most of the best talent in the country behind it. With the full cooperation of all it will grow in circulation and naturally can meet the need as no one magazine could do. Only one denomination continues to publish its own Sunday school monthly.

CROWDS STUDY S. S. WORK IN KOREA

How to get 1,500 people who were interested in knowing more about Sunday school work into a building which ordinarily would not hold that number is told by Rev. W. T. Thompson, D.D., who made a six-month's deputation trip to Korea in cooperation with the World's Sunday School Association. At Shinweiju, by conservative estimate, at least 1,500 were present. There are no benches in most of the Korean churches, the people sitting on the floor. The method of using the building to capacity is this: the people are asked to stand while the hymn is being sung, then they are asked to move forward as close to the pulpit as they can, after which they are told to sit down. As others come in at the rear, the audience is requested to repeat this process. Two or three times each night at Shinweiju they were asked to do this and the result was a truly crowded audience of students.

While in Korea, Dr. Thompson traveled some 6,000 miles and visited sixteen of the mission stations. The work at each station was in the nature of a School of Methods. In conjunction with Rev. J. G. Holdcroft, D.D., General Secretary of the Korean Sunday School Association, and other helpers, some vital subjects would be taught to the classes in the morning and afternoon and in the evening there would be a meeting with a popular address. Perhaps the best school was held at Shinweiju, a city on the Yalu River. No missionary has ever resided there and the responsibility of setting up the school was altogether on the Koreans. Though the time was midwinter and the river had two feet of ice on it, there were 358 regularly enrolled students. These men and women met there for five days studying three hours in the morning and two hours in the afternoon, and then returning for an address on Religious Education at night. At the evening meetings, the building as described above was packed almost to suffocation.

TERROR HANG-OVERS FROM CHILDHOOD

By Manthei Howe

The women were grouped about the tea table. The talk had drifted to "fear". One of the younger women turned to Grace Maitland, a beautiful white-haired woman.

"Miss Maitland, did you really stay out in the woods in your camp, alone? Did you walk along that beach alone at eleven o'clock at night?"

"Why of course." Miss Maitland deftly broke her slice of cinnamon toast. "I have done that many times; I have never been afraid, in that way, in all my life."

"I'd die of fright before I got half way to camp, let alone staying there by myself all night," shivered the first speaker.

Thelma Thorsen, a well known musician, set her teacup down thoughtfully. Her eyes were hungrily envious as she stared at Miss Maitland.

"Do you know," she remarked, "I think that would be as near heaven as one could hope to get on earth—to have no fear. Not to fear the dark, not to fear silence, not to be dependent on other people, just NOT to be AFRAID. It must be truly wonderful. I confess I envy you."

Miss Maitland was surprised and a bit abashed before the intensity of feeling displayed by Thelma Thorsen.

"You probably are just as unafraid as I, Thelma," she replied a bit lamely. "You've never put yourself to the test."

"Oh, but I have!" exclaimed Thelma. "That's why I know! All the while I am suffering from fear because of the dark I know perfectly well that I am being silly but I can't help it. That fear is stronger than I; it is a terror hang-over from childhood. There was an older girl who used to tell me that ghosts lurked in the dark and that they tapped on the windows. Since then I've learned that those ghost taps, the dread of which from that time on made the darkness intolerable to me, were but the rattling of dry branches against the window pane. My mind has long known the explanation perfectly well, but to this day if I am in a dark room and hear a tapping sound, my heart jumps into my throat and I am shaken with terror. Then, instead of being punished in a rational manner when I did wrong the thread was held out to me that the brownies would take my best doll if I misbehaved or the Snickerbosh, a fictitious bogey in our household, would get me."

Thelma Thorsen's blue eyes were cold as ice as she related those memories of a terrified childhood. "My mother," she continued, "probably meant to be kind; she was 'tender-hearted' and did not have the courage to exact obedience except by such threats. She never knew what torture she inflicted, but I have never ceased to suffer from the effects of her method; my childhood was fear-ridden, and my life today is less efficient and worth while because of it."

"I think it is due to my mother's wiser method that I have never known fear," replied Miss Maitland quietly. "My mother was one of the bravest persons I ever knew. She had no fear of mice, lightning, dark, tramps nor any of the dozen and one bogey-ideas that most women have and pass on to their children, nor would she permit anyone to frighten us."

"Lucky you," smiled Thelma tremulously, as they gathered up gloves and purses.

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

INVENTORY

By Bernice Watson Patterson, Gardiner, Maine

Take the long day's inventory
Just before you go to bed.
When the lights are dimmed and shaded
And the last good-night's been said;
Sitting in your comfy armchair,
Just in front the firelight's glow,
Just review your daytime doings,
Look them over, sure and slow.

Have you lived as you intended
When the day began to glow?
Have you helped someone whose journey
O'er life's path seemed hard to grow?
Put your shoulder down and lifted,
Lifted long and lifted sure,
'Till the look you got in answer
Seemed your heart to fill, and more?

Have you left some word unspoken
That would ease another's load?
Have you, just by word or action,
Helped another on the road?
Just a smile, a look, a hand clasp,
Just a word, it might have been
Which brought forth the inspiration
That has helped someone to win?

Take the long day's inventory
Just before you go to sleep;
Plan to live tomorrow better,
Strive to make it more complete.
Then that day will be the best one
And with peace your soul will fill,
For you'll have the joy of knowing
You have done the Master's will.

I AM RESOLVED

To be more thoughtful of others, but to think less of myself;

To take more pains, but to cause less pain;

To do my duty regardless. . . , but without regarding others less;

To try to understand myself, but also to understand others;

To make the least of every opportunity to offend and to do the utmost to help;

To be severe with myself, but lenient with others;

To play hard, but never to sacrifice fair play for victory;

To be courageous, but for the good and against evil;

To combat the halitosis of cheap gossip and cultivate the sweet perfume of inarticulate charity;

To work hard on my job, but not to be a dumb drudge;

To be hopeful, but to season my optimism with reason;

To retain an open mind, but never to let it become a roost for vultures;

To love self less, but God and fellow-man more;

To cling to the Crown of Calvary and flee the cross of gold;

I Am Resolved.

* * *

Bro. C. A. Lehman,
Director First Mennonite Church Choir, Chicago, Ill.

Twenty of us on the Bethel College campus were gathered in the home of Brother Albert Groneman Friday evening the 26th of Dec. and heard Chris Groneman tune in and "get" your Cantata "The Herald Angels". Where there was not too much static we could understand very well. Did you hear our applause at the end?

Doubtless you had a larger audience this time than when I heard you give this Cantata in your church on Sunday evening before. I told our group that just before the last number you had taken an offering in Chicago, and as I remember it, the offering of less than 100 people was over $19.00. Your people certainly are liberal, for in the morning the Sunday school offering was around $24.00.

Greetings to you all,
C. E. Krehbiel.

* * *

Excerpts of three Mission addresses given in Ohio were sent us for the Sower. We appreciate this very much and gladly give space to one of them today. The others are to be inserted in the next issue. Read them.

* * *

WHAT CAN OUR YOUNG PEOPLE'S SOCIETIES DO FOR OUR WORKERS IN THE MISSION FIELD

Miss Aganetha Fast

When I first heard that I was to speak on this topic, I was concerned to know just what to bring before you, for there are so many ways in which the young people can help their worker in the field. It is not an easy question. It needs a lot of thought and consideration on the part of the individual worker, because he is voicing not only his own opinion, but because he is also to represent the whole missionary force.

How I wish I could have transferred myself to China, called the mission workers together and put this question before them for consideration to help me answer it. I can just imagine the discussion that would have followed before a final conclusion would have been formed.

But since I could not ask my coworkers for their view-point, I had to form my own opinion. An opinion I felt sure would be heartily endorsed not only by my fellow-workers in China, but by those of other mission fields, foreign and home field alike.

How can the Young People's Societies help. By knowing the worker, knowing the mission field, and by knowing the work in the field May I repeat it, putting the emphasis on another word. Know **your** worker, know **your field** and get acquainted with the problems difficulties and prospects of **your** field.

Nothing is more discouraging for a worker in the field or for those on furlough than to find indifference or to find that people know so little of their own mission work.

May I give you an illustration. It may seem a little strong to you, but it best illustrates my point for the time being.

Take for granted a man in a city or more populated community buys a piece of land in a desert place. It is an uncultivated piece of land no plow has ever crossed the fields, no white man ever lived on it and for miles and miles all around, no settlement, no home.

The owner himself cannot go to live on it and work on it, he has other responsibilities at home, so he searches for a man to take his place, to do the work for him.

After he has found him he must not only guarantee him his salary, but assure him of his loyal support. He will instruct him to investigate the claim as to situation and prospects. To cultivate it and report to him, whatever is needed to make the work prosperous.

This representative finds the place as stated: desert uncultivated; no shelter, absolutely barren; no tools, no implements whatever, except what he brought along of his own personal belongings.

And the place to get the needed help is hard to reach, is miles and miles away, probably from 30—300 miles to the nearest railroad station or place of supply.

This naturally would be discouraging but he remembers his employer's request to report and that then the needed funds would be sent.

With courage he goes at it and reports immediately but his employer keeps him waiting, and waiting. Finally slowly little allowances come in, but not enough to supply what is needed. A house or shelter is needed right away but the means to build a substantial home are not enough so he makes a temporary shanty, it is small and unsanitary and must serve as a store house for everything imaginable.

Tools and implements are needed. Even for that the incoming allowances are not enough. Rudimentary, temporary, even primitive tools he must improvise, taking up lots of his precious time.

Spring time passes, summer passes, and fall and the chilling winter days come and still he is at it trying to build up the place with the allowances that come in. No cultivating, no sowing has been done. Consequently he cannot send in any profits. Can the manager blame the worker? Can he blame the worker as not trustworthy, as one in whom he cannot have confidence?

Surely not, for had he not reported faithfully, had he not been working hard? Had he not faced great difficulties and did the best he could and knew how with the means at his disposal?

A good manager would have eagerly read the reports, studied them, read between the lines as we say, anticipated the needs even in the presentation of the glorious prospects.

This illustration to me is a true picture of the mission field.

If we can only make our young people see that the mission field is **theirs**. That the home constituency is the owner, manager of the fields in China, India, and of that among the American Indians and that of the city missions.

The churches, schools, and mission homes in these particular fields **theirs**, not the missionary's, not the mission board's, **they** are your agents, your employees.

And when people withdraw or withhold their support, as it occasionally happens, for some reason or other, then they hurt their own cause. They may even aim to hurt the missionary, and to be sure they succeed in grieving him, for he sees the consequences and effects it has in the work. But it is after all **their** field, **their** cause that is being hurt. **They** are the losers of the profit, not the missionary nor the mission board.

Likewise also when means come in meagerly, it is **their field** that is suffering not the missionary (indirect he is.)

The young people can greatly help the missionary by showing him by their **interest** and **support** that they keenly realize their responsibility as sharers in the great missionary enterprise. That inspires, encourages the missionary to greater zeal and sacrifice. As already said nothing is so disheartening and discouraging to the missionary as indifference, half-hearted support, or even hostility to the work because of ignorance or misunderstanding.

How many young people do you suppose have come up to me and asked me: How many churches have **we** in China? What are **we** accomplishing with our efforts? or how many pupils have we in our schools or other questions like that using the personal pronoun—Not **a one,** not **one** single person, not even our older friends. And very few of the young people have directly approached me to ask about the mission field and that in fact only after I introduced the subject, and then they always use the pronoun **yours,** your school, your pupils, your work as a separate thing from them.

What's the matter?

Isn't it failure to recognize their responsibility as owners of the mission field and failure to recognize the missionaries as their representatives, their substitutes?

We often receive personal gifts, they have meant much to us, but what means more than anything else is your own personal interest and your realization of your own responsibilities toward the missionary cause.

I believe if that would be fully realized our mission board would not need to complain about our empty treasury when requests come in from the field to build the much needed hospital, church, school home or when an additional Evangelist or Bihlewoman needs to be engaged in an out-of-the-way village.

You young people ask how can we help—here it is, know your workers, know your field, and know the work in the field, get acquainted with it, and above all **realize that it is yours** and then you will give your wholehearted interest and support, your prayerful support.

It is possible to cultivate a physical appetite for that which we naturally do not like; it is also possible for us to cultivate a taste for all things pure and good, although they do not at first appeal to us.

QUEER IDEAS OF THE KARENS

By Homer Kingsley

"Please, have you got some medicine for my eye?"

"What's the matter with it?" I asked the Karen who had come into the Dispensary in the wilds of the back Burma country.

"I can't see out of it any more."

"It must be blind, but tell me," I asked him, "how did it happen?"

He was a man of about thirty-five, dressed in a rough jacket and a loin cloth. He had a big basket which he put down. He moved up close, sat down on his heels, and placing the load beside him, took a deep breath and started his story:

"It was like this. You see two years ago I had the fever, and my head was hot and my stomach was hot but my feet were cold. One day I felt a little worse than usual, and discovered that the cold wind in my feet was gradually working its way up, do you see?" He stood up to show me how.

"It came up and up till it came to the hot wind in my stomach, there it made a terrible noise and I thought I would die for sure, but presently it went up and up," and he traced its path with his finger, "right through my neck and over my head, and then settled in my right eye and I've been blind ever since.

"I wish you could give me some medicine that would get that hot wind and the cold wind divided up and the cold wind sent down toward my feet again. I suppose that you have a complete lot of wind medicines?" he asked finally.

Now we had taken a nursing course and we had many medicines but we had nothing of the sort that would make hot and cold winds behave in that way. You see it was a complicated blindness and though we tried to explain it to the poor Karen and asked him to go to the hospital for an operation, he went away very much disappointed, for he was sure that it was wind medicine that was needed and not some operation.

Such is a fair sample of the simplicity of these hill people of Burma. The simply equipped dispensary offers a wonderful chance to get acquainted with the people, for they are all so needful of medical attention.

Another Karen explained an ugly sore on his arm thus:

"A few days ago while I was cutting some bamboo a piece stuck in my arm and cut it a little. I thought it didn't matter so I didn't bother then to come for some medicine. But three days after when I was going home I smelt some one frying curry and that very night the sore started to throb and swell and got hot and hurt, and now it hurts so much I can't sleep. Haven't you got some medicine that will asorb the fry smell in my body and make the swelling go away?"

The Burmese collect soot from their fireplaces, mix it with native oils, chillie and decayed fish, and make it into pills, which they are sure will dissolve all the "fry smells" and reduce swellings, provided the patient does not eat anything sour or touch anything made of iron. They use human milk for eyedrops; rhinoceros blood for "that run down feeling," anemia; and paint everybody suffering with any trouble whatsoever. It is a funny kind of paint but it is "sure-cure" for everything from ear-ache to cholera. The paint is yellow.

For measles, water with various dungs added is considered a specific, while in case of fevers you must not drink water at all and if you do, or bite into any fruit, it is "sure" to be fatal.

The most common troubles of the people are infected sores, fevers, skin diseases, but accidents like burns, cuts and broken bones are all too frequent. Many simple operations have to be performed such as taking out ulcerated teeth, lancing boils, and sewing up wounds that may have been caused by bamboo or a tiger or the "sting" of an elephant. A hurt by an elephant is cal'ed a sting.—Christian Herald.

TRIALS OF FAITH

A. B. Simpson

Faith is hindered by sight and sense, and our foolish dependence upon eternal evidence.

The very evidence in which we must live and grow is the unseen, and therefore, all outward things must be withdrawn before we can truly believe; and as we look not at the things which are seen, but on the things which are not seen, they grow real, more real than the things of sense, and then God makes them real in actual accomplishment. But faith must first step out into the great unknown and walk upon the water to go to Jesus, nay walk upon the air; but where was something only void it will find the rock beneath, like the traveler in the Alps who had reached the end of the mountain path as it suddenly disappeared beneath a great mass of ice and snow and became a subterranean torrent, while the mountain rose sternly in front and the miles of desolation which he had traveled lay behind. What should he do! Suddenly his guide exclaimed, "Follow me!" and plunged into the descending torrent and then disappeared from his view under the great mountain which it tunneled. It was an awful venture, but he must either follow or die, and plunging in there was a sudden shock, and the whirl of waters and blackness of darkness, and then a burst of light, and he was lying on the banks of a quiet stream on the other side of quiet mountain, in the sweet valley below. The unseen way had led to life and light.

So faith still walks in paths of mystery ofttimes, but God will always make it plain. Is not this the hindrance to your faith, that you hesitate to believe before you venture upon the naked word of promise? Your faith alone is the substance of things hoped for, the evidence of things not seen. God help us to walk by faith and not by sight.

Therefore God has to train us in the way of faith by difficulties, trials and seeming refusals, until like the Syrophenician woman, we simply trust on and refuse to be refused. He is always waiting to recompense our trust by the glad words, "Great is thy faith! Be it unto thee even as thou wilt."—A Larger Christian Life.

THE S. S. LESSON

Jan. 18

The Lord's Supper

Luke 22:14-23

Golden Text:—"This is My body which is given for you; this do in remembrance of Me." Luke 22:19.

Jesus told His disciples that He looked forward to the time when He should eat the last supper with them. There were some very disturbing elements that severely tried His soul, the disciples were quarreling among themselves as to who should be the greatest in the kingdom. Judas, though already a traitor at heart, continued to associate with the company of the disciples and the shadow of the cross was deepening. He looked forward to this last Passover because He knew it to be the will of God that all should be fulfilled. No matter how trying were the circumstances in which Jesus found Himself, He rejoiced that He was doing the will of His Father.

Ever since that eventful night in Egypt when the first Passover was eaten, the Jews had kept the feast. While the event symbolized the passing over of the death angel, the crossing of the Red Sea and the transition from slavery to freedom, the sacrificial element entered into the feast was most significant, an innocent and perfect lamb had to die to save life. This sacrificial lamb pointed forward to the coming of the Lamb of God who was to take away the sins of the world. The prediction was fulfilled in Jesus when John announced Him, and now the hour of consummation was at hand. Jesus was to become the real sacrifice and the need for symbolic sacrifices passed away forever.

In many respects the gathering in the upper room was like other such gatherings among Galilean pilgrims in Jerusalem at the feast of the Passover, but in another respect, the fact that the Passover was fulfilled, in a new Passover, one in which God's Son Himself was to be the victim, this feast was the most remarkable gathering ever held in Jerusalem. Though few and insignificant, the guests were to go forth from there prepared to influence the world for time and for eternity.

So in establishing the New Passover there was nothing present but what one might expect at any table at the time and in the country where Jesus lived, yet, with the commonest elements Jesus brought before His disciples, and through them to us, the eternally significant truths concerning the broken body and shed blood of our Lord.

In instituting the Lord's Supper Jesus spake of the elements as "My body" and "My blood". This was not intended to mean that with the words of consecration a miracle was to be repeated by which bread and wine became the actual body and blood of the Lord. The figure of speech was so simple that it did not need to be explained to the illiterate Galileans who were guests at the table. It amazes us to think that there has been so much strife concerning it through all the ages since Christ. As a grain is crushed and broken to become bread and grapes are crushed to become wine, both life sustaining substances, so the body of Jesus was to be crushed and broken and His blood shed in order to bring eternal life to men.

The words by which Jesus instituted this supper made it a memorial feast. It is a memorial not only of His suffering and death, although that is the matter most emphasized, but also of all and everything relating to Jesus including the prophecies pointing to Him, His life, His work, His words and His every service of love.

In instituting the supper Jesus gave thanks. The Lord's Supper is always a thanksgiving. It cannot properly be observed without a sense of thanksgiving to God for the marvelous grace by which, through the atonement made by Jesus, we become His forgiven children established in the family and household of God.

Anciently the Christians observed the Love Feast in connection with the Lord's Supper. Love was the one motive that prompted God's gift of His Son. The submission of Jesus to the shameful death of the cross for our sakes was only because He was the personification of God's love on earth. Everyone partaking of the Lord's Supper, if his attitude is a true one, will present himself with a heart overflowing with love to God, to his fellowmen and even to his enemies.

That Judas was untrue was the great trial of our Lord. His boldness and falseness of heart is amazing but he supposed that knowledge of his falseness was hidden from the Master. Nothing can be hidden from Him. Those who are unfaithful to the Lord and present themselves at His table deceive themselves, not their Lord.

THE C. E. TOPIC

Jan. 18

Friendliness as Expressed Through Medical Missions

Acts 14:8-18; Matt. 4:23, 24

In all of our mission work we must go back to Jesus and the practices of the Christians of Apostolic times. In doing so we note that the ministry of healing enters largely into the work of saving souls. What were the miracles of healing? They were great wonders that called attention to the fact that those performing them possessed unusual power. Likewise, they were, as we sometimes say, the "credentials" of divine authority. But behind these manifestations there was a motive that can only be explained by the word love. Every good performed by our Lord, His Apostles, and His sincere followers since that time was the expression of friendliness that had its root in love.

It is no mere accident that the art of healing has been developed to such a wonderful height in Christian countries and has been so terribly neglected in non-Christian lands. In the last analysis, the reason for the development of medical science is an earnest desire to do good to humanity. Doing good has been emphasized in every century of the Christian era because it is impossible to separate one's duty to the bodies of men from one's duty to the souls of men. Because God so loved the world He made possible the healing of both body and soul.

When Jesus wanted to use an illustration of what a neighbor should do, He proceeded to show the nobility of character possessed by the Samaritan who found the poor beaten-up Jew on the highway and attended to his needs. In this, namely the help we can bring to the miserable, we find an example of friendliness that everyone who wants to be Christ-like should follow. Imagine a sick hungry beggar appealing to you for help and all that you did for him would be to preach to him. So long as hunger gnaws and pains rack the body that one is a poor subject to preach to, especially if one is in a position to make him a little more comfortable or a little easier.

Missionaries, like all followers of Jesus, have tender hearts for those in pain and misery. Their preaching would be a hollow mockery if they ignored the distress with which they are confronted. If they love as He would have them love, any act that would relieve pain will come from them is a matter of course—the most natural thing they might do. In the knowledge that the medical missionary possesses of the healing art he naturally calls attention to a power possessed by him that his heathen patient hardly knows or understands. To be sure a knowledge of the medical science may be explained in the light of our civilized development. But this superior knowledge enables the missionary to gain confidence so that he may reveal a higher and better power than even the healing of the body.

Because of the wonderful things accomplished by medical missions in many lands the missionary is welcome, even though the people are not ready to renounce their sins, and their idols. China has made great advances in educational and medical lines because of the missionary, the same is true of India, and other Asiatic countries. Where they work there is attained a confidence that could not otherwise exist.

Jesus said to one who had benefitted by His power: "Go and sin no more." That there was a connection between his condition and the sins of his life there can be no doubt. The poor sufferer was an example of the pitiful state into which sin can bring one. When Jesus healed He struck a blow at sin. So, too, the medical missionary—every missionary, indeed—is in his place to show the terrible thing sin is and to point the way to the holy Christ. Many afflictions may be traced to sins of some kind. One who has found relief from his suffering surely only does the reasonable thing when he thereafter avoids the sins that caused it.

Most of the work of the medical missionary is done among the very poorest. Ordinarily, the medical missionary, were he to practice in the community in which he is located, as a physician, he would receive many times the financial support he otherwise gets, but he is there out of love for Christ, and Christ's little ones and so unselfishly devotes himself to the help of all who come, high and low, but chiefly low. The unselfish work of the medical missionary in devoting his energies to the help of the poorest of the poor emphasizes the value of a life. In any part of the world the wealthy and the fortunate can benefit by all that science has to offer, but in heathen countries the poor die of suffering and neglect, unless the medical missionary ministers to their needs. In his eyes, before God, the life and the soul of the outcast are worth just as much as are those of the higher walks of life.

Gratitude is a duty that every reasonable human being should feel. It enters also into the hearts of those who have been helped through Christ by His missionaries that they should love and serve Him, seeking to grow in His knowledge and love.

A SONG FOR WORLD PEACE

Clinton N. Howard

The International Goodwill Association sent out a call for a World Song of Peace. Baron Y. Sakatina, Chairman of the International Service Bureau, Tokyo, Japan, suggested that the song be written to the tune of Auld Lang Syne.

This song was written at Fargo, North Dakota, on Saturday, November 22nd, 1924, was sung the day after it was written—at the First Methodist Church evening service, and was endorsed by the Fargo Ministerial Association.

Oh, God, the Father of us all,
Teach us to love mankind;
Help us to see that all are one
In Thy eternal mind.
Let each for all and all for each,
Unite the World in one,
And brothers be in lands made free
Through Thy Eternal Son.

Change hattlehood to brotherhood,
Let wars forever cease,
Let nations show their loyalty,
To Christ, the Prince of Peace.
Let peace abound the world around,
And all have liberty,
Let love and faith possess the earth,
And ring from sea to sea.

Let "peace on earth" our watchword be,
"Good will to men" our song;
Let service substitute the sword,
And right defeat the wrong.
Let fellowship put fear to flight,
And force give way to faith;
Let hymns of love from heaven above
Give place to hymns of hate.

That promised day will surely come,
With prophecy fulfilled, —
When all the battle flags are furled
And all the guns are stilled.
When swords into plough-shares are beat,
And pruning hooks from spears,
Then peace shall come to bless the earth
Through the eternal years.

White, black and brown and yellow men
Shall all one family be,
And sing one song the world around,
"Sweet land of liberty."
Let nations bow before the Lord,
"Who maketh wars to cease";
Christ is the only hope of men,
The promised Prince of Peace.

He came to banish war from earth,
Peace was his cradle song,
His law the royal law of love,
Let earth the song prolong.
One Lord, one faith, one flag—and then,
One parliament of men,
A federation of the world,
God speed the day! Amen.

—Christian Statesman

DEATH

Risser—Maria Risser, nee Strohm, was born in Germany, September 25, 1846, and came to America as a child with her parents, Peter and Barbara Strohm, and settled in Iowa. Before one year had passed the father died and left her mother with five children to bear the burden of pioneer life in the new land.

She early joined the Mennonite church and remained a faithful member to the end. In 1868 she married Daniel F. Risser and for many years lived with him in Summerfield, Illinois, where he conducted the church school. From 1871 to 1875 he served as teacher in the conference school at Wadsworth, Ohio. In 1885 they returned to Iowa to be near the husband's parents in their last years.

Seven children were born to them, one of whom died in infancy. The remaining six received a college education because of the efforts of those devoted parents.

The husband and father died in the year 1908, since which time she made her home with her children.

The oldest son, Jonathan, died in 1916, in Topeka, Kansas, where he was professor of biology in Washburn College.

She died on December 21st in the hospital conducted by her son, Arthur at Blackwell, Oklahoma. Her age was 78 years, 2 months, and 26 days. She leaves to mourn her loss, her sons, Oswald Risser of Pasadena, Calif.; Arthur S. Risser of Blackwell, Okla.; T. S. Risser of Boise, Idaho; H. S. Risser of Mt. Vernon, Iowa; and A. L. Risser of Salt Lake City, Utah.

It was her blessing to retain all her faculties to the end, and even the day before her death she was eagerly busy to finish a gift for a little burned child in the hospital.

She was laid to rest in the same cemetery lot with her mother at Halstead, Kansas. Rev. J. W. Kliewer and Rev. H. T. Unruh officiated at the funeral.

JOTTINGS

The brethren of the Upland, Calif., church, are planning the election of a new $40,000 building in the near future. Lots have already been purchased so that the congregation is assured a favorable location.

Rev. C. E. Krehbiel, field secretary of General Conference is planning to spend six weeks in the East. He returned to spend Christmas with his family in Newton, Kansas, after having spent some time in the Middle District Conference.

Bishop John Funk, now almost ninety years of age, addressed the Mennonite Historical Society of Goshen College, Dec. 11, on "Beginnings of Publication Work". The foundation stone of "The Mennonite Publishing House" was laid the first Sunday in May, 1863, at his home, after a conversation with Bishop J. M. Brenneman, of Elida, Ohio, concerning the publication of a tract on "Christianity and War". The following January, 1864, the first number of the "Herald of Truth" was issued.

Bro. C. F. Claassen, of Newton, Kansas, treasurer of the General Conference, who has been ill for some time, was fortunately able to be up to celebrate the 40th wedding anniversary with his wife and family. Many friends gathered to participate in the festivities which began early in the day with music provided by the Sisters of Bethel Hospital. In the afternoon Revs. J. E. Entz and A. Warkentine made addresses. A poem, written by Sister Hillegonda van der Smissen was read by P. D. Claassen.

Many congregations are making special plans for Sunday, Jan. 25, which is the day to mark the 400th year of the founding of the Mennonite church. This is a world-wide celebration and Mennonites the world over will have a part in it.

Duties at the mission and necessary linguistic research have compelled Bro. Rodolphe Petter to postpone for some months the revisions and translations he is making for the publication of the Cheyenne New Testament for the publication of which our Mission Board has made arrangements with the American Bible Society.

Mennonites located in the city of Winnipeg, Man., have been holding regular monthly services. In the group there are 30 families and 20 unmarried persons. The group is composed of Mennonites who have come from near by colonies and others who have recently settled in Canada making Winnipeg their home.

The Orphan Fund Society of the Eastern District Conference, which is a Woman's organization, is making special appeals to the sisters of the congregations for their cooperation. Efforts are being made to increase the income and envelopes have been distributed with this end in view. A noticeable increase in funds and interest is hoped will dovelope by the time of the next conference of the society to be held in the Deep Run, Pa., church, which falls on the last Saturday of October, 1925. Miss Ada M. Landis, 407 Race St., Perkasie, Pa., is secretary of the society.

W. S. Stoltzfus, of whom many Mennonites know as a former Near East Worker, is now a missionary under the Presbyterian Board and is located at Nabiteyeh, Syria.

Just before they left on their Christmas vacation, the students of the Oklahoma Bible School, Meno, Okla., rendered a Christmas program in the Meno Mennonite church.

The Mennonite church of Pawnee Rock, Kansas, recently installed a light plant. This is an improvement of the kind that up-to-date rural churches will not do without.

Constantinople has its first out-door playground for children.

The American Junior Red Cross, the American Mission School at Gedik Pasha, and the Y. W. C. A. are responsible for this introduction of an American custom which is proving popular among 130 Turkish children daily.

"One Leetle, Two Leetle Eendians" and "Coblair, Coblair, Mend My Shoe", at first brought forth objections from the neighbors, but were soon reduced to more harmony and less noise. The Y. W. C. A.'s physical training director at Constantinople mapped out a typical American playground program. Turkish girls were trained at the Y. W. C. A. for recreation direction.

More playgrounds are anticipated for the future. Constantinople children, it is said, live in crowded two to four-room apartments, and play upon dark, narrow streets where never a ray of sunshine penetrates.

Dr. J. E. Hartzler of Witmarsum Seminary conducted a series of Bible lectures on the subject: "The Kingdom of God" in Zion church, Souderton, Pa., Dec. 28 to Jan. 4. On Dec. 27 his lecture, "The New World", was broadcasted from one of the large Philadelphia stations. Many who know Dr. Hartzler enjoyed listening in.

A CORRECTION

In the Mennonite Year Book and Almanac for 1925 on page 31 the date for the founding of the Hillsboro Preparatory School is given as 1912. The school was founded as a private school by Rev. H. D. Penner in 1897, but it was taken over by a school society in 1912. The undersigned made the mistake in not sending to the publishers of the Year Book this explicit statement, but simply sent in the date when the school was taken over by a society.

D. H. Richert,
Treasurer, Board of Education, General Conference.

How would you exchange the love you bear toward your neighbor for that which you would like for him to bear toward you?

We often complain of heavy taxes when we should be complaining of our own extravagances.

The more abundant life is not found in the ways of the world.

How much did you gain for yourself or him, when you denounced your friend's fault?

"Joy cometh in the morning", provided the night has been spent right.

The Mennonite Year Book and Almanac For 1925

The 1925 edition of the Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

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For 1925

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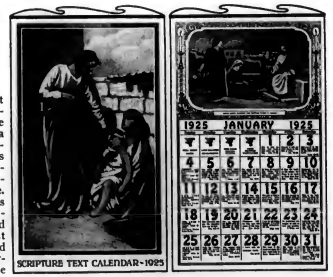

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, JANUARY 15, 1925. No. 3.

ON THE WAY TO INDIA

S. S. City of Calcutta,
Arabian Sea
Nov. 21, 1924.

Dear Boys and Girls:

Sunday morning, Oct. 26th, our good ship the "City of Calcutta" steamed out of the harbor of York. In a few hours we were away out on the Atlantic out of sight of land and for ten days we saw nothing but water, water, water all about us. On Wednesday evening Nov. 5th we saw the light house of Cape St. Vincent off the coast of Portugal. The next day, we passed by the great rock Gibraltar, but we did not stop. This was our first sight of land and how excited we were over it! Just as we were coming quite near, a shower of rain came up, but it did not last long. Soon the sun burst forth and illuminated the mountain side so beautifully. We could see buildings and fortifications. Had we been able to land we would have found interesting things, the gates are closed at six o'clock every evening and after that if you are out, you can't get in. Still there was a little mist some places and rain drops as well. The water was in smooth waves and the rain drops seemed to make little holes as they fell on it. Then just ahead of us, like the great arch of a circle, through which it seemed our ship might pass through, was a most beautiful rainbow. To our right we saw Africa and to our left Europe, with good old "Gib" very soon left behind and we off into the Mediterranean Sea. We skirted the coast of Africa, saw the city of Algiers about five miles away, on Friday evening. Sunday, Nov. 9, we passed by the island of Sicily to our left, and Malta to our right. See if you can find a story in the book of Acts about Malta. In our morning service it was read for an opening lesson.

On Wednesday evening, Nov. 12th we steamed into the harbor of Port Said, Egypt. The first thing we saw, while still miles away, was the great light house 184 ft. high with an electric light that flashes every ten seconds and is visible 20 miles off. As we drew near the harbor we saw the statue of the founder of the Suez Canal, Ferdinand de Lessups. We stopped at Port Said all night. Here we saw Arabs dressed in queer clothes, men wearing long wide skirts and coats over them. Hawkers, with beads, shawls, carpets, scarfs and sweets, etc., fortune tellers and sleight of hand performers came on board to make money out of the passengers. The boat took on 527 ton of coal and it was all carried on by coolies in baskets from boats brought alongside the ship. It takes from 70 to 90 ton a day on this boat. At noon we started off again now entering the Suez Canal, which is 100 miles long and goes as far as Suez. After going through the canal and the Gulf of Suez we came into the Red Sea. We did not find it as hot as it usually is. It was really very pleasant.

On Tuesday the 18th at about 2 o'clock in the afternoon, we anchored in the harbor of Aden, Arabia. Here they unloaded cargo, mostly automobiles for Mombasa, Africa. You would have been interested in watching them bring up the big boxes out of the hatch with ropes and pulleys and swing them out over the side of the boat onto the barges. Sometimes they slipped off and fell down and I fear a few boxes were somewhat damaged. It's a wonder nobody was hurt.

Aden is now a British possession having been acquired in 1839 when Victoria was Queen. England owns many place like this which is what makes her "Mistress of the Seas". Aden looked very dreary to me as we sighted it from the barbor and as we were coming in, as there was scarcely a tree in sight, just buildings and great high rocks. But after we had gone ashore and had a ride up the mountain side on a good road in an automobile, it did'nt look quite so bad. There are just a very few little shrub-like trees at a few places.

From the ship we could see "The Salt Pans" on the way to Sheikh Othman, which is a part of Aden. "These are curious. The sea-water is pumped into shallow pans cut out of the earth, and allowed to evaporate and the salt which remains is collected. It belongs to an Italian company who pay royalty on every ton of salt procured." At Aden it rains only once in several years so the people have to use condensed sea water. When it rains even just a little water is collected in the great tanks excavated out of the rocks and then water is cheaper. Just now it hasn't rained for a few years.

"Aden is really an extinct volcano, five miles long and three broad, jutting out to sea much as Gibraltar does, having a circumference of about 15 miles and connected with the main land by a narrow isthmus of flat ground. The highest peak on the wall of the precipitous hills that surrounds the old crater which constitutes Aden is 1,775 feet above sea-level. Rugged spurs, with valleys between, radiate from the centre to the circumference of the crater. A great gap has been rent by some volcanic disturbance on the sea surface of the circle of hills and this opens to the magnificent harbor."

The population of Aden, Little Aden, and Shailh Othman is about 44,000.

"The former Persian possessors of Aden built its wonderful tanks, and the Arabs made an aqueduct 20 miles long; the restoration of the tanks at Aden was undertaken in 1856, and they are capable of holding 8,000,000 gallons of water. The ravines which intersect the plateau of the crater converge into one valley, and a very moderate fall of rain suffices to send a considerable torrent down it. This water is partly retained in the tanks which were made to receive it, and which are so constructed that the overflow of the upper tank falls into a lower, and so on, on succession."

We went ashore in a row boat and it took about ten minutes. Right at the port we got machines and our party took a five-mile ride up the mountain side to see the tanks we had been hearing about. The road was good, it was toward evening when a ride is pleasant and especially after being on water for three weeks and so we found that part quite pleasant. We passed over the street called Crescent, then up the mountain, passed Jewish, English, Arab and Catholic cemeteries and worshipping places and a Parsi temple, saw camels hitched to funny little carts, Arabs, Jews, Indians, Greeks, Somalis, barracks for soldiers, through the bazaar in the crater and were soon near the tanks and had to get out and walk up to see them. A Hindustani old man, a keeper there, appeared and took us around. Here I had my first conversation in Hindi. He said he came from Cawnpur, and has been in Aden for forty years. There are cement walks on up, and as we walked up we saw the great basins hewn out of the rock. I never saw such big rocks before. The man told us when there is water in the tanks then water costs only two pice a gallon and other times they have to pay four annas a gallon for the purified sea water.

He took us as far as the well which is 126 feet deep but the water is not good to drink, they use it for the few trees and garden up there.

There is a Mission at Sheikh Othman, as well as at "Steamer Point" founded by somebody I wonder if you can find out his name. He lived only a few years and this is the challenge he left for the Christian youth of Christian countries:

"While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by God to keep you out of the foreign field."

"His tomb, of fine carrara marble, is in the military cemetery of Aden. The Mission, under the care of the Free Church of Scotland is most popular."

Mary Y. Burkhard.

THE FOREIGN MISSIONS CONVENTION

Arrangements are being completed for a great gathering in the interest of foreign missions to be held in Washington Jan. 28 to Feb. 2. This meeting is being organized on behalf of the foreign missions boards and societies of the different Protestant denominations of Canada and the United States.

It will be known as the Foreign Missions Convention. More than seventy-five organizations will be represented. President

Coolidge will speak on the opening day.

The meeting according to leaders will be the greatest interdenominational missionary gathering held in this country during the last twenty-five years. Preceding conferences of similar character have been held as follows: the Missionary Conference in London in 1888; the Ecumenical Conference in New York in 1900; the World Missionary Conference in Edinburgh in 1910.

At the New York meeting in 1900 addresses were made by William McKinley, at that time President of the United States, and by Theodore Roosevelt, then governor of New York State. The honorary president of the convention was Benjamin Harrison, former President of the United States. Leaders state that the Washington convention will undoubtedly be representative of a greater number of church bodies than any meeting ever held in North America.

The purpose of the convention, as outlined in the official statement, is "for the information and inspiration of the churches of Canada and the United States. It will be an educational, not a deliberative or legislative assembly. It will not deal with questions and problems of administration on the mission field. Its messages will be designed to enlarge the interest and deepen the conviction of the Christian people at the home base as to their foreign mission responsibilities and obligations."

The meetings will be held in the new Washington Auditorium, which has been built for convention purposes. They will open on the afternoon of January 28 and close on the evening of February 2. Attendance will be limited to delegates appointed by the foreign missions boards and societies of the United States and Canada. Delegations will include officers and members of foreign mission boards, pastors and laymen and laywomen, general church officials, theological and college professors, editors, foreign missionaries at home on furlough, student volunteers and other candidates for the foreign missionary field.

There will be three meetings each day in the Washington Auditorium; one in the morning, one in the afternoon and one in the evening. In the afternoons simultaneous conferences will be held at which various problems of missionary work will be discussed. In telling of the purpose of the convention Dr. Fennell P. Turner, of New York, secretary of the Foreign Missions Conference of North America, said:

"The Foreign Missions Convention is being promoted by Christian leaders throughout Canada and the United States who are deeply conscious of an immense opportunity. They believe with heart and soul that the Gospel of Christ in its fullness of authority should be preached to all men everywhere and expressed in deed and word, and they assemble therefore to review the whole existing situation in its many bearings to ascertain what is here and now the duty of the church at home to the rest of mankind.

"It is time that such a gathering should be arranged. Not for a quarter of a century has there assembled such a council of missions on this side of the Atlantic. In 1900 the Ecumenical Conference was held in New York. It is 15 years since the now historic World Missionary Conference met in Edinburgh. And those 15 years have included historic changes like the great World War; the fall of the caliphate; the capture of Jerusalem; the rise of the Gandhist movement in India; and the establishment of republics in China, in Turkey and in Germany, and the Soviet rule in Russia.

"It is amidst these changes with their direct and often deplorable effects on the mind of the various races that missionaries throughout the world are steadfastly laboring to reveal the love of Christ. No body of men and women has ever had to face problems of so infinite a complexity. The Washington Convention will approach these problems with an equipment of knowledge, of experience and of hand-to-hand contact with humanity's needs to which no other assemblage, not even the League of Nations meeting at Geneva, can pretend. Diplomacy deals with states; missions touch and transform lives."

CORRESPONDENCE

Bluffton, Ohio—Now that we stand on the threshold of the New Year it might be well to take inventory of our lives to see where we stand in relation to the spiritual values.

So far as the institutional work of the church and schools of Bluffton are concerned we can truthfully say that the blessing of an all-wise Providence has been ours in the year that is past and gone. A brief survey of the year's work might be in order. First, the church has had a healthy growth as was indicated by the annual report of the pastor given in the yearly business meeting. A number of additions have been made to the church to increase the spiritual efficiency of the same. Among the outstanding improvements is the pipe organ installed during the summer months. Since we have the use of this instrument our musical interests have more than doubled. It is an inspiration to see the young people of the church, to the extent of sixty strong, sing in the choir under the direction of Professor Lehman with Professor Holtkamp at the organ.

The numerical strength of the church during the past year is also noteworthy. The church membership now totals 340. We, however, are not unmindful of the fact that we have fallen short of our full duty as much work remains to be done. This comes as a challenge to our 1925 resolutions.

The work of the Sunday school has steadily increased and is functioning in a very satisfactory manner under the leadership of E. J. Hirschler. The auditorium as well as the basement and balcony are well nigh filled to capacity with the various departments of the Sunday school, it being necessary to organize several new classes to accommodate the growing needs of the school.

Bluffton College—As for the College, unquestionably this is the banner year in the history of the institution. The spirit among the students is especially commendable, hard working, earnest, sincere in their endeavors to make the most of their opportunities. New acquisitions to the faculty have augmented the work in no small degree.

The small Russian contingent in student body as well as in faculty has adopted itself to its new environments in a very splendid way. In an intelligence test that was given to all Freshmen the Russian boys were among the highest. Mr. Peter Epp, Ph.D., who with his family arrived not long since is getting some practical experience in the village by way of clerking in a store. He will be on the regular teaching staff in the not distant future.

Prof. Schultz in the Department of Education is finding his work interesting and has made for himself a reputation as an able teacher in teaching "would-be" teachers.

Miss Krehbiel of the Conservatory reports all the work she can do, with much interest in the girls' glee club, of which she is directress. The several clubs will undoubtedly make a short tour as usual, later in the year.

In the circle of the business end of the institution we cannot complain notwithstanding the fact that our needs are many. But our confidence in our constituency has never been shaken and we are indeed grateful for the assistance that came to the College during the past year.

The college hopes to canvass the remaining churches in the Middle District Conference early this year. Next summer it is planned to visit the churches in the Eastern Conference.

The financial program as outlined and adopted by the General Conference is to be prosecuted vigorously until finished. Will the entire constituency remember this undertaking in prayerful thought so all that is done may redound to God's honor and glory.

Let us again remind our friends of the Twenty-Fifth Anniversary of Bluffton College to take place during the June Commencement week. It is planned to make this a commemoration that will go down in history as one of the outstanding epochs in Mennonite education. All old and new friends are most cordially invited to be present. Make your arrangements early to enjoy a feast of good things at Bluffton College from June 7th to 12th, inclusive.

B. D. S.

Buhler, Kansas, Jan. 2, 1925. Dear Editor and Readers: God's blessings on every reader in the New Year! We have lived through another year, and many changes have been noted from day to day also in this community. It is the purpose of this report to summarize the activities of the Buhler Mennonite church for the year 1924.

The year has passed without extraordinary changes although we have had high levels of spiritual blessings. In February this community had the privilege of having Rev. Adam Whitmer and Bro. George Entz both of California conduct meetings for four weeks. These two brethren worked diligently with revival methods and with the Lord's blessing. These revival meetings were not only for us but also for the Mennonite Brethren Church, and it is our earnest prayer that the cooperation in winning souls for Christ has helped to wipe out sectarian differences. About 60 young people confessed Christ and a large per cent. of these joined either the Brethren Congregation or our own congregation. As a direct result of the efforts of Rev. Whitmer and Bro. Entz, five adults were baptized and added to our church on April 20. Another blessing that we were permitted to enjoy was that 13 young people were received into our church through baptism on June 8. Only 2 deaths have occurred within the past year.

A special problem of our church is inadequate seating capacity of our church building. Although our congregation numbers only 234 our church building with a seating capacity of 300 is too small for most of the gatherings. With this problem in mind our congregation contemplates the enlargement of our place of worship. The question at present is not, "Shall we enlarge?" but, "How large shall we build?" These questions are to be settled in the near future at the annual business meeting.

Thus from this part of Kansas we can report of many blessings such as we were not worthy of. For this we thank our kind Heavenly Father.

Sincerely,
Paul D. Voth,
Correspondent.

Salem Church, Dalton, Ohio—The festivities of our soul's nativity are over again but the spirit of peace and good will, we pray, may remain with us throughout the new year!

Just as your correspondent had reported of our privilege of a visit by Rev. C. E. Krehbiel, of Kansas, and Dr. J. E. Hartzler, of Witmarsum Seminary a month ago, we were favored by a visit by Dr. S. K. Mosiman, of Bluffton College, who laid the interests and needs of Bluffton College to our hearts, and we trust his earnest plea for our school will not pass unheeded.

From New-year's day to first Sunday inclusive Bro. and Sister P. J. Boehr, missionaries from our field in China, were with us and in several addresses gave us a vivid insight into the work there, its progress and its needs, its laborers and its precious fruit in converts. We were especially interested to hear from Bro. and Sister Pannebacker who have gone out over a year ago from our midst.

Our congregation has again ordered its affairs in its annual business meeting. Our esteemed pastor, Bro. Austin R. Keyser, will continue his earnest labors in our behalf for the coming year. Besides serving our congregation he is engaged as teacher in the Dalton high school. Our church building will receive some much needed inside repair and decoration.

We trust and pray that harmony and united service of all of us will continue the coming year as it has in the past, to the glory of our Master. **N. G. F.** Corr.

JAUNTS WITH OUR CHILDREN

By Edith Riland Cross

Do you ever enjoy a jaunt in the woods with your children? And do you share an interest with them in the things of nature, in God's great out-of-doors? If not, you should remember that parents, living in rural communities where there are no kindergartens, can give their children much they would get in a city kindergarten by taking frequent trips with them. One of the greatest purposes of the kindergarten is to awaken the child's observation, to acquaint him with the world about him, and to teach him his relationship to the people with whom he associates. Nature lessons serve this purpose.

First help your children to know the many land and water birds. Keep a list from year to year of the birds seen and the dates on which they appeared each spring. A bird guide and a small pair of field glasses are helpful on a field trip. Teach the children to know the songs of the birds, too, by taking them just at dusk to listen to their calls.

If these calls are translated into words the children can more easily distinguish one from another. From childhood I remember that the brown thrasher says, "What would you give me for my tail, my tail? A sixpence, a sixpence. 'Taint enuf, 'tainst enuf. A shilling, a shilling. Cut it off—cut it off. Tr-r-r-r-r- (the saw). " The meadow lark says, "Teakettle, tea in the teakettle." Kildeers, phoebes, and chickadees say their own names. The robin says, "Cheer up cheerily."

Birds' nests should likewise be studied and the kinds of places chosen by the different birds for their homes. Instill through such knowledge a desire on the part of the child to protect the birds and their homes, and thus further the work of our bird protective societies.

Along with the birds, study flowers and trees. Let the children have a wild flower garden at home and teach them how to transplant it from the woods and tend it. In this way have them become familiar with twenty-five or thirty of our most common wild flowers and trees. A good flower guide would be serviceable.

An added joy of the wood trip is, of course, the picnic lunch. How the children love to help build the fire and cook the meal! And don't you love the freedom of it, too? There is no better time to become real pals with your children than when close to nature.

On a jaunt it is always a splendid idea to gather specimens to bring home. The children sometimes busy themselves for days making things from their collections. Each specimen has its story to tell, and this further contact more clearly impresses the characteristics upon the child's mind.

Aside from the purely educative purposes of our jaunts, I would far rather have my children remember, when they are grown, that mother could almost always take time to go to the creek with them than have them remember whether or not my house was always dusted and ready for callers.

Above all help the children realize that back of the wonders of nature which they see there is a kind Heavenly Father watching over each and every thing Whom we must glorify for these great blessings.

DIFFICULTIES IN THE WAY OF MAKING GOOD AMERICANS

Ex. 1:8-14; 3:7-10

Contrast the attitude of the Egyptians toward the Israelites with the attitude of the Americans toward the foreigners who come to this country. Is there a similarity? Based on the ideals of a so-called Christian nation is the foreigner getting a square deal in the land of the "square deal"? The difficulty in the way of making good Americans is that there are so many bad Americans. People coming to our shores from across the seas, dreaming of a land of opportunity, are robbed in many instances of their privileges. They love this land and come to it gladly. Then why disappoint them and create in them the desire to leave it sadly? A brotherly, Christian attitude toward these, our brethren, from over seas, will make them good Americans. That is what they are anxious to be.

By a process of assimilation, blending the best that comes to us from over the Atlantic and Pacific with the best already here, we shall produce a master race. The world is coming to our shores. God has combined the foreign and home mission field, and has placed it at our feet. Our Bible, our laws, our institutions, our schools and colleges equally shared with our visitors will make good Americans. Our greed, graft, social evils, Sabbath desecration and selfishness will make bad Americans.

Unless the much-discussed theme, "Americanization" means "Christianization" it does not mean anything. "All we are brethren." We are one family. The world is a community. All are neighbors. The slogan should be 'each for all and all for each." Unless this is true the beginning phrase of our American platform, "All men are born equal", is as sounding brass and tinkling cymbal. At least let us give men and women an opportunity to prove their mettle. The Christian attitude is to throw opportunity, not obstacles, in their path.

The Old World has a valuable contribution to make to the New World. It, too, has its great ideas, great men and women, great literature and music, great carvings and architecture. Some years ago Edward Everett Hale said, "The greatest word of the next one hundred years will be 'together'." Man must cooperate before God can operate.—Expositor.

CLINGING TO HIM

Let us cling to Him in our thoughts, hour by hour, moment by moment, amid all the distractions of daily life. While there are other things that must legitimately occupy our minds, let us see to it that, ever and anon, we turn ourselves away from these, and betake ourselves, with a conscious gathering in of our minds, to Him, and calm and occupy our hearts and minds with the bright and peaceful thoughts of a present God ever near us, and ever gracious to us. Life is but a dreary stretch of wilderness, unless all through it there be dotted, like a chain of ponds in a desert, these moments in which the mind fixes itself upon God, and loses sorrows and sins and weakness and all other sadnesses in the calm and blessed contemplation of his sweetness and sufficiency. The very heavens are bare and lacking in their highest beauty unless there stretch across them the long lines of rosy tinted clouds. And so across our skies let us cast a continuous chain of thoughts of God, and, as we go about our daily work, let us try to have our minds ever recurring to Him, like the linked pools that mirror heaven in the midst of the barren desert, and bring a reflection of life into the midst of its death. Cleave and cling to God, brother, by frequent thoughts of Him, diffused throughout the whole continuity of the busy day.—Alexander Maclaren.

Talents open wide the gate of unlimited opportunities.

THE MENNONITE

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Rav. S. M. Grubb.....Editor
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EDITORIAL

It is with considerable satisfaction and with sincere gratitude to our Heavenly Father that we are able to note, in connection with the report of the Mission Treasurer, that, owing to the liberality of the churches, their gifts have enabled the Board to pay its debts. Expenses are the same from month to month, but contributions vary so that the problem of making ends meet is almost a continual worry to the Board. In some quarters we have heard the complaint that the Board has been too ready to undertake work far beyond its resources, while in others there is continual chafing because it is believed that the Board is too conservative. There is another element entering here that must be considered, the influence of the Spirit in this matter, which is supreme and cannot be resisted. Our Board has been extremely conservative when it considered its resources, but at times when the leading of the Spirit has been apparent, there was nothing to do but follow His lead. This accounts for accepting new fields in India and China and the development of these fields as opportunity presented. But, when we look for the Spirit's leading it must not only be to new fields. This same Spirit has something to say about providing the resources necessary for larger work and here He directs, not the Board, but the individual. The right thing for every contributor to missions to do, in the face of our larger work is to decide definitely with his Lord whether he should not increase his contributions to larger proportions.

January 25, 1925 should be a banner day for every Mennonite the world over for it is designated to mark the 400th anniversary of the beginning of our church. In the light of what we now have, and what we now are, our imagination can hardly picture to us the insignificant beginning. The few Swiss Christians who on that occasion moved by the Spirit of God, instituted a new spiritual order the extent of which they could not possibly imagine. That they knew that a baptism of fire awaited them must be granted for they lived in an age of intolerance and dissent from any organized form of religion recognized by the state always led to the stake or the gallows. There is no reason to suppose that they had visions of their little movement reaching to many lands and having a part in the development of the religious development of centuries to follow. They were simply earnest, pious persons whose only thought was to serve God as they believed His Word directed. They had turned to the Word and accepted it as their only rule of faith and conduct. They accepted this Word as the revelation of God that they could understand and were expected to obey. This same spirit has characterized the Mennonite people since then. They have never planned to have a large influential part in the world's affairs being fully content with serving God in a quiet and unaffected way according to the dictates of their own conscience. Though they did not plan great things for themselves in the world, our Fathers nevertheless, have had a large share in the Christian life of the world because they stood for a newer and better order of things and because martyrdom had no terror that could dissuade them from believing in the righteousness of their cause or from devoting their lives and energies to it.

A survey of the principle for which Mennonite forefathers stood would include an emphasis upon correctness of living rather than belief in a formal creed, a separation of church and state, a consistent testimony against the waging of war and a recognition of the authority of the local church to manage its own internal affairs. To this must be added as all important the supreme respect for the Bible as the rule to be applied to all life and action, out of the church as well as inside of it. This meant their becoming so thoroughly acquainted with Scripture that their enemies and oppressors could not shake their faith or beat them in argument.

Numerous scholars have said that Mennonites were hundreds of years in advance of their times. Today we note how that much for which our father's had to die is tolerated and accepted in the churches generally. Some of the peace resolutions that come from the general bodies of other churches today sound as though Mennonite conferences had prepared them. The democracy our fathers practiced in our church is similar to the democracy common in churches of other denominations now. The believer's form of baptism is not unfrequently found to be the form that members in some churches hold that, in these same churches, would in olden times have been condemned as a horrid sin to be punished with fire.

For its size, no church has the wide geographical distribution ours enjoys. There are Mennonite communities in Switzerland, France, Holland, Germany, Poland, Russia, Siberia, Cheva, Canada, Mexico and the United States. In these communities, in spite of national differences, one will find identical beliefs and customs, names that are similar and forms of worship that are very much alike.

The world is today passing through a period of transition. Modern transportation, the great war and great political changes have had effects upon it that make it a different world, but, as in the days of religious persecution, when our fathers, though at times widely separated, found each other and helped one another with their encouragement, so today, all the terrible disturbance through which the nations have passed only tended toward making Mennonites come closer to one another and realize the responsibility they owed each to the other.

THE S. S. LESSON
Jan. 25
Jesus Comforts His Disciples
John 14:1-17

Golden Text:—"I am the way, the truth and the life; no man cometh to the Father, but by Me. John 14:6.

Jesus was about to become separated from His disciples and to suffer the terrible things involved in His rejection and crucifixion. Though, even at that time, the disciples had only a vague idea of what was before them they sufficiently appreciated the situation to be filled with distressing thoughts. It was the purpose of Jesus to strengthen them against what was to happen.

The 14th chapter of John has been called "The richest vein in the most remarkable gold mine in the world." Surely, it contains the most precious promises that may be given to the troubled child of God and it only requires an appropriation of them by faith to ourselves to make them mean the most to us in the hours when we seem to be the most hopeless and our outlook is the most gloomy.

Jesus placed His finger upon the heart, the place where troubles are the most trying. There were physical troubles that He did not ignore in His ministry, but He came to speak to the troubled heart first of all and to give it the healing touch that would bring the peace of God. When we think of the troubles of heart many things suggest themselves, disappointments, sorrows, separations, failures, etc. Many of these troubles are our own fault. We set our hearts too strongly upon things that are vain. Here the disciples were face to face with a separation. They did not yet realize its full extent, but when it should come upon them in a few hours, they were not to allow themselves to be troubled into hopelessness. In just the hour when hopelessness seems to loom with worse things to come Jesus is always ready with a message of better things before.

There were two reasons why they need not trouble as others must in the face of terrible situations. "Ye believe in God". . . "believe in Me" are the two reasons. Imagine the loss of dear ones, the loss of friends and possessions and perhaps life itself without belief in God. Could anything be gloomier? Would there be anything else that brought such a state of utter despair? But, believing in God we have His promises to fall back upon and give us courage. We know that He will be with His children in their deepest distress. As one believes in God and finds comfort and assurance in the face of distresses, so our assurance becomes doubly secure because of Jesus. He does for us what we cannot do for ourselves. Faith in Him appropriates to us all the benefits of His finished work.

The short passage we study is so full of comforting promises and means so much to the Christian that it is only possible to emphasize a few of the many blessings in the limited space at our disposal. Let us consider the promises. The many mansions —or abiding places—in the Father's house speak of a place for many, of grandeur, comfort and blessings, that the Father has waiting for His children. Why worry about the loss of a few insignificant earthly things if the Father has mansions waiting? Not only are there mansions waiting but Jesus goes to make a place there for His own. This

(Continued on page 5)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SERVICE

We should daily seek to do—
Service kind and service true;
Tho' our tasks be great or small
God gives strength to do them all.
If on Him we but rely
We can do them if we try.
So His kingdom here may grow
If in faith good seeds we sow.
God ne'er fails to do His share,
He will give His tender care—
Send the sunshine and the rain
For the rip'ning of the grain.
We may help to garner in,
Thereby rescue souls from sin.
Thus in service we rejoice,
When true labor is our choice.
—M. M. H.

CLINTON, OKLA.

Dear Brother:—

Enclosed find the list of names added to our little flock during this year. Just read a list of names in the Sower and thought it might be in place to send in this also. (Thank you for the list.—Ed.) Would like to have it stated that these were added during this year.

Our Indians are working out more this fall than ever before since we are here. Most of these are picking cotton. And the others shucking corn or heading kaffir and maize.

Names of persons received into membership at the Mission Station at Clinton, Okla., **during the year 1924:**

From the Clinton District

By Baptism: Agnes Stoneroad, Mrs. Martha Burgess, Measure Woman, Mrs. Susie Reynolds, Mattie Standingbird and Rudolph Whiteshield.

By Letter: John Otterby, Mrs. Paul Goose, Mrs. Belle Whiteshield, Oliver Romannose and Mrs. Grace Romannose.

From the Deer Creek District

By Letter: Oto Woman Drunkard, Ralph Drunkard, Mrs. Dora Drunkard, Yellow Eyes, Mrs. Yellow Eyes and Dan Tall Sun.

By Confession: Lueille Drunkard, Lilly Drunkard and Mrs. Emma Tall Sun.

With best regards,
J. B. Ediger.

WHAT CAN OUR Y. P. SOCIETIES DO FOR WORKERS ON THE FIELD?

(2)

There are no doubt many things which Young People's Societies could do to forward the cause of missions, and to help the workers on the field. It is somewhat difficult to choose and point out briefly just which of these things could be done most effectively by the societies and which would bring the largest results on the mission field.

I shall mention only one or two tasks which I think our societies could profitably take up. In the first place I would say let them make themselves responsible for **gathering and spreading missionary information.** There are several ways in which this may be done. First of all learn to know your field and missionaries. **Study the fields** by the aid of maps and be able not only to locate each mission field of the Conference, but know each station on the field, and know who is working on each station. One pastor whom I know frequently drills his members, in connection with the mid-week prayer meeting on just this sort of information. Such study I believe must result in increased interest in the work.

Then **study also conditions in the fields** in which our work is being carried on. Possibly such study could be taken up in connection with regular meetings, setting aside an evening or part of an evening at regular intervals to be devoted entirely to mission study classes. I would urge all societies and especially those who have charge of Junior and Primary work to consider study classes of such a nature, using of course material and methods best adapted to your own particular society. For such work excellent courses of study have been arranged by experienced missionaries from various denominations, on practically all mission lands. Besides these sources do not fail to use the material which is to be had in our own denomination. Read and use for discussion letters and reports which appear in our church papers. By all means read the small Mission quarterly which is now being issued by our own Mission Board, and which the Board hopes to place in each home. Furthermore, if on the basis of your study questions arise which call for specific information to which you do not have access, ask for such information from the missionaries directly.

Another very practical and effective way of spreading missionary information is by means of **posters.** As to material for posters I would suggest asking the missionaries on the fields for negatives which would be desirable for the purpose. Occasionally the best of these could be enlarged at no great expense, making thus most attractive posters. Impressive posters can also be made by using merely a statement of some outstanding fact—for example, the number of accessions to the churches on the fields in a given period of time; the number of children having heard the Christian message in the public schools. Also striking needs could be presented in the same way. Here again such information may be gleaned from letters and reports. Even though members may have read the statement before it appears on the poster it will make a deeper impression often when it stands alone.

In closing I would mention another way in which our young people can give real service to the workers on the field—by **prayerful interest in the workers and the work.** We as missionaries are often distressed at the thought that probably we ourselves have lived unworthily of the confidence of our people at home and have thus ourselves been the cause of the withholding of support. We do want your confidence, and we have had it no doubt more than we have deserved, but we want even more your interest, your love, your prayers. Does the interest which is shown in the missionary before he goes to the field always follow him there and stay with him? Before he goes many questions no doubt are asked—Where does he come from? What has he done? What is his preparation? What does he stand for? But after he reached the field—did we know then how he worked through the great obstacles which came, how he faced danger, how he endured the loneliness, how he met trials and disappointments, how he battled with epidemics of dreaded diseases? I do not say this complainingly, neither in a boastful manner; I am only saying that we **need** your help, your encouragement, your prayers. Having that assurance we shall, by the help of God do our very best that even if as individuals we may disappoint, you shall not be disappointed in the work as a whole. And so I would repeat, study your fields and work, and pray for them, sincerely and earnestly.

Mrs. Adah Burkhalter.

In the discussion of this topic we have heard with emphasis the need of knowing the work, to get thoroughly acquainted with the workers on the field, have mission study classes, read the church papers, and take a prayerful attitude towards the work.

In my address I wish to emphasize one or two other phases of the work namely, the need of a larger budget and the need of prayer.

When the news was flashed over the cables that the American army in the Philippines needs reeinforeements, train loads of soldiers and provisions were hurried across the state to California and from California a splendid ship took them aeross the Pacific ocean to the place from which the needs were made known. Enough men were sent until Commander Otis had the largest army. Missionaries from the distant fields have been telling the church at home with wholehearted earnestness that the regions beyond are suffering for want of men and supplies. The church has failed to send the neeessary supplies. The American Army had behind them a nation, united, enthusiastic and generous in carrying on the war. The missionaries have behind them the church but the neeessary reenforcements are not sent. Are the men who carry on war more worthy to have all the neeessary reenforcements than the missionaries are?

I am glad to note the interest that the young people are taking in this community in regard to missions. They are taking the work to heart in sending the neeessary provisions. I have never in my life seen such interest in the work among the young people. Some of the members are supporting native teachers and evangelists, others have pledged themselves to give means to build schools and churches in the regions beyond.

We need a larger budget on our mission fields. When there is a time of need, missionaries are unable to step into a bank and borrow several hundred dollars in a foreign field. Missionaries are at times at sea to know just what to do. Bills are coming in and no money on hand to pay.

The other phase of work I wish to emphasize is prayer. One has rightly called prayer the pulse of a fruitful church. Not long ago a call has gone out to World Wide Prayer for Missions. Among the many requests that have gone out for prayer are the requests to pray for the work of Christian Education in mission work; for the training of workers in the mission field; and for the young people of the church and that God might raise up young men and women who are worthy of being missionaries, to be sent to the distant fields.

Sincerely,
L. H. Bixel.

Some people do not believe the Bible because of their spirit of unbelief; but the majority of those who do not believe it have not read it enough to know what it teaches.

THE S. S. LESSON

(Continued from page 4)

is a personal assurance on His own word and relieves us of the possibility of there being some lowly ones of His left out. The child of God is not only waiting for the place promised, but he looks with confidence for the coming of the Lord to take him to His own place. The many mansions are Christ's inheritances that He shares with those who through faith in Him, become co-heirs.

Other prophets have taught about the "way" and the "truth". Jesus is the way. To know Him is to possess the way and the truth. He is the way because through Him we come to the Father and to our heavenly inheritance. He is the truth incarnate, to know Him is to know the truth. He is also "the life." Life only begets life. Eternal life must come from **the eternal One.** He is the revelation of the Father. We only really can know God as we know Jesus. Some know about God. Only those who have a saving knowledge that comes through Jesus can know God.

Jesus demands faith. He presents a convincing evidence why faith should be centred in Him, "Believe Me for My work's sake." His work is a work of love—the most convincing of all things. It demands love on our part. If there is a faith that is born of love in us, then, the great assurances of this chapter are certain'y ours. He will give us what we ask in His name. He will send the Comforter—His other self—and He will dwell in us. Being possessed of His spirit we are fully prepared for any emergency.

THE C. E. TOPIC

Jan. 25

Our Society's Part in Our Denominational Program

Rom. 12:3-13

The selection of this topic falls happily on the day when our denomination, throughout the world, celebrates the 400th Anniversary of its existence. Readers of the church papers will no doubt have noted the suggestions that have been made for the observation of this day. They will also have followed with interest the plans of our General Conference for its future activities, as outlined in the records of its last meeting. This involves larger undertakings along the lines of Home and Foreign Missions, church extension, benevolences and education. Particular stress is to be laid upon the continued efforts for the relief of our unfortunate Russian brethren both in the colonizing efforts in this country, Canada and Mexico and in the continuance of assistance needed by the Mennonites unable to leave Russia. The educational program is the biggest of its kind ever undertaken by Mennonites and includes the building up of endowments and increasing the efficiency of Bethel, Bluffton and Freeman Colleges. These responsibilities fall upon each member of our Conference churches and therefore include members of our societies everywhere.

A Young People's Society has a definite field. It provides activities for the young people of the church and directs the strength of the young manhood and young womanhood toward the efficient spiritual and social work of the congregation and denomination. There is a definite call for the cultivation of church loyalty. In every church the problem of its future existence depends upon the loyalty of the young people to its doctrine, its institutions and its leadership. If these, or any of these, do not receive the backing of a loyal membership there is little prospect of advance and a decided indication of a decline. Let the members of Mennonite societies keep in mind that they are Mennonites and that they owe an unqualified allegiance to the church of which they are members. Missions, benevolences, publications and institutions in which our church is interested owe their existence to the demands Mennonite people have made for them. A parent, who is responsible for the existence of the child, has no right to neglect it or to hope that others will provide for its care, neither have our people any right whatever to neglect the various interests that they caused to come into being.

The young people of our churches made themselves responsible for the care and support of the new mission that has been added to our field in India. This means that the necessary funds for its establishment and maintenance must be provided by the young people of our churches over and above the funds heretofore provided. Here is a missionary interest that speaks well for our missionary work if it continues to get the promised support. If the neglect of this work should finally mean an extra burden it then would reflect anything but credit to the youths of our churches.

Reference has been made to the large educational program. Education is a matter of vital importance to the young people. Today there are opportunities offered in the public schools such as our parents would have had to pay a great deal of money for. But the youth today wants to advance and, if he or she, is at all ambitious, will want to secure as much of the higher education as he or she can possibly get. This means attending college. Our church has several well located and well equipped institutions in which to offer the advantages of a higher education to its young people. It is the aim of these institutions to provide education in an atmosphere that reflects the Mennonite church and its ideals and meets the educational requirements of the community. Every Mennonite young person, who aims to prepare for life with a college training, owes it to himself, or herself, to patronize the institution of the Mennonite church. Our church believes that it has a message to the world at this time and in the future: it also believes that it has a part in the larger outside efforts of the Christians of America. It would be exceedingly disloyal to the church for one to prefer a training away from its influences and it would betray a mean spirit on the part of any who withhold their patronage and further betray a lack of confidence by unjust, unkind and unfriendly criticisms. Let our schools be often spoken of in our meetings. Let our societies keep in close touch with the students who are patronizing them and let there be evidences of sympathy with them by occasional contributions and the ideals of the Mennonite church, which our schools are pledged to support, will have a great advance.

There are now 566 different translations of the complete Bible on sale throughout the world. Of the eight newest versions, three are for the use of African tribes, two for Europeans, and one each for Chinese aboriginals, a people in the south seas, and a tribe of South American Indians. The African versions are in Iregwe, Chawi and Mbundu. The Chinese is Nosu, the language of a tribe in Yunnan province. A part of this translation was being set up in Yokohama when the earthquake destroyed both press and manuscript.—Christian Century.

DEATH

Waltner—Kathrina Waltner, nee Graber, was born on August 5, 1870, at Waldheim, Volhynia Government, Russia. Her father, Jacob Graber, died before she saw the light of day. In 1874 she emigrated to America with her parents, Rev. Joseph and Frances Kaufman, who in the fall of the same year settled on the prairies of South Dakota where she spent the rest of her life. On April 6, 1884, she was baptized by Rev. Joseph Kaufman and received into the membership of the Zion Mennonite church. When the Bethany Mennonite church was organized at Freeman, she and her husband became charter members of that congregation of which she remained a faithful and active member until death.

On November 6, 1888, she was united in the bonds of holy matrimony with Benjamin Waltner. For a period of 36 years, 1 month and 25 days, they were permitted to share life's joys and sorrows with one another. About two years ago, she began to suffer from kidney and heart disease and has been in failing health ever since. Her condition gradually became worse in spite of all that medical skill could do. The last four months she was bedfast, but during all this time she lived in intimate and close fellowship with God who was her strength and stay.

She was finally relieved of her intense suffering on December 31, 1924. She brought her age to 54 years, 4 months and 26 days. She leaves to mourn her deeply bereft husband, her father Joseph Kaufman, four brothers and one sister and many other relatives and friends.

Funeral services were conducted at her late home on January 2 by her pastor who spoke on Matt. 25:13 and at the Salems-Zions church where Rev. Waltner, Gottshall and Basinger took part.

CONTRIBUTIONS

ALMOTA, WASHINGTON, DEC. 31, 1924

Acknowledgment for money received for the Treasury of the Pacific District Conference since the 1st of October, 1924 from the congregation at Colfax, Wash., $2; Do., Aberdeen, Idaho, $40 36; Do., Upland, Calif., $19 09; Do., S. S. at Aberdeen, Idaho, $22.50.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

FOREIGN MISSION RECEIPTS FOR DEC., 1925

General Treasury:—S. S. Christian Ch., Moundridge, Kan., $66.18; Johannestal Ch., Hillsboro, Kan., $100; Salem-Zion & Salem Churches, Marion, So. Dak., $338.37; Bethesda Ch., Marion, So. Dak., $100; S. S. City Ch., Beatrice, Nebr., $145; Zoar Ch., Langham, Sask., $40; Friend, Springfield, So. Dak., $5; Clinton, Okla., Insurance Loss, $46.62; Rosenort Menn. Ch., Eigenheim, Sask., $30; Tabor Ch., Goessel, Kan., $508.44; Children Collection, Tabor Ch., Goessel, Kan., $152.01; Menn. Ch., Goessel, Kan., $387.28; Children's Collection, do., $92.83; Alexanderwohl Ch., Goessel, Kan., $124.26; Salem Ch., Dalton, O., $130.40; Hebron Ch., Buhler, Kan., $60.03; Menn. Ch., Pulaski, Iowa, $32.92; Menn. Ch., Lehigh, Kan., $22.35; Salem Ch., Munich, N. Dak., $74.66; New Hopedale Ch., Meno, Okla., $23.40; First Menn. Ch., Geary, Okla., $31.75; Bergfelder, Ch., Mt. Lake, Minn., $28.20; Zion Ch., Dallas, Ore., $4.96; Bergthal Ch. & S. S. Pawnee Rock, Kan., $59.10; West Zion Ch., Moundridge, Kan., $257; Brudertal Ch., Hillsboro, Kan., $250; Bethlehem Ch., Bloomfield, Mont., $46.51; Bethel Ch., Fortuna, Mo., $80; Grace Ch., Pandora, O., $225 17; Gnadenberg Ch., Whitewater, Kan., $36.50; Menn. Ch., Buhler, Kan., $183.97; E. Swamp Ch., Quakertown, Pa., $25; J. H. Friesen, American Falls, Ida., $28; Sewing Soc., Perryton, Texas, $93; Menn. Ch., Frazier, Mont., $128.32; Mrs. J. S. Krehbiel, Clarence Center, N. Y., $20; Albert Sprunger, Stafford, Kan., $50; Bethany Hospital, American Falls, Ida., Part Interest, $9.50; Menn. Ch., Medford, Okla., $9.36; C. E. Soc., Wisner, Nebr., $25; First Menn. Ch., Lostwood, N. Dak., $28.05; Zoar Ch., Goltry, Okla., $16.69; St. John Menn. Ch., Pandora, O., $300; Menn. Ch., Inman, Kansas, $11.10; Menn. Ch., Burrton, Kan, $12.50; Nordstern Ch., Guernsey, Sask., $115.20; S. S. Menn. Ch., Hillsboro, Kan., $224.45; Garden Ch., Moundridge, Kan., $45.95; S. S. Menn. Ch., Beatrice, Nebr., $234.92; Menn. Ch., Goessel, Kan., $2; Eden Ch., Inola, Okla., $30.15; Bethanien Ch., Freeman, S. Dak., $75.82; Bergtal Ch., Corn, Okla., $14.80; Bethanien Ch., Kingman, Kan., $11; E. D. Voth, Newton, Kan., $10; Menn. Ch., Escondido, Calif., $4.45; Bethel Ch., Hydro, Okla., $50; S. S. Class, West Zion Ch., Moundridge, Kan., $15; First Menn. Ch., Mt. Lake, Minn., $30; Menn. Ch., Hillsboro, Kan., $47.34; First Menn. Ch., Upland, Calif., $30.24; Menn. Ch., Buhler, Kan., $34.63; S. S. and Menn. Ch., Pratum, Ore., $9.50; First Menn Ch., Philadelphia, Pa., $123.83; First Menn. Ch., Reedley, Calif., $122.48; Grace Ch., Pandora, Ohio, $61.32; New. Hutterthal Ch., Freeman, S. Dak., $150; First Menn Ch., Halstead, Kan., $70.15; Rosenort Menn. Ch., Laird, Sask., $75; Alexanderwohl Ch., Goessel, Kan., $1,546; Children Collection, Alexanderwohl Ch., Goessel, Kan., $247.91; John W. Tschetter, Carpenter, So. Dak., $10; S. S. St. John Ch., Pandora, Ohio, $119.27; S. S. Saron Ch., Orienta, Okla., $28.24; Swiss Ch., Ebenezer, Bluffton, Ohio, $200; Sister Ida, Mt. Lake, Minn., $5; Mission Boxes, Berne, Ind., $17; Senior C. E. Soc., Berne, Ind., $20.55; A. L. S. Berne, Ind., $25; Birthday Money, Berne, Ind., .61; Children Thanksgiving Offering, Berne, Ind., $662 83; Adults, do., $3,835.34; Menn. Ch., Germantown, Pa., $6; Jr. C. E. Soc. Grace Ch., Pandora, O., $70; Hoffnungsau Ch., Inman Kansas, $407.48; Menn. Ch., Lehigh, Kansas, $5.-

20; Aletta H. Krehbiel, Clarence Center, N. Y., $20; S. S. First Menn. Ch., Bluffton, Ohio, $39; John Leuenberger, Edge Hill, Mo., $1.20; Bethel College Ch., Newton, Kan., $33.45; Hebron, Ch., Buhler, Kan., $36.59; Daniel Geiser, Orrville, Ohio, $10; Salem Ch., Marion, So. Dak., $202.41; S. S. Brudertal Ch., Hillsboro, Kan., $53.70; Bethel Ch., Fortuna, Mo., $25; First Menn. Ch., Bluffton, Ohio, $120; David Sweetmedicine, Lame Deer, Mont., $2.22; Mrs. do., 2.43; Eugene Standingelk, do., $1.02; Mrs. do., $1; Miss Nina Standingelk. do., $1; Wm. Ironhand, do., .88; Mrs. do., $1.28; George Youngbear, do., $1.87; Mrs. do., $3.75; Frank Littlewolf, $1.22; Mrs. do., $1.26; Mrs. Aaron Little White Man, do., 75; George G. Tschetter, Freeman. So. Dak., $8.40; Bethesda Ch., Henderson, Nebr., $133.98; S. S. Eicher Ch., Noble, Iowa, $60; Philatheas Class, Noble, Iowa, $12; Friend, Colorado Springs. Colo., $20; Friend, Bethel College Ch., Newton, Kan., $6; S. S, Bethel College Ch., Newton, Kansas, $200; Bergtal Ch., Pawnee Rock, Kan., $35.54; David G. Tschetter, Carpenter, So. Dak., $32; First Menn. Ch., Paso Robles, Calif., $7.79; Bethlehems Ch., Bloomfield, Mont., $28.67; Friedensberg Ch., Avon, So. Dak., $160; Friedenstal Ch., Tampa, Kan., $33.02; H. A. and Mrs H. A. Penner, Lincoln, Nebr., $50; Menn. Ch., and S. S. Wadsworth, Ohio, $18.48. Menn. Ch., Butterfield, Minn., $26.64; Friend, $50; Zion Menn. Ch., Donnellson, Iowa, $144.90; Menn. Ch., Canton, Kan., $20.30; Gnadenberg Ch., Whitewater, Kan., $60.25; S. S. First Menn. Ch., Newton, Kan., $57.66; S. S. New Hopedale Ch., Meno, Okla., $36.12; Swiss Ch., Whitewater, Kan., $118.87; Bethel Ch., Dolton, So. Dak., $82; Menn. Ch., Buhler, Kan., $49.79; Bethel Ch., Mt. Lake, Minn., $168.98; Friend, Hydro, Okla., $20; Tabor Ch., Goessel, Kan., $57.28; Bethel Ch., Perkasie, Pa., $16; Ladies' Aid, Winnipeg, Man., $5; Friends, Man. and Sask., Canada, $5; Children S. S. Collection, Bethel College Ch., Newton, Kan., $44.20; Menn. Ch., Monroe, Wash., $35; S. S. Menno, Wash., $11; S. S. Johannestal Ch., Hillsboro, Kan., $69.31; S. S. Bethel Ch., Inman, Kan., $38.50; Bethel Ch., Inman, Kan., $157.52; Menn. Ch., Goessel, Kan., $21.70; Menn. Mission Ch., Hutchinson, Kan., $15.38; S. S. West Zion Ch., Moundridge, Kan., $43.28; Total $16,601.32.

Special Fund—Menn. Ch., Bridgewater, So. Dak., for Hospital, $389.40; J. C. Penner, Hillsboro, Kan., for Beds, Janjgir, $10; C. E. Soc., Hoffnungsau Ch., Inman, Kan., for Orphans, $16; C. E. Sec. Goessel, Kan., for Orphan, $30; C. E. Soc., Ebenezer Ch., Bluffton, Ohio, for Workers, $60; J. A. Becker and family, Aberdeen, Ida., for Orphan, $30; Jr. C. E. Soc., Deer Creek, Okla., for Beds, Janjgir, $10.12; New Hopedale Ch., Meno, Okla., for Beds, Janjgir, $54; Menn. Ch., Buhler, Kan., for Orphan, $30; S. S. Class, Plumsteadville, Pa., for Orphan, $25; Mission Sewing Soc, Aberdeen, Ida., for Orphan, $20; C. E. Soc., Lehigh, Kan., for Orphan, $6; H. C. and M. Harder, Whitewater, Kan., for Orphan, $30; C. E. Soc, Hillsboro, Kan., for Helper, $30; Int. C. E. Soc, First Menn. Ch., Aberdeen, Ida., for Orphan, $20; Einsiedel Ch., Hanston, Kan., $12.76; C. E. Soc., Pawnee Rock, Kan., for Teacher, $50; Friend, Hydro, Okla., for Beds, Janjgir, $5; Jacob P. Hofer, Dolton, So. Dak., for Orphan, $25; F. F. Janzten, Paso Robles, Calif., for Orphan, $30; J. W. Kliewer, Newton, Kan., for Hopi Child, $25; H. H. and Mrs. H. H. Adrian, Escondido, Calif., for Orphan, $25; J. B. Epp, Meno, Okla., for P. W. Penner, $5; Greenfield Ch., Alden, Okla., for Beds, Janjgir, $13; Int. C. E. Soc., Berne, Ind., for Child, $30; Two S. S. Classes, Menn. Ch., Hillsboro, Kan., for Orphan, $30; Mrs. J. P. Wedel, Aberdeen, Ida., for Orphan, $26; D. Gerig, Claysburg, Pa., for Orphan, $30; Marie Boese, Newton, Kan., for Orphan. $30; B. W. Harder, Whitewater, Kan., for Orphan, $30; Elizabeth Foth, Brooklyn, N. Y., for Orphan, $30; Barbara R. Pletscher, Summerfield. Ill., for Orphan, China, $20; Friend, Summerfield, Ill., for Biblewoman, China, $40; Two S. S. Classes, Zion Ch., Elbing, Kan., for Beds. Janjgir, $3 70; Thirty-seven gifts from everywhere, collected by Miss Martha Burkhalter, for Beds, Janjgir, $181.25; Jr. C. E. Soc., Grace Ch., Pandora, Ohio, for Orphan, $30; S. S. Class, Bluffton, O., for Orphan, $30; Jacob Claassen, Beatrice, Nebr., for John, $100; Susie Friesen, Alsen, N. Dak., for Orphan, $30; Friendship S. S. Class, Upland, Calif., for Orphan, $30; P. P. Janzen, Newton, Kan., for Orphan, $30; Elizabeth Voran, Moundridge, Kan., for Orphan, $15; Helen E. Regier, Moundridge, Kan., for Kaufman's school, $6; Jr. C. E. Soc., Bluffton, Ohio, for Orphan, $10; S. S. Grace Ch., Pandora, Ohio, for two Orphans, $120; Live Wire Class, Philadelphia, Pa., for Orphan, $50; Jr. C. E. Soc., West Zion Ch., Moundridge, Kansas, for three Orphans, $60; Central Illinois Conference, for Mary Y. Burkhard, $150; German Bible Class, Reedley, Calif., for Orphan. $30.25; Wanderers Welcome Class, Upland, Calif., for Orphan, $30; S. S Johannestal Ch., Hillsboro, Kan., Orphans and Biblewoman, $90; Total $2,355.48.

India's New Station:—Menn. Ch., Oraibi. Arizona, $11.35; Friend, Springfield, So. Dak., $5; C. E. Soc., Middle District Conference, $1,000.00; Silas Meschberger, Stafford, Kansas, $100; Total $1,116.35.

New Chapel, China:—First Menn. Ch., Philadelphia, Pa., $63.36.

Kuhlmann's Mission:—Herm. Jansen, Elbing, Kan., for Worker, $50.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

Dec. 1, 1924, balance in banks $	77.07
Receipts during Dec.:	
Treasury for Gen. Gifts.....	16,061.32
Do., Special Gifts	2,355.48
Do., China's New Chapel....	63.36
Do., India's New Station.....	1,116 35
Do., Kuhlmann's Mission....	50.00
Received, Mary Y. Burkhard	150.00
Total amount received.....	$19,796.51
Balance and total receipts....	19,873.58
Paid during the month.....	$ 9,929.30
Paid on Debt	9,500.00
Total paid during month....	$19.429.30
Bal. in bank Jan. 1, 1925.....	444.28

As indicated in this report, many splendid contributions to the cause of missions were received this month so that all the debts could be paid.

We thank God and all the contributors that the cause of missions has been so generously remembered.

May the blessing of God and His grace be with us during this new year.

In grateful love,
J. G. Regier,
Newton, Kansas.

EMERGENCY RELIEF COMMISSION OF MONTH DEC., 1924

For Russia:—Miss Susie Ruediger, Great Bend, Kan., $5; C. H. Nickel, Cordell, Okla., 75; San Marcos Menn. Ch., Paso Robles, Calif., $12.15; S. S. and Christian Endeavor, Pandora, O., $37.43; Emmaus Congre., Whitewater, Kan., $100; Salems Menn. Ch., Munich, N. Dak., $30.84; Sew. Society Bergtal Ch., Pawnee Rock, Kan., $10; First Menn. Ch., Geary, Okla., $11.57; Herold Congre., Bessie, Okla., $42.12; Thanksgiving Collection of Union Services of German Congre., Baptist, Methodist, Reformed and Mennonite, Salem, Oregon, $20.75; Children collection Thanksgiving, Oakley, Kan., $11.60; A Regier, Cordell, Okla., $27; Menno Ch., Lind, Wash., $25.15; W. P. Rempel, Pasadena, Calif., $25; Schweitzer Menn. Ch., Alsen, N. Dak., $65.38; Mrs. A. Becker, Meno, Okla., $13; S. S. Class No. 1 of First Menn. Ch., Mt. Lake, Minn., $8.73; Mrs. C. J. Franz S. S. Class of Bethel Ch., Mt. Lake, Minn., $25; Medford Menn. Ch., Medford, Okla., $12.12; C. E., Medford, Okla., $7.38; Small Children's S. S. Class, Medford, Okla., $1; Jacob J. Dueck, Whitewater, Kan., $27; J. W. Tschetter, Carpenter. S. D. $5; Bergthal Ch., Pawnee Rock, Kan., $33; J. P. Gross, Hitchcock, S. Dak., $3.50; J. J. Boese, Vona, Colo., $8.48; John Wiebe, Whitewater, Kans., $27; Herm. Jantzen, Plymouth, Nebr., $20; Herm. Horn, Corn, Okla., $27; Tabor Ch., Goessel, Kan., $24.88; C. W. Janzen, Alsen, N. Dak., $22; P. H. Penner, Newton, Kan., $22; H. A. Penner, Lincoln, Nebr., $50; Bethel Ch., Perryton, Tex., $22.20; First Menn. Ch., Geary, Okla., $18.52; John Wiebe, Whitewater, Kan., $20; Butterfield, Menn. Ch., Butterfield, Minn., $8.65; Sichar S. S. Class, No. 6, Cordell, Okla., $2.10; First Menn. Ch., Newton, Kan., $294.35; Mrs. A. Neufeld, Hanston, Kan., $10; Herm. Jantzen, Plymouth, Nebr., $2; Menn. S. S., Wadsworth, O., $16.72; Hoffnungsfeld-Eden S. S., Moundridge, Kansas, $457.72; Christian Ch., Moundridge, Kan., $60; Mrs. D. D. Schroeder, Buhler, Kan., $37.80.

For Germany:—C. W. Claassen, Newton, Kan., $25; Bethesda Ch., Marion, S. Dak., $110.24; Anonymous. Dallas, Oregon, $145; Lena Schmutz, Sedwick, Kan., $10; Mrs. A. Becker, Meno, Okla., $13; H. D. Schmidt, Cordell, Okla., $10; H. H. Schroeder, Hillsboro, Kan., $10; Lena Neimann, Halstead, Kan., $5; John Harder, Whitewater, Kan., $5; J. J. Schowalter, Wisner, Nebr., $5; Mrs. Marie Regier, Elbing, Kan., $20; Marie Horn. Cordell, Okla., $27; Franz Froese, Inola, Okla., $5.50; Anonymous, Mt. Lake, Minn., $10; Mariana and Laura Peters, Dallas, Oregon, (Collection) $10; P. B. Maendel, Doland, S. Dak., $17; Sister Ida. Mt. Lake, Minn., $5; P. W. Tschetter, Hitchcock, S. Dak., $5; J. R. Schmidt, Goessel, Kan., $10; P. G. Lohrentz, Butterfield, Minn., $10; Cath. Roth, Quakertown, Pa., $5; Anonymous, Newton, Kan., $25; Mrs. John Busenitz, Newton, Kan., $50; Jac. Thimm, Plains, Kansas, $10; Men's Class of Menn. Ch., Upland, Calif., $9.

General Fund:—Ruff Salems Ch., Odessa, Wash., $32.97; Deer Creek Ch., Deer Creek, Okla., $78.08; Grace Church, Pandora, O., $299.50; Herold Congre., Bessie, Okla., $16.31; Greenfield Menn. Ch., Alden, Okla., $12.90; Henry Froese, Inola, Okla., $5.50; Sisters of the Menn. Hospital, Beatrice, Nebr., $5 75; Mrs. Pe. Lohrentz, Mdge., Kan., $10; Menn. Ch., Watova, Okla., $49; West Zion Ch., Moundridge, Kan., $35; Anonymous, Newton, Kan., $100; J. T. Dirks, Lorena, Okla., $10; D. G. Tschetter, Carpenter, S. Dak., $30; Bethel Ch., Fortuna. Mo., $27.94; Deer Creek Ch., Deer Creek, Okla., $68 46.

For Siberia:—Emmaus Congre., Whitewater, Kan., $85.15; First Menn. Ch., Monroe, Wash., $24.26; J. B. Epp, Meno, Okla., $12; H. J. Gaeddert, Oakley, Kansas, $15; J. F. Schmutz, Sedwick, Kan., $25; Lena Neiman, Halstead, Kan., $5; Mrs. G. Andres. Newton, Kan., $10; Bergfelder Ch., Mt. Lake, Minn., $20.53; Alexanderwohl Ch., Goessel, Kansas, $73; First Menn. Ch., Mt. Lake, Minn., $38.90; Hillsboro Menn. Ch., Hillsboro, Kan., $56; J. J. Janzen, Medford, Okla., $5; J. A. Harder, Whitewater, Kan., $30; Hebron S. S., Buhler, Kan., $25; Brudertal Ch., Hillsboro, Kan., $51.45; A. W. Reimer, Newton, Kan., $10; Menn. Ch., Butterfield, Minn., $49; Herm. Janzen. Plymouth, Nebr., $15; Buhler Menn. Ch., Buhler, Kan., $31.65; W. J. Reimer, Alexanderwohl, Kan., $2; C. C. Wedel, Alexanderwohl, Kan., $3; A Friend, Hydro, Okla., $20; Hoffnungsfeld-Eden Ch., Mdge., Kan., $538.50; Eden Ch., Inola, Kan., $27.23; West Zion S. S., Mdge., Kan., $86.50; C. H. Regier, Elbing, Kan., $500.00.

For Canada: Brudertal Ch., Hillsboro, Kan., $36; Newton Co. Sew. Society. Newton, Kan., $54.50; Emmaus Congre. S. S., Whitewater, Kan., $72.47; M. B. Sew. Society, Henderson, Nebr., $50; Friedensberg Ch., Avon, S. Dak., $65; Brudertal Ch., Hillsboro, Kan., $34.40; P. H. Unruh, Goessel, Kan., $22.50.

For Mexico: W. H. Entz, Newton, Kan., $250; Emmaus Congre., Whitewater, Kan., $442.75; Miss Mary Latschar, Deer Creek, Okla., $50; P. H. Unruh, Collector, Goessel, Kan., $90.17; S. S. of Emmaus Congre., Whitewater, Kan., $24.16; H. J. Wiebe, Whitewater, Kan., $25; H. A. Wiebe, Whitewater, Kan., $50; J. A. Goering, M'dge., Kan., $50; Bergthal Ch., Corn, Okla., $68; First Menn. Ch., Newton, Kan., $26.61; Herm. Jantzen, Plymouth, Nebr., $15; Christian Ch., M'dge, Kan., $61.25; Rev. J. M. Suderman, Menn. Col. Board, Newton, Kan., $780.87.

For Poland: Men's Class of Menn. Ch., Upland, Calif., $9.10.

Dec. 1st balance	$ 13.92
Rec. during month for Russia	1,711,89
Do., Germany	556.74
Do., Gen. Fund	781.41
Do., Siberia	1,759.17
Do., Canada	334.87
Do., Mexico	1,933 81
Do., Poland	9.10
Total	$7,100.91
Paid out during month.....	7,014.25
Jan. 1, 1925, balance.....	$ 86.66

Gratefully acknowledged,
C. F. Claassen,
Treas.

The families of M. S. Kratz and Frank Clymer of Souderton, Pa., are spending some time in Florida.

During the month of October the Mennonite Hospital, at Bloomington, Ill, cared for 135 patients, 55 operations were performed and 7 births were registered.

The Gospel Banner, the organ of the Mennonite Brethren in Christ, has changed editors. Rev. J. A. Huffman, D.D., retiring after a service of 12 years. Rev. A. B. Yoder, of Elkhart, Ind., succeeds him. Our best wishes to the new editor.

The First Church of Philadelphia announces the following program in celebration of the 400th Anniversary of the Mennonite church:

Jan. 4—"The Anabaptists."
Jan. 11—"Menno Simons."
Jan. 18—"Expansion and Division."
Jan. 25—"Anniversary Day."
Morning Worship—"Mennonite Doctrines."
Evening Worship—"The Present-Day Challenge to the Faith of Our Fathers."

The Moundridge, (Kansas) Journal gives the following account of the Christmas music rendered by the choir of the West Zion church:

The 65 member chorus of the W. Z. Mennonite church presented the Christmas cantata, "The Story of Christmas," by H. Alexander Matthews, twice on Christmas day under the direction of N. W. Krehbiel. Despite the cold and snow-drifted roads the church was well filled in the afternoon and crowded in the evennig, the two audiences totaling about 600.

This is the second time Matthews' "The Story of Christmas", has been given in the five years during which the W. Z. chorus has presented a Christmas cantata. The approval of the audience seems to indicate that the choruses, solos and musical accompaniments of this cantata are in themselves meritorious but were made doubly so as presented last Thursday.

The soloists were particularly enjoyed. Miss Mariam Penner of Bethel College sang the soprano parts. Unfortunately only the afternoon audiences were privileged to hear her as she was taken suddenly ill and could not sing in the evening. Prof. H. F. Janzen, the tenor soloist, with almost no rehearsing sang Miss Penner's solos in the evening. Mrs. N. W. Krehbiel was the contralto soloist and Dannie Schmidt the bass soloist. Mrs. B. M. Dirks played the piano accompaniment.

Writing from "The City of Calcutta" to the secretary of the Mission Board, Sister Mary Y. Burkhard while on her voyage to India says:

"We have had a most pleasant journey thus far and are anxious to get to Bombay. We are to get to Karachi on Monday the 24th and to Bombay the 27th or 28th, then if I get a good letter from Champa or Janjgir I will feel very happy in taking the train further. I have had access to some helpful literature on India on this trip especially the book, 'India, a Bird's Eye View' by Ronaldshay. We have had services every Sunday morning and there are a good many missionaries on board. We like the ship too and the through route not needing to change boats."

The Grand Jury is taking up religion!

In a recent presentment the Kings County Grand Jury suggested more religion in home life as one of the remedies for the prevalence of youthful crime. It also urged the support of such institutions as the Y. M. C. A., the Y. M. H. A., the Boy Scouts.

"Fathers and mothers have become so preoccupied with business and pleasure and other calls on their time that they have deprived their children of the loving companionship which is their right," said the presentment. "The perfect home is that which trains its sons and daughters not only in body and mind, but also in spirit." It quoted a prominent jurist who recently said that of the thousands of criminals brought before him only one had received religious training, and went on to comment, "If this record is to be accepted at its face value, it means that the arch-enemies of crime are our religious institutions of whatever creed.

"Let us not just 'send' our children to the church and synagogue, but go with them and show them that we believe the things we want them to learn are worth while. Let us support as generously and as unreservedly as we can the Y. M. C. A., the Y. M. H. A. and all kindred organizations."

Washington, Jan. 8.—"By precept and personal example" the President, governors of states and all other officials are called to "obey and enforce the law of the land" in resolutions presented to President Coolidge on behalf of the National Citizens Committee of One Thousand for Law Enforcement.

The President, several days ago, invited the committee which had the resolutions in charge, to take breakfast with him today. Judge Elbert H. Gary, president of the United States Steel Corporation was chairman. Other members included in the invitation were: John D. Rockefeller, Jr., Robert Fulton Cutting, V. Everit Macy, George A. Plimpton, Frederick A. Wallis, Commissioner of Charities, New York, Clifford Barnes of Chicago, Col. Patrick Henry Callahan, and Fred B. Smith, Chairman of the Citizens Committee of One Thousand. Attorney-General Harlan F. Stone was also invited to the breakfast by the President.

The resolution commends President Coolidge for "his conscientious obedience to the provisions of the Eighteenth Amendment" and expresses the hope that "those who are now wilfully violating the prohibitory statute to accept his leadership in conduct and to endorse in practice the integrity of his fidelity to the supremacy of law.

The Citizens Committee of One Thousand for Law Enforcement has not only specially stressed the observance of the prohibition law, but also has urged obedience to and enforcement of all laws.

As soon as arrangements can be made, the resolutions will be presented by special committees to the governors of each state.

The Mennonite Year Book and Almanac For 1925

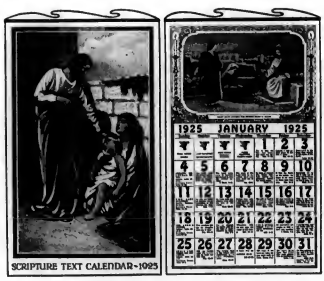
The 1925 edition of the Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

Scripture Text Calendar

For 1925

The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.



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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, JANUARY 22, 1925. No. 4.

TO THE LEADERS AND MEMBERS OF OUR CHURCHES

Newton, Kan., Jan. 13, 1925

As a church body we have entered upon a memorable year, because it is now four hundred years since the founding of our denomination in Switzerland. Whether the 17th of January, the day on which a group of Anabaptist leaders were excommunicated, or the 25th of January, the day on which Konrad Grebel baptised a company of people that had our faith, is the date on which our church was born may not be easy to settle, and is after all not of much consequence. The fact is our denomination had its beginning in January of the year 1525.

The Executive Committee suggested a few months ago that we celebrate this memorable event in a worthy manner, and the President of the Conference appointed a special committee to prepare a suggestive program for such a memorial. This program appeared in the church papers, as many will remember.

At that time it was understood that the central celebration in Europe would probably take place on the 25th of January, and it seemed that this might also be a fitting time for the celebration here. Now, the celebration in Europe has been postponed until May, and the Conference officers would suggest that those congregations or communities that have not yet made definite arrangement for an early memorial service postpone it, too, until the month of May. The weather will be pleasanter then and gatherings of larger circles easier.

Last fall our people in the west celebrated the 50th anniversary of their coming to America. They met in Newton, Hillsboro, Buhler, Kansas; Henderson, Nebr.; Freeman, S. Dak.; and other places by the hundreds and by the thousands—General Conference folks, Bruedergemeinde folks, Krimmer folks and others and enjoyed themselves greatly in recounting their experiences and in praising God for all His blessings.

Would it not be possible and feasible, would it not add to our blessings to celebrate the founding of our church in a similar manner, i. e., by as large groups as could get together? Could not Old Mennonites, General Conference Mennonites, Amish Mennonites, Mennonite Brethren, Eglyites, Central Mennonites, etc., celebrate together where distance would permit this?

Many a young heart beats warmer for our church in consequence of the meetings that were held last fall. And do we not owe it to our young people to make this four hundredth anniversary of the founding of our church as impressive and as memorable as possible, so that they may be inspired with new courage to hold high the banner of our faith and become more firmly rooted in the doctrines whose truths are eternal and which other groups of believers are coming to appreciate more and more.

The program suggested and published a few months ago follows:

Four Hundredth Anniversary of the Mennonite Church

The President of the General Conference, Rev. H. J. Krehbiel, Reedley, Calif., has requested the following brethren to suggest a program to our churches for this Fourth Centenary of the Mennonite Church: Chairman, J. W. Kliewer, Newton, Kan.; N. F. Toevs, Alsen, N. Dak.; A. J. Neuenschwander, Philadelphia, Pa., and C. E. Krehbiel, Newton, Kansas.

In order to use this occasion for focusing our minds on the "Faith of Our Fathers" and preparing our hearts to receive special blessings on the Anniversary Day, it has seemed to us, that it would be appropriate to suggest to the churches, that, beginning at once and continuing to Jan. 25, 1925, short courses in Mennonite history be arranged. This would give time for about ten or twelve weekly meetings on weekday evenings. Where text books are available, lessons might be assigned. At the meetings pastors or lay members could then give short reviews of the history of the church. The following books might be used as guides: Smith's "The Mennonites"; Wedel's, "Abriss der Geschichte der Mennoniten" (4 Vols.: Vol. 1, 85c; Vol. 2, 95c; Vol. 3, $1; Vol. 4, $1); van der Smissen's "Geschichte der Mennoniten"; Haendiges, "Die Lehre der Mennoniten" (50c); Langenwalter's, "Christ's Headship" ($1.25); Krehbiel's, "History of the General Conference" (75c); Horsch's "Menno Simons" ($1.25); etc. These books may be had, prepaid, at prices named from the Conference store, Mennonite Book Concern, Berne, Indiana. Where no price is given the editions are sold out.

Possibly classes could also be arranged or addresses given at our schools and colleges.

For the Anniversary Day, where three meetings are to be arranged, each one might emphasize a certain thing, e. g.:

1. Morning Meeting: Stress the Doctrinal Elements; (Ris' Confession of Faith (40c); Our Catechism (30c).

2. Afternoon: Stress the Historical Elements; (Festklaenge, Sprunger, $1.00); Bericht des 50. Jubilaeums der Allg. Konferenz (50c).

3. Evening: Stress Re-consecration to Biblical Christianity in Life and Teaching. (I Cor. 16:13-14, etc., etc.)

Where but one meeting is arranged for on Sunday, these ideas might be combined. Menno Simons, as the one from whom our church gets its name, should not be overlooked, and it would seem appropriate to have a short paper or address on "Life and Teachings of Menno Simons" at the afternoon session. Books cited above will furnish ample material. Suitable recitations or readings and songs by choirs might be added as the church has talent.

This is the way, it has seemed to us, that this centennial day might be made especially fruitful in **internal** blessings to the churches. Then, too, on this occasion it is peculiarly fitting to acquaint our good neighbors **outside** with our spiritual heritage. We should, therefore, like to urge, if possible, that you contribute something to our church papers, The Mennonite and Der Bundesbote; or, if you find an open door outside, may God give you grace acceptably to witness for Christ and your church in the larger field.

Trusting that through this occasion all of us may get a clearer vision both of what God hath wrought and of what He wants us to do, we greet you.

In His name and for the Com.,

C. E. Krehbiel,
Newton, Kansas.

PROTESTANT FOREIGN MISSIONS SHOW MARKED GROWTH

At long intervals the missionary forces of Christendom which seek to extend the Christian faith throughout all lands find occasion to check up their progress and results through statistical and other processes.

In the case of the Protestant churches, at the turn of the century, Dr. James S. Dennis prepared a "Centennial Survey of Foreign Missions", almost coincidently with an "Atlas of Protestant Missions", edited by the Rev. Harlan P. Beach, later a professor at Yale. In 1911 there appeared a "World Atlas of Christian Missions", edited by Dr. Dennis, Prof. Beach and Mr. Charles H. Fahs, this being a revision and enlargement of the "Statistical Atlas of Christian Missions", prepared by the same editors for the World Missionary Conference, held in Edinburgh in 1910.

In 1916 the Foreign Missions Conference of North America published "World Statistics of Christian Missions", edited by the Rev. Burton St. John.

A new "World Missionary Atlas" has now appeared, which was edited by Professor Beach and Mr. Fahs and is published by the Institute of Social and Religious Research of New York. This new atlas brings the world statistics of Protestant missions to date.

The atlas just issued was edited under the supervision of a joint committee representing the Foreign Missions Conference of North America, the student Volunteer Movement for Foreign Missions, and the Institute of Social and Religious Research. Cooperation has been had from national missionary groups in a score of countries, in mission fields as well as in home-base lands.

Probably not for at least a decade will another study be made of

Protestant missions so thoroughgoing as this. The atlas has been almost three years in process of preparation.

From Mr. Charles H. Fahs, director of the Missionary Research Library, one of the two editors of the new atlas, and the one who has had primary responsibility for office and research processes, the following facts drawn from the new atlas have been obtained, the comparisons being based for the most part on the earlier atlases and other studies already named.

About 700 organizations over the world, mostly, however, having their headquarters in North America, Great Britain, the Continent of Europe, South Africa, Australia and New Zealand, are carrying on this work of Protestant foreign missions. Of the 700, only about 380 send out missionaries, the remainder being cooperating organizations which collect funds, or function in some special way.

The total income of the 700 organizations for this purpose as reported in 1923, was $69,555,148, the incomes in other than American dollars being reckoned at exchange rates current on January 2, 1923. Of the total income stated, $45,272,793 was received by societies having headquarters in the United States, $3,357,739 by Canadian societies, and $13,342,499 by British societies.

Continental societies, had an income of $3,631,305, the great bulk of this coming, however, from Norway, Sweden, the Netherlands and Switzerland, which were neutral in the war. Germany's gifts, which amounted to $2,118,935 in the year just before the war started, amounted in 1923 to $29,740—to such a point had the currency collapsed and the results of the war in general affected Protestant Germany. Probably $29,740 represented truly heroic giving, with the mark going down hill at an unheard of speed.

A scale of giving to missions geared to a rate of approximately $70,000,000 a year, represents an extraordinary development since 1859, when the Rev. J. Logan Aikman, editor of the "Cyclopedia of Christian Missions", published in London in 1860, gathered statistics on missionary income. He was able to report a total income of Protestant societies of $4,104,296, of which $2,867,245 was given in Great Britain, $234,206 in the Continent, and $1,002,845 in the United States.

By the end of the nineteenth Century, according to the "Centennial Survey of Foreign Missions", prepared by the Rev. Dr. James S. Dennis, the income for Protestant foreign missions had risen to $19,598,823, of which Great Britain and Ireland gave $9,459,562; the Continent gave $2,441,013; the United States $5,916,781; and Canada $545,998. The increase from $19,598,823 to nearly $70,000,000 represents the increase in annual income of foreign missionary societies during the first quarter of this century.

In 1900 the United States gave 32 per cent. of the total amount and Canada, 2¾ per cent. Now the United States is giving 65 per cent., and Canada 5 per cent. of the total.

In a word, at the beginning of the century the United States and Canada were giving slightly over one-third of the total; now the two countries are giving more than two-thirds. The great advance in giving in the United States is doubtless owing to the development of missionary interest among American church people, and also to the extraordinarily favorable condition of the country economically. The six-fold increase in gifts from Canada has been in spite of the heavy financial strain due to the war.

The societies report 29,188 missionaries (11,444 men; 17,744 wives and unmarried women). The total number in each of the major areas is here given, with the number in the same area at the beginning of the century in parentheses: Asia, 16,524 (8,839); Africa, 6,289 (3,335); Latin America and West Indies 3,249 (1,438); Australasia, Netherlands, Indies and Pacific Islands, 1,810 (762).

The number of nationals, men and women, of the salaried staff of missions and indigenous churches of the Protestant order in these same areas, with the number at the beginning of the century in parentheses, follow: Asia, 88,635 (38,819); Africa, 43,181 (22,270); Latin America and the West Indies, 6,094 (6,000); Australasia, Netherlands, Indies and Pacific Islands, 12,559 (5,117).

The missionary societies have 1,157 qualified physicians from Western lands at work. Of these doctors, 356 are women. In addition, there are 612 graduate physicians (99 women) who are nationals of the countries where the medical mission work is carried on. Foreign nurses number 1,007, while there are 2,597 trained native male hospital assistants and 2,861 women assistants. Mission hospitals now number 858 with 31,264 beds; dispensaries number 1,686. Total individual patients number 4,788,258 for the last year reported. Medical work carried on in Asia (China leading, with India second) exceeded that in all other continental and island areas put together.

At the beginning of the century the societies had 477 men doctors and 244 women doctors at work. While the number of physicians has not greatly increased in recent years, the number of hospitals is much greater, physicians now being able to increase their service through added equipment and with the help of trained assistants. As late as 1914, there were only 230 graduate native doctors in the mission hospitals, with 968 trained men assistants and 1,138 trained women assistants.

The quarter century has seen a marked development in the strength of the developing Protestant Christian constituency on the field. In number of communicants, Asia has increased from 622,460 to 1,533,057; Africa has increased from 342,857 to 1,015,683 (Europeans permanently resident in various parts of Africa not counted here); aboriginal or indigenous opulations in Australasia, Netherlands, Indies and the Pacific Islands, from 117,092 to 647,728; Latin America and the West Indies, from 132,388 to 368,228. In North America, north of Mexico, the number of communicants among American Indians, Eskimos and Asiatic immigrants has increased from 20,506 to 48,711. The great increases in Asia have been in China (112,808 to 402,539), India (376,617 to 811,505), Japan (42,835 to 134,547), while Korea showed extraordinary growth (8,228 to 277,377).

The earlier figures for Africa were not distributed by political areas, but notable ingatherings have taken place in Nigeria, the Cameroons (former German Kamerun), Southwest Africa, and Nyasaland. In Madagascar, in the twenty-five years, the number of communicants has risen from 67,646 to 145,284.

In the Philippines, taken over by the United States in 1898, there were only 266 Protestant communicants reported at the beginning of the century; there are now 64,184 reported. In the Netherlands, Indies, a region little known by Americans, there has been a very marked movement toward Christianity in certain islands, and the communicants reported in 1900 as numbering only 36,187 are now reported as 475,848.

A total of communicants, baptized non-communicants and others under Christian instruction numbering 8,342,378 is reported for the 116 areas for which missionary statistics are given. Under the comparable categories for a quarter century ago, the number was 3,613,391.

Sunday schools number 50,277, as now reported, those having 2,535,726 teachers and pupils; while the field gifts for church work are given as amounting to $7,469,198, more than doubling the sum reported in 1911.

In many parts of the world, the missionaries have been educational pioneers, and in not a few regions they still remain the only promoters of western education. Elementary schools in Asia under mission guidance have increased since 1900 from 12,635 to 24,205; in Africa from 6,528 to 16,516; in Australasia, Netherlands, Indies and the Pacific Islands from 3,245 to 4,164. Pupils in those schools have increased in Asia from 506,363 to 932,147; in Africa from 369,650 to 899,482; and in the Pacific region from 96,047 to 159,158.

In the Christian colleges and universities, (101 institutions, all but ten in Asia, offering higher education) there are 22,827 students, (of whom 2,233 are women). India, Japan and China lead in higher education, in the order named. There are 461 schools offering training in theology and for Bible teachers, with 11,363 students (3,097 women). Nineteen institutions are training 663 men and 261 women to be doctors; while in 72 centers 1,085 future nurses are under instruction.

Philanthropic work of a varied nature is reported by the missions. The orphanages number 361, with 15,106 children as inmates (Near East Relief orphanages not included). Leper asylums, mostly supported by the Mission to Lepers, but administered by various societies, number 104, with 10,880 inmates. Forty-seven homes for the untainted children of lepors care for Seven hundred and ten (710) children. Thirty-two (32) institutions for the training of the blind and deaf have 1,136 pupils. By far the greatest part of this institutional philanthropic work is in Asia, Africa being second.

In so-called mission lands for the year reported in 1923, the four major Bible societies of the world distributed by sale or gift 784,204 Bibles and Testaments, and 9,332,743 portions. These same societies circulated in all lands for the same period a total of 3,175,584 Bibles and Testaments and 12,494,928 portions.

The war resulted in the retirement of missionaries from 219 residence stations which now either are not occupied at all or are in the hands of Christian nationals. Of the stations located, 126 were in Africa; 58 in India; 21 in Western Asia; 11 in Netherlands, Indies, and the remainder were in scattered areas. For the most part the stations had been occupied by Continental missionaries. Missionaries are now in residence at 4,598 stations. No stations of American Protestant church workers on the Continent of Europe (other than in Turkey-in-Europe) are included, nor are stations for work among European immigrants in the United States and Canada counted.

The World Missionary Atlas does not give the statistics for Roman Catholic missions. The facts of the missionary activities of the Roman Catholic church will be made public during Holy Year through the monumental missionary exhibit at the Vatican for which vast preparations have been made.

FROM DR. BAUMAN

Dr. Harvey Bauman, who with his wife, Dr. Ella Bauman, will shortly go to our mission field, requests the editor to give publicity to the following letter:

Phoenix Utility Co.,
Hawley, Pa.,
Jan. 7, 1925.

Dear Bro.:

Recently Mrs. Bauman and I have received rather urgent requests asking for an article in the Mennonite giving information concerning our work and location.

Mrs. Bauman is serving her internship in the Allentown Hospital, Allentown, Pa. Her term of service will end June 15, 1925. After that she expects to go to her parents' home in Versailles, Mo., attending the commencement of Bluffton College on her way west, provided she can get leave from Allentown a few days early in June.

I am employed by the Pennsylvania Manufacturer's Association Casualty Insurance Company to give medical and surgical attention to the employees of the Phoenix Utility Company at Hawley, Pa. The Phoenix Company is building a big dam for hydro-electric development. This will be one of the largest dams in the country. It will be about 15 miles long and 6-8 miles wide in some places. The electric power obtained thereby is expected to supply the greater part of northeastern Pennsylvania.

This work will continue at least another year before it is completed. I am doing contract practice, but am under contract for no definite term. My stay here depends entirely upon future developments. I shall hardly be here a full year which would be until July 25th, 1925. I will probably remain here until June 15th or July 1st, 1925.

No date has been set for our leaving for India. Our itinerary next summer depends largely upon time for sailing. We expect, if possible, to visit some of the middle western churches and get better acquainted with our Mennonite people as well as give them a chance to see and to know their representatives better. This is essential for the best Christian cooperation.

We hope the readers of the Mennonite will pray with us that the way may be opened for us to sail for India next fall and that we may be truly used as instruments of God for the alleviation of suffering and spreading of the Gospel in India or wherever God desires to send us.

Yours in Christ's service,
Harvey R. Bauman, M. D.

RELIEF NOTES

Conducted by Levi Mumaw

A meeting of the Mennonite Central Committee was held at Chicago, Ill., Tuesday, Dec. 30, 1924. A report of the meeting is herewith submitted:

Meeting of the Mennonite Central Committee

A meeting of the Mennonite Central Committee was called to meet at 2812 Lincoln Ave., Chicago, Ill., Tuesday, Dec., 30, 1924. The meeting was called to order at 10:30 A. M. by M. H. Kratz, acting chairman of the meeting in the absence of P. C. Hiebert. Bro. Hiebert took charge of the work in the afternoon, having arrived during the noon hour. The following members were present: J. H. Mellinger, Allen Yoder, M. H. Kratz, Orie O. Miller, D. M. Hofer, P. C. Hiebert and Levi Mumaw. The following visitors were present and were accorded the privileges of the meeting: Eli G. Reist, Allen H. Miller, A. M. Eash, and Howard Yoder. The minutes of the last meeting were read and approved. The minutes of an Executive Committee meeting held June 24-25 were read and approved.

REPORT OF OFFICERS

Chairman's Report

Another year of activity on the field of relief work among our unfortunate brethren has passed by. Looking backward, we have all reasons to be thankful for the way in which the Lord in His mercy has blessed our efforts. He has enabled us to again extend a helping hand in His name to those unfortunates. He has preserved and kept the personnel on the field; and also the members of the committee here in the homeland.

Relative to the status of the work abroad and the recommendations that the Executive Committee may have to make, I shall not here speak at length for that will be contained in the secretary-treasurer's report. Suffice it to say that we have again for the sake of unity carried on all official correspondence through his office. It has been my good pleasure to keep in personal touch with the workers on the field, enough to give me the vital touch which is necessary for a proper understanding of each other. The field workers who have returned report of hard work and many difficulties they had to overcome, but cheerfully acknowledge that they do not regret having undertaken these self-sacrificing obligations. We are certainly glad to know them all well. Those at home and on the way, as well as Bro. Miller, who is still in Moscow.

It has been my good privilege to come in contact with Mennonite groups in various sections of the country and find their continued interest in the work of relief, as well as their concern about the welfare of the brethren in Russia. Quite generally I find an interest in, and a desire for the continuation of relief work even after this emergency in Russia has become a thing of the past. Our people are conscious of the Christian duty of relief for all believers, and they also realize that relief work in time of peace and war is peculiarly befitting a people whose confession of faith includes the doctrine of non-resistance. Since a doctrine that expresses itself positively in the service of humanity is ever more acceptable, and also closer to the teachings of the great Master, than one which shows itself only in a negative form.

Practically all of the larger Mennonite Conferences have taken action in favor of a permanent Mennonite Relief organization, and have also elected or appointed their representative to serve on a central board. We trust that this wish and need of a permanent Relief organization for the Mennonites of America may soon be a realized fact.

Secretary's Report

Dec. 30, 1924.

This year has marked the close of our reconstruction work in Russia. The tractors have not been sold but according to our last report received from the Moscow office, there are prospects for the final liquidation in due time.

The field workers, the brethren D. R. Hoeppner, Howard Yoder and Daniel Schroeder—have been withdrawn. Yoder and Schroeder have returned to their homes and Hoeppner has stopped in Germany to resume some studies in his profession.

We now have only one American worker in Russia, Alvin J. Miller, in charge of the Moscow office. Each colony or settlement in Russia and Siberia has an appointed committee which has been affiliated with the Moscow office of the American Mennonite Relief. Copies of reports giving the names of each and its Chairman are on file in our office.

The reconstruction work in Russia under the care of our field workers was closed about August 1. General relief work was continued throughout the year in Siberia. No American worker was located there but Bro. Miller spent some time in a personal tour of inspection of the work. Detailed reports of the work are on file for the first seven months of the year. In the July report we have the following:

No. of persons in the dist...	32,758
Aid given to those under 14 years of age.....	4,502
Aid given to those over 14 years of age.....	2,281
Aid given to those in institutions	165

In this report the amount given for the cost of the feeding per person for the month is 55 cents. Efforts are being made to supply the district with a sufficient number of sheep to provide enough wool to supply the population with homespun cloth for clothing, an item which is sorely needed according to a recent report. The report states that many boys and girls cannot leave their homes because of the lack of clothing and many are being deprived of school privileges. During the year approximately $42,000.00 has been forwarded for the work in Russia proper and Siberia. According to the present prospects, the work must be continued at least until another harvest. The crops this year were nearly a total failure in the Powlodar district.

Certain portions of Russia are again in very sore need of assistance to tide them over the winter months. The Koeppnerthal district is among this list. Funds have been forwarded for this purpose and the need will continue. An early estimate had placed the amount needed at $1,000.00 a month. In this connection we must remember the many widows and orphans who

(Continued on Page 4)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

The cultivation of a social sense is a matter of vital importance to the continued existence of the Mennonite church. By this we mean to say that the social ties that bind our people together must continue if we hope for a future. Our people must continue to feel that being Mennonites is something more than just belonging to the same church. They must look to their church as the source of their most intimate friendships and then because they make their friendships in the church they will find that their blood relations will continue to remain Mennonites. We have in mind the first Mennonite church of which we have any recollection. The congregation assembles Sunday after Sunday in the little brick meeting house on the hill far away from town or village. The minister was not only the shepherd of the flock, but was also a relative to nearly every one comprising that flock. So it was with Conference. There was a time when practically every minister in the conference to which that flock belonged was at least a cousin to every other minister comprising that body. At that time it was the usual thing for the families to make it a point to visit around with the other members of the church on Sunday after the regular service. We can recall seeing as many as a half a dozen carriages, belonging to as many families, lined up in the barn yard of one of the brethren. Much as may be said concerning Sunday visiting in our day, when the auto carries the church member far away from his church, very often to places where a church member should not be at any time, the old time visits were of another character and contributed largely to the congregational life. True, there was more eating and preparation for eating than necessary, but the afternoon was generally spent around the family organ singing the songs of Zion, or in discussion of spiritual matters and things relating to the church life. In an article appearing in this paper the late Rev. H. G. Allebach once drew a beautiful picture of his grandfather, Rev. Moses Gottshall, seated in the large living room of his home with a score of his people around him and a little visitor on each knee, deeply engaged in the discussion of some Biblical theme. As one of those who can remember having occupied the place of honor on his knee, your editor believes that impressions formed there have had their influences that even now, after a period of nearly fifty years, continue to have a noticeable bearing upon his life and work.

Pictures, such as these are rare in our day. We live differently and have many more interests. Our lives are more complex. But to what purpose? We must keep in mind that the power of the Mennonite church lies in its simplicity. We are truly more cosmopolitan than we once were, but in getting closer to the rest of the world we have gotten farther from one another. Instead of maintaining our ideals of simplicity of life we have allowed ourselves to become fascinated with the ideals of others and sometimes were led away by them. Only a loss of identity can be the result of such a surrender of a worthy personality.

In this busy age with its carelessness of the homely virtues of the fireside it is always refreshing to find a few moments away from the bustle of the day to read that picture of simple piety as depicted in the poem, "Cotter's Saturday Night". It leads us to think back to similar scenes with regret because the simple customs of our fathers have fallen into disuse and we have lost something that the day in which we live cannot replace. It is not, however, necessary for us to feel that the thing lost cannot be again recovered. Instead of devoting our time and energies to the new-fangled things that have come into our churches and our homes, for possibly no other reason than that other people have them, let us anew foster and hold to a homely spirit of intimate friendships and sincere piety among ourselves. Such things will mean infinitely more than just wearing the livery of everyday Christianity because others wear it.

If your bread did not return to you, perhaps it was because you did not cast it upon the waters.

RELIEF NOTES

(Continued from page 3)

will find their battle for life a very difficult one.

The clothing gathered by our sewing circles during the year has been forwarded to Germany. The need there has been very urgent, and the expense in forwarding to Russia has been prohibitive for any assistance there.

Our further needs will center around the work in Siberia and the assistance that may be needed in the several stricken districts in Russia proper. A very conservative estimate would place the sum of the amount needed per month at $5,000.00 or $6,000.00 per month for the next six months.

Treasurer's Report

Mennonite Central Committee
Scottdale, Pa.
Dec. 26, 1924.

From July 27, 1920 (date of organization) to Dec. 26, 1924.

Receipts

Canadian Mennonite Central Com.	$57,101.86
Cen. Con. of Mennonites	7,241.97
Church of God in Christ, Mennonite	6,509.35
Emergency Relief Commission	201,675.78
Eastern Menn. Board of Missions and Charities	45,321.34
Krimmer Menn. Brethren Church	25,792.06
Menn. Brethren Church of N. America	66,649.32
Mennonite Relief Commission	193,427.90
Pacific Branch of the Relief Committee	1,500.00
Other Mennonite Bodies and Individuals	22,364.24
Personal Accounts	360.00
Refugee Accounts	19,713.22
Total	$647,657.04

Paid Out

Executive Expense	$10,352.59
Germany Relief	1,103.40
Loans Receivable	1,500.00
Lechfeld Relief Germany	4,600.00
Near East Relief	32.40
Russia Relief	578,912.87
Refugee Accounts	18,971.91
Tractors for Reconstruction, etc.	30,796.94
Cash on hand	1,386.93
Total	$647,657.04

Clothing Account

Amount previously reported	$260,215.25
Shipments to Germany this year	16,178.00
Total value of clothing shipped	$276,393.25
Special shipments previously reported	19,729.84
Food & clothing drafts previously reported	184,160.00
Total cash receipts	647,657.04
Grand Total	$1,127,940.13

The following action was taken:

1. It was recommended that all funds intended for general relief in Russia and Siberia be sent through the regular channels of our relief organizations and any amounts intended for individuals in Russia or Siberia be forwarded through banking institutions or the American Railway Express Company using the channels having been opened for such remittances.

2. That the work and needs of Siberia and Russia be kept before our people and that an effort be made to continue our remittances for the work as the requests reach us. An estimate of the need being about $5,000.00 per month until the next harvest.

3. That Brother Hofer be commissioned to conclude his "Letter of Thanks" to the Volost and subcommittees in Russia for the assistance given the work of the A. M. R.

4. That we inform the Mennonite Colonization Board that we will make an effort to supply them with funds for relief in Mexico, if needed, not to exceed $200.00 a month for the next five months in response to a request sent to this meeting. We further recommend that all funds intended for relief for the Mennonite immigrants into Mexico be forwarded through the regular relief organizations.

5. That the reporting of the Auditing Committee be deferred until such a time as the Executive Committee shall direct. Adjournment.

PERFECT LOVE

Perfect love the Father giveth,
Full of grace so rich and free,
Like the rain or dew of morning
Falling now on you and me.

Perfect love is born in Jesus,
Naught of self can victory gain,
Till we find it all in Jesus,
All our efforts prove in vain.

Perfect love will never falter
Perfect love will never fear,
And when the days are dark and stormy
Perfect love will always cheer.

Perfect love will never slander,
Friend or foe where e'er they go;
But will raise a fallen brother,
And will take his seat below.

Perfect love that long will suffer,
Never murmur nor complain,
Never seek her own, or covet
Others wealth, or earthly fame.

Perfect love is meek and lowly,
Perfect love is rich and free,
Perfect love is Jesus only,
Come to dwell in you, and me.

—Sel.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER
The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

CHRISTIAN ENDEAVOR PROGRESS

Since many Christian Herald readers are no doubt troubled by frequent stories of reckless youth with bulging hip-pockets, of bobbed-hair, betrousered girls at booze and petting parties—items in which some newspapers, rejoice—let me remind my readers of a few reassuring facts, from one branch of the Lord's army with which I am familiar.

Never in the history of the Christian Endeavor society have the State Conventions been so enormous in numbers as this year. All records have been broken in many States. They have varied in size from four or five hundred delegates in the smaller States to over twelve thousand registered delegates in Pennsylvania. New York, California and Ohio have had an attendance well up in the thousands, while Texas, Oklahoma, Washington and several other States also count their delegates in four figures.

But the numbers are the least significant feature of these meetings. The fact that these multitudes come together for purely religious inspiration, instruction and fellowship is especially worth noting. They use their precious summer holidays for this purpose. They are not deterred by the hottest days of summer, or by the expense of long-distance travel. They are hungry for Christian training, Christian brotherhood with all who love the Master, and for religious uplift. They go home to impart these blessings to their companions in the home societies.

In the aggregate millions are quickened by these great gatherings. They naturally receive little attention in the daily papers, for religion is seldom news, or in strictly denominational journals, but in heaven's records of quickened souls, consecrated lives, and of recruits for long years of service, they will be found.

More than five thousand new Christian Endeavor societies have been formed within a year. Who will say that religion is losing its power over the young? The young Man of Nazareth and Galilee is still the most attractive man of the ages to the young men of today. Let us take hearts of courage for the future.

An event of much significance as forecasting future good-will in Europe was the recent great convention of the European Christian Endeavor Union in Hamburg, Germany. No convention of this Union or any meeting of like character has been held since before the war, and it was undertaken with considerable misgiving as to the result.

But all such misgivings were needless. It was a great, soul-inspiring, fraternal gathering, lasting several days, where former allies and former enemies met in utmost harmony, many young men who had fought on different sides in the war being there. Fourteen European nations were represented. The largest hall in Hamburg, seating 12,000, was too small for the throngs who desired to attend the meetings.

The European countries strongest in Christian Endeavor are Great Britain, Germany, Hungary and Finland, but there are also many societies in France, Poland, Spain, Switzerland, Jugo-Slavia, Latvia and Esthonia, while more or less societies are found in all the other lands. In Germany there are twice as many societies as before the war, some 1,500 in all, with nearly 100,000 members.

This convention is an indication that the spirit of war-hate is dying out in Europe, and that good will, the foundation of all real peace, is taking its place.

The United Society of Christian Endeavor being a world-wide organization, the Board of Trustees at their recent meeting instructed the executive officers "to give special consideration to the promotion of world peace and world fellowship, and to plan for the production of a text-book on this subject for young people's societies."

They also voted "that evangelism be especially stressed this year in the promotion of the Friends of Christ Campaign," and recommended "the formation of classes for the study of stewardship, especially during the month of November," and voted "that a nation-wide effort be made through the Christian Endeavor Societies, to remember with some gift every inmate of every institution at Christmas, a portion of the Scriptures being included with the remembrance."—Christian Herald.

THE ENCOURAGING WORD

To everyone, sometime in life, a word of encouragement has been the forerunner of victory. The task seemed heavy, the prospect far from promising, opposition was open and rampant, and the temptation to desist and surrender was strong, when a little word, big with meaning and fresh from the warm heart of a friend, has kindled such a fire of determination to try again that a turning point was reached from which new aspirations stirred the soul and success was assured.

Such a word came to the little company of Jews returned from captivity and endeavoring to rebuild the house of the Lord. Through the prophet Haggai, the Lord had said to them, "Be strong and work, for I am with you." He who was watching their struggle, saw their immediate need and came to their rescue. The thought of their weakness was discomfiting to them. Their numbers were few. The house they were trying to build was to them as nothing in comparison with the former house in its pristine glory. Some were saying, "the time is not come that the Lord's house should be built." They had built for themselves ceiled houses, while the Lord's house lay waste; and because of their selfishness and disobedience, blessings had been withheld. "They looked for much, and lo, it came to little; and when they brought it home the Lord blew it away." But now they had resolved to obey. Work was begun, yet progress was slow. To strengthen them, a special message was sent to the governor, the same message to the high priest, and again to all the people, "Be strong, and work." Through the prophet they had learned that it was not by might, nor by power, but by the Spirit of the Lord that they would succeed. Yet they must believe God and show their faith in active service. To their work they must bring an undivided heart, and a willing hand. Strong in faith, strong in resolve, of good courage, they must work.

Does not a similar word come frequently to every believer? To Paul it was "Be of good cheer for I am with thee and no man shall sit on thee to hurt thee." To the disciples, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And again, "Go preach and teach"; "Lo, I am with you alway." By reason of such promises they were to strengthen themselves in the Lord. Good work requires a strong hand and a stout heart. Skill and courage are largely self-developed under the inspiration of the occasional, timely, encouraging word. Hence this message to the builders, and also to us, "Be strong that you may work."

To his disciples, Jesus said, "This is the work of God that ye believe on Him whom He has sent." Faith that accepts a truth and acts upon it is the ground-work of Christian service. Some with the brain, others with the hand, perform their part. The architect provides a plan, the artisan erects the structure. Perfection in the work of one may be impossible to the other, yet each in his place working unitedly, produces best results. Paul planted, Apollos watered; but God gave the increase. In building the house of the Lord, part of the working force was for defense, and part for construction. When opposition was very great, they toiled with one hand ready to defend while they builded with the other. They believed in God, in themselves and in one another. His word defended against discouragement and their work against temptation. When seducers sought to divert Nehemiah from his divinely appointed purpose, he overcame with, "I am doing a great work so I cannot come down." Likewise, may we with the sword of the Spirit for defense, and with the trowel active in construction, build up a name, a character, a Christian life, to be placed by the Spirit in the holy temple for a "habitation of God."

But the climax in encouragement was given in the statement, "I am with you." God's presence indicated His approval and the inspiration of His presence gave courage of conviction. They did with their might what their hands found to do. As the word passed down the line, each heart felt assured, not only of God's presence and help, but was cheered by the thought of united effort on the part of the whole force. Each said to the other, "I am with you." The true strength to do their duty and overcome difficulty followed the conviction that God was with them. Their expressed confidence, first in God and then in one another, gave added strength. And further, by doing they showed their faith, lent emphasis to their word, put character into their work. Their service was whole-hearted, as each said to himself, "I am with you", or in the words of the apostle, "I magnify mine office." It was energetic, being born of courage mutually expressed. It was loyal, because God was saying to them, "I am with you."

Whether parent, or teacher, or minister of the Gospel by voice or pen, in whatever capacity of Christian service, let us dispel any tendency to discouragement. To have given such a word is the joy of many a friend aware of the pleasant result. To give that word is not only a means of help, but the duty of everyone, a delightful privilege, when opportunity affords. Take courage from God's word, as you worship, from His presence, from the manifestations of His almighty power, and be strong to give. With wholehearted, energetic, loyal service, be strong to do, that the word given and the word received may convey its full measure of encouragement resulting in valiant workmen and enduring work. This also is worship, sincere and true, acceptable to him who seeks spiritual worshippers and recog-

nizes them as His children. There is a double joy when we both hear and say, in return, "I am with you."—J. R. W., American Friend.

THE BIBLE DOCTRINE CONCERNING PROPERTY

To whom does it belong?

"The silver is mine and the gold is mine, saith the Lord of Hosts" (Hag. 2:8).

If property is placed in my hands by the providence of God, is it not my own, to be used as I please?

"The kingdom of heaven is as a man traveling into a far country, who called his servants, and delivered unto them his goods" (Matt. 25:14).

"And said unto them, occupy till I come" (Luke 19:13).

"It is more blessed to give than to receive" (Acts 20:35).

"His Lord saith unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. 25:23).

"Many that were rich cast in much" (Mark 12:41).

What are the evils attending the pursuit and possession of property?

"Behold all was vanity and vexation of spirit, and there was no profit" (Eccl. 2:11).

"He that loveth silver shall not be satisfied with silver, neither he that loveth abundance with increase" (Eccl. 5:10, 11).

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition. For the love of money is the root of all evil; which, while some covet after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:9, 10).

"He that is greedy of gain troubleth his own house" (Prov. 15:27).

"Lay not up for yourselves treasures upon earth" (Matt. 6:16).

How are we to employ what God entrusts to us?

"Honor the Lord with thy substance" (Prov. 3:9).

"Charge them that are rich in this world. * * * that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (I Tim. 6:17-19).

Is giving a means of grace?

"As ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (II Cor. 8:7).

Should the poor use this means?

"And there came a certain poor widow, and she threw in two mites, which make a farthing. And He....saith unto them....this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:42-44).

"Their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power, they were willing of themselves" (IICor. 8:2, 3).

"Every man shall give as he is able" (Deut. 16:17).

What is the effect of giving on the prosperity of the giver?

"Honor the Lord with thy substance and with the first fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10).

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself" (Prov. 11:24, 25).

"Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men (angels) give into your bosom" (Luke 6:38).

"He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse" (Prov. 28:27).

"He that hath pity on the poor lendeth to the Lord, and that which he hath given will He repay him" (Prov. 19:17).

Should he regulate his benefactors by a system?

"Upon the first day of the week let every one of you lay by in store, as God hath prospered Him, that there be no gatherings when I come" (I Cor. 16:2).

"Every man according to his ability" (Acts 11:29).

"Of all that thou shalt give unto me, I will surely give a tenth unto thee" (Gen. 28:22).

"Bring ye all the tithes, (tenths) into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Missionary Advocate.

THE S. S. LESSON

February 1.

The Vine and the Branches.

John 15:1-11.

Golden Text: He that abideth in Me, and I in him, the same bringeth forth much fruit. John 15:15.

Jesus used many figures by which He illustrated great spiritual truths, but none of them so completely reveal a significant truth as do the words, "I am the true vine and My Father is the Husbandman." Around this statement are grouped the rest that follow and are related to it. First, He is the true vine. That is, He is the kind of a vine that the husbandman expects Him to be. If the farmer buys "Niagaras" and cares for them to the time of fruit bearing and then discovers he has purchased "Concords" he has not a true vine in the sense in which he bought it. The vine grows there as a monument to the seller's deception. Jesus came to earth to represent in very truth the attitude of His heavenly Father, and possessing His divine attributes. There can be no substitution of anything else for Jesus. Some reformers have inspired brave men, learned men, wise men, and unselfish men, all good as far as they go. But none can take the place of Jesus or inspire the kind of life He came to bring to all men.

On one occasion Jesus said, "By their fruits ye shall know them." There can be no question concerning the fruit He gave. It was the fruit of unselfish love and perfect holiness cheerfully devoted to the salvation of men's souls. In all the centuries since Jesus was here wicked men, some of them possessed of great worldly wisdom, have minutely searched in every word and act of the life of Jesus to find the slightest reason for declaring them bad fruit. Of course, they have failed and they always will fail, though they are bound to continue their efforts to discredit Him until His coming again.

The Father, the Husbandman, can bring the vine to its fullest perfection in fruit growing if there is real union with the vine and the branch. The vine-stock gives its fruit through the branches. The fruit of our Lord's work upon earth and for men is through the branches. To change the figure, as we are the light of the world, it is not our light, but the light of Jesus, that shines through us. As Jesus is the highest expression of divine love, so we must let the fruits of our lives be the love that God inspires. As Jesus in His life illustrated the kind of service that makes this a better world in which to live, so we must give the service that He would have His little ones and His needy ones receive.

In His economy God has made no provision for anything that does not serve the purpose for which it is called into being. Even in the physical sense this is true. If I refuse to use my arm the time will come when I can no longer use that arm. Fruit bearing is the destiny of the Christian. When He will not produce he ceases to be a Christian. The husbandman is not following an idle whim when he prunes his vine. It is a matter of cutting away the branch and getting fruit or allowing it to stand and getting no fruit. Fruit, in the case of the Christian, is giving expression to everything that is Christlike. The purpose of the vine and the branch then is to give forth the Christ benefits for which He came into the world.

For the sake of the other branches the fruitless branch must go. It hinders the others, or prevents them altogether from bearing fruit. We see this illustrated every day. The one who calls himself a Christian but does not yield fruit in his life, is a stumbling block in the way of the rest and brings the cause into discredit and defeats the purpose of God to give men the full benefits of Christ's blessings.

The vine that bears fruit must be purged. It must be made free of anything that stands in the way of its making good. There are a great many things in a life that must be taken away, such as pride, selfishness, lack of faith, covetousness, and, in fact, any other sin that comes into the life. Sometimes one must be purged of possessions. If we can be better Christians without wealth, then wealth must go. If we have friendships that are harmful they must be cut off. If there are habits in our lives that are not consistent, the habits must be broken. If a church has a member whose life is no credit to his Christ, that church can only give expression to its greatest possibilities when it lets go of that member.

Emphasis is to be placed upon "abiding in Christ". Not to be abiding in Him means a dead branch. Hope, faith, prayer, love, sacrifice and service are evidences of abiding in Him. The lack of these things indicates a dead one. From Christ alone comes the ability to do the things that are required. This comes from the kind of asking that has an absolute faith behind it. Love is the vital passion that keeps the branch clinging to the vine. If there is true love, there is sure to be an obedience that is unquestioned.

THE C. E. TOPIC

February 1.

Christian Endeavor as an Expression of Friendliness.

Phil. 2:1-11.

(Christian Endeavor Day. Decision Service.)

The Christian Endeavor, while insisting upon loyalty to the local church and the denomination with which one is identified, is a community movement and recognizes that the cause of Christ cannot be confined by narrow, man-made lines. It grasps the idea that all Christians are brethren and that a spirit of friendship should be fostered so that the Christ-like spirit and the soul-saving ideals are not hampered. That there are differences of opinions among Christians cannot be denied. So long as human nature is what it is, there will not be a uniformity of thinking and expressing one's ideas and ideals. But this does not mean that we should exclude one another from that fellowship that regards all believers as brethren in Christ. The friendliness in Christian Endeavor has been and is shown in the interdenominational organizations into which community, state and nation have been organized "For Christ and the Church". No Christian Endeavor is so satisfactory in its arrangements that it can afford to keep itself aloof from participation in the union work of the community of which it is a part. Joining hands with one's neighbors will result in new ideas, a better appreciation of the work of others and a spirit of mutual helpfulness.

Christian Endeavor is essentially a missionary movement. This accounts for its success along other lines for, having a vision as wide as the world, it is bound to strengthen its home base in every possible way. It is interest in the Christless of many lands that the Great Commission uttered by Jesus that gives evidence of a true friendliness that can be found in nothing else. The merchant is interested in the lands where Christ is not known, but only that he may make money for himself. The traveler often visits such countries, but to satisfy his desire for adventure and new things. The politician may also be interested in backward peoples, but it is that they may be exploited for his own profit or glory. Not so with the Christian possessed of the missionary vision. It is his desire to prove his love for all men by bringing the saving knowledge of Jesus Christ to all who do not know Him, no matter where they may be, by what name they are called, or to which race they belong.

The social feature of C. E. is a strong feature that when developed becomes a valuable factor in building up the church and insuring that the young people of the church have an opportunity for social expression under conditions and supervision that is safe. Where are the Christian parents who would not very much prefer that their daughter find her future husband in the Christian Endeavor society to finding him in the dance hall or at the card party? There is an atmosphere in the social gatherings of Christian young people that speaks for character and still the social circles are not so tightly drawn that the decent and right living youth who may not have all the advantages of wealth or culture is excluded. Christian Endeavor forms a common social basis for those who live right and are interested in the salvation of souls and the building up of the kingdom of our Lord.

The friendliness of C. E. again finds expression in the comradeship of prayer. Christian Endeavor is essentially a prayer organization. Like the comrades who have stood side by side in battle, those who have fought the battles on their knees together are peculiarly drawn to one another. Those who in the service of love to which they are given who have prayed for the love of God to come upon all men, upon the church, upon themselves and even upon their enemies, are bound to find themselves cemented together by their common interests. Surely as we pray for the Lord's coming those who pray with us are dear to us.

In all Christian expression the soul-saving feature must enter. Jesus tells us that we are His friends if we do His command. His great command is that souls be won to Him. The saving of souls was the great motive that characterized the friendship of Jesus. None can walk in His footsteps in this respect without realizing how close they are to one another and how great must be their friendship for the unsaved.

JOTTINGS

Plans are being made for the erection of an (Old) Mennonite meeting house at Limon, Col. Several families have recently moved into the neighborhood making substantial increase to the number of communicants.

Bethel College Church, Newton, Kansas, recently added ten new members to its membership.

Dean Whitmer of Witmarsum Seminary will conduct a series of meetings in the First Church, Philadelphia, Feb. 22 to Mar. 1.

Mrs. Lester Bixel, who spent three years as a missionary in Africa, addressed the Y. W. of Bluffton College at their meeting last week.

The German-English Academy of Rosthern, Sask., has arranged a night school for the benefit of Russian Mennonite immigrants who cannot attend school during the day. Of those attending the day sessions of the Academy one-third are immigrants.

The annual series of Bible Lectures to be delivered at Bluffton College this year, Feb. 8 to Feb. 13, will be given by Dr. Chas. R. Erdman of the Princeton Theological Seminary, Princeton, N. J.

This week, Jan 18 to 25, Tabor College, Hillsboro, Kansas, is holding its Annual Bible Institute. Among those participating are Dr. J. A. Huffman, Dean of Marion College School of Theology, Marion, Ind., and Rev. D. M. Hofer, editor of the "Wahrheitsfreund", Chicago.

The annual report of the First Church, Philadelphia, indicates that at present the number of members is 435. Owing to a revision of the membership list this is 37 less than in 1924. The congregation has a budget of $6,144.00 for the year. The mission receipts for 1924 amounted to $1,504.08.

DEATH

Mueller—Died at the home of her daughter in Reedley, Cal., Dec. 30th, Mrs. Louise Mueller, at the age of 83 years, 2 months and 20 days. She was born in Germany and in 1868 united in marriage with Gottlieb Mueller, this union being blessed with 5 sons and one daughter. In 1895 the family came to America, making their new home in Kansas. In 1907 they came to Reedley, Cal. Her husband died in 1917.

Funeral services were held in our church on Jan. 2nd, and Bro. H. J. Krehbiel spoke German on Mark 14:8 and English on Num. 23:10.

She leaves 4 sons, 1 daughter, 3 brothers, 1 sister and many friends to mourn her death. Grandma Mueller was a very pious and Godly woman and her memory with her children and her friends will remain blest.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR DEC., 1924

For Foreign Missions: Johannestal Sew. Soc., Hillsboro, Kan., $15; Sr. Sew. Soc., Halstead, Kan., $24; Mission Soc., Shafter, Calif., $50; Sew. Soc., Medford, Okla., $50; Ladies Mission Soc., First Menn. Ch., Bluffton, O., $90.78; Grace Menn. Mission Soc., Pandora, O., $100; Sew. Soc., Bergtal, Corn, Okla., $100; Bethel College Ch. Mission Soc., Newton, Kan., $97; Dorcas Soc., Grace Menn. Ch., Pandora, O., $113.33; Upper Milford Sew. Soc., Zionsville, Pa., $10.

For Home Missions: Johannestal Sew. Soc., Hillsboro, Kan., $15; Mission Soc., Shafter, Calif., $50; Grace Menn. Mission Soc., Pandora, O., $89; Bethel College Ch. Mission Soc., Newton, Kan., $25; Dorcas Soc., Grace Menn. Ch., Pandora, O., $56.67; Upper Milford Sew. Soc., Zionsville, Pa., $10.

Okla. Stations for Christmas: Sew. Soc. (Town), Pulaski, Iowa. $4; Sister of Paso Robles, Calif., $3; Sew. Soc., Berne, Ind., $60; Alexanderwohl Ch. Sew. Soc., Goessel, Kan., $5; Bethel Mission Sew. Soc., Mt. Lake, Minn., $10; N. E. Alexanderwohl Sew. Soc., Goessel, Kan., $5; Elizabeth Unruh, Goessel, Kansas, $5; Bethel Sew. Soc., Fortuna, Mo., $10; Ladies Aid, Quakertown, Pa., $5; Sew. Soc., Garden Township, Moundridge, Kan., $15; Alexanderwohl Ch., C. E. Soc., Goessel, Kan, $25; Anonymous, Geary, Okla., $6; Anonymous, $5; Elda Sprunger, Berne, Ind., $1; Sew. Soc., Mission Ch., Los Angeles, Calif., $8; Mrs. Peter Miller, Marion Jct., S. D., $3; Grace Menn. Mission Soc., Pandora, O., $10; Mission Soc., Avon, S. D., $42; Tabea Sew. Soc., Beatrice, Nebr., $5; Menn. Mission Soc., Summerfield, Ills., $5; Mrs. D. F. Lehman, Berne, Ind., $2; Mrs. Leo E. Lehman, Berne, Ind., $2; Upper Milford Sew. Soc., Zionsville, Pa., $10; Miss Mary A. Bechtel, East Northfield, Mass., $3; Sew. Soc, Hanston, Kan., $5.

Miscellaneous Gifts: Eigenheim Sew. Soc., Rosthern, Sask., Relief Siberia, $25; Do., India where needed most, $50; Do., Medical Supplies for China, $1.65; Sew. Soc., Berne, Ind., Loretta Lehman, India, Christmas, $10; Do., Mrs. S. T. Moyer, Do., $10; Do., Frieda N. Sprunger, China Christmas, $10; Do., Martha Burkhalter, Berne, Ind., Christmas, $10; Do., Levina Burkhalter, Los Angeles, Christmas, $10; Do., Rev. and Mrs. M. M. Lehman, Chicago, Ill., Christmas, $10; Do., Rev. and Mrs. A. Habegger, Busby, Mont., Christmas, $20; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25; Do., China Bldg. Fund, $25; Johannestal Sew. Soc., Hillsboro, Kan., Hutchinson, Mission, $10; Mission Soc., Shafter, Calif., Relief Siberia, $100; Do., for sending above money, $7.50; Do., Relief in Canada, $78; English S. S. Class, Friedensfeld Ch., Lorena, Okla., Poor Children, Germany, $6.70; Sew. Soc., Medford, Okla., Relief Russia, $25; Do., for Rev. O. B. Pankratz, Birney, Mont., $23.35; Do., Postage expenses of Ex. Com., .65; Do., Beds for Girls, Janjgir Boarding School, India, $25; Waldo A. Goering, Moundridge, Kan., Do., .60; Ladies Mission Soc, First Menn. Ch., Bluffton, O., Biblewoman, India, $30; Sew. Soc., Butterfield, Minn., Starving Children, Russia, $25; Sew. Soc., First Menn. Ch., Newton, Kan., needy in Germany, $15; Girls S. S. Class, Berne, Ind., Los Angeles Mission for library books, $5; Do., for J. B. Frey's Orphanage, Arizona, $10; Girls S. S. Class, Berne, Ind., Infants Cots, Frey's Orphanage, Arizona, $15; Mission Soc., Avon, S. D., Rev. R. Petters, Montana, $28; Do., Rev. J. B. Frey's, Arizona, $28; Do., China Bldg. Fund. $28; Do., Evangelist, India, $42; Bethel College Ch., Mission Soc., Expenses of Ex. Com., $2.50; Sew. Soc., Beatrice, Nebr., do., $2.85; Sew. Soc., Gnadenberg Ch., Whitewater, Kan., do., $1; Sew. Soc., Rosthern, Sask., Blondina, India, $30; Sew. Soc., Reedley, Calif., three Orphans, India, $90; Sew. Soc., Herbert, Sask., Daularin, India, $100.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

JOTTINGS

The Russian Mennonite brethren living in Philadelphia held another service in the Second Church, Jan. 11. Rev. John Williams, one of their number, conducted the service.

Sister Martha Burkhalter, one of our missionaries in India, now home on furlough, underwent an operation for appendicitis in Bethel Hospital, Newton, Kansas, recently.

They are looking for oil in Newton, Kansas, an oil derrick having been erected just east of Bethel College campus. Another test made near Whitewater is promising satisfactory results.

The annual report of the Zion Mennonite Sunday school, Souderton, Pa., indicates that the receipts for the year 1924 were $1707.65, which, with a balance from last year makes a total of $2555.00. The total disbursements were $1660.86. This shows a balance of $894.14.

An unverified report has come to America, through a young Englishman who has returned from exile from Siberia where he spent four years in a mine, that Clayton Kratz is alive at work in a Siberian mine where the Soviets imprisoned him and that he has still another year to serve before his term expires. It will be recalled that Clayton Kratz was one of the first relief workers to reach the Mennonite settlements in Russia and that he disappeared after reaching Halbstadt. It was generally believed that he was done to death under Soviet orders.

The meeting of the Mennonite Central Committee, held in Chicago, Dec. 30 decided if possible, to raise $5,000 each month to meet the needs in Russia and Siberia where conditions are reported to be actually worse than they were in the famine period.

At the annual congregation meeting of the Second Church, Philadelphia, steps were taken for the further improvement of the church building so that it might be used for more efficient work. The Second Church celebrated its communion on Jan. 11. A catechetical class will meet each Friday evening.

With its 16th volume the "Church and Home", the monthly of the Souderton, Pa., Mennonite church, makes its appearance in a changed form designed to be more suitable to the requirements of the congregation. The new issue contains briefs of several lectures recently delivered in the Souderton church by Dr. Hartzler of Witmarsum Seminary. Others will follow. The issue contains a report of the White Gift on Christmas which totaled $424.88 and was distributed as follows: Building fund, $134.05; Carpet fund, $165.83; S. T. Moyer, supplies, $50.

At the last meeting of the Board of Directors of the American Bible Society a new Home Agency was officially created with headquarters in the Woodward Building, Washington, D. C.

This action was taken in response to an urgent joint request from the Washington City Bible Society and the Maryland Bible Society. These local societies will cooperate with the American Bible Society in plans to carry on more effectively the work of Bible distribution in the District of Columbia and the states of Maryland and Delaware.

The Rev. James H. Hyatt, D. D., will serve as secretary of the new agency while continuing his duties as secretary of the Maryland Bible Society.

A regular stocked depository of Scriptures will be maintained at the agency headquarters and systematic colportage and other methods of Bible distribution will be carried on throughout the area, in accordance with the plan and purpose of the American Bible Society to circulate the Scriptures "without note or comment".

Nine other Home Agencies of the American Bible Society are already in operation in the United States with headquarters at New York, Philadelphia, Richmond, Cincinnati, Chicago, Dallas, Denver and San Francisco.

A survey of the conditions of the churches in Europe in the interest of the Bureau for Relief of the Evangelical Churches in Europe, Dr. George Stewart calls attention to many startling conditions to which Protestants the world over should give attention. Particularly impressive are his notices concerning the disestablishment of churches, the actual demolition of church buildings and Roman Catholic aggressiveness. Concerning the ruined churches he says: "We are apt to think of the chapels and Protestant temples of northern France as the only churches which suffered during the war, but such is not the case. I have seen broken altars and ruined towers of the Church of Christ all across the eastern front from Latvia down through Poland and White Russia, south through Galicia and across Roumania. In the south of Russia where the Reds and Whites waged bloody fratricidal warfare dozens of parish churches are razed. In Serbia and Bulgaria not a few churches have succumbed to the shell fire and conflagration. In Latvia one-fourth of the church buildings have been demolished."

Concerning the aggressiveness of the Roman Catholic Church he says: "Disunited Protestantism has been comparatively helpless to aid stricken sister churches while Rome has poured a steady stream of support from America through the Vatican to strategic centres in Europe. The most pathetic element in the whole situation has been the fact that while Protestant institutions have been closed by the hundreds, the Catholic Church, because of her centralized control, has opened up scores of new churches, hospitals and schools. I have reliable information for saying that while last year, 1923, eighty-eight Protestant institutions were closed in Germany alone for want of support, the Catholic Church in the five years ending with 1923 opened up seven hundred such institutions, that is at the rate of 140 per year! What the Protestant Church lacks in the iron discipline and centralized control of a single overseer at Rome to guide its destinies, we must supply through our own foresight and the verdict of a free heart. We must help our own in the day of their tribulation."

The Mennonite Year Book and Almanac For 1925

The 1925 edition of the Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

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For 1925

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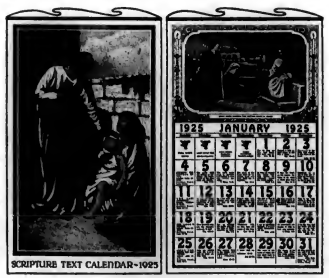

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, JANUARY 29, 1925. No. 5.

THE GREAT COMMAND
Mark 16:15

Rev. Daniel Gerig

Here we have the command that Jesus gave to His disciples the day He rose from the dead. The eleven disciples were sitting at meat when Jesus appeared to them. They had heard of the resurrection before Jesus appeared to them, but they did not believe it, just as many people today, when they hear the truth will not believe it.

So Jesus appeared unto them and upbraided them in their unbelief and hardness of heart. Then Jesus spoke unto them the words, "Go ye into all the world, and preach the Gospel to every creature." Now let us notice a few things that are wrapped up in this command that Jesus gave to His disciples.

I. Let us notice who the "ye's" are that this message was given to. "Go ye" as we have said before these were His disciples, and a disciple is a follower of Christ. So this message was given to all of His disciples. There are many yonng men and women today who are asking this question, "How do I know when I am called to preach the Gospel?" There are many people who will say I never got a call to go and preach. But I don't believe that any disciple of Jesus Christ can say that in the light of our text. This command has come down through the ages, and it counts for all His followers, and therefore no one is excused. The best way to solve this problem is to ask ourselves this question, "Am I a follower of Jesus?" If we are then this command counts for you, whoever you are. Jesus said, "Ye are My witnesses," and preaching the Gopsel is witnessing for Christ.

But, on the other hand, I am afraid many are out preaching the Gospel who do not belong to the "ye's" that this text refers to. There are to many out today who are preaching a false Gospel, a Gospel without salvation and that is not good news to a poor lost sinner. Because the false Gospel has no power to save whatever, and therefore it is not the Gospel of Jesus Christ, and those who preach it are none of the "ye's" that Jesus commanded to go into all the world.

II. Let us notice where they were to go and preach the Gospel, "Into all the world". Up to this time they were sent only to the lost sheep of the house of Israel, and they were forbidden to go and preach to the Gentiles, or into any city of the Samaritans. Now their field is enlarged, and they are authorized to go into all the world to preach the Gospel of Christ to every creature. From now on there is no one excluded, Jew or Gentile, white or black, yellow or brown. "Go ye into all the world, and preach the Gospel to every creature." They are not limited now, but they are to go into all the world. And yet when we look into the world today and see how many are limiting themselves to a certain group or class or denomination. Go with me down south and see how many white preachers you will find preaching to the colored people. Then look into our own communities how many do you find that are preaching outside their own church. How many are willing to go out on the streets or prisons or hospitals and preach the Gospel? Jesus sent His disciples into all the world, "Go ye into all the world."

III. Now let us notice why they should go into all the world and preach the Gospel, or to carry the good news. That was their main work to carry the good news. When we speak of the Gospel we mean more than just the birth of Christ and His death on the cross, I am afraid that too many stop there. We forget that He rose from the dead and asended into heaven and is now sitting at the right hand of His Father making intercession for us poor sinners. Yet that is not all of the Gospel, but He is coming again to receive all His faithful followers unto Himself. These are the ones that will have part in the first resurrection when Christ will come for His bride. Then He is coming with His bride to reign for a thousand years upon earth, then you can talk about peace on earth. They will not need any more peace conferences then, because the Prince of Peace will be here, and as long as He is not here I don't have much faith in all these peace conferences. Because my Gospel also teaches me that there is going to be war and rumors of war, nation shall rise up against nation, and if we do not believe that we are not believing the Gospel. The Gospel also teaches about a hell and a heaven, there are many people who believe in heaven but they do not believe in hell, but that does not change the Gospel. Therefore if we believe one we must believe both. Because the Gospel plainly teaches that both the righteous and the wicked shall be raised from the dead, the righteous shall inherit eternal life and the wicked shall be turned into hell. Therefore if we are going to preach the Gospel we must preach the whole Gospel. We have preachers today who take baptism for a starting point in the Christian life instead of the new birth, they have a water Gospel instead of a blood Gospel. When the Gospel plainly teaches that without the shedding of blood there is no remission of sin. Then we have others who have a social Gospel and they want to substitute their good works instead of the new birth. But Jesus said, "Ye must be born again". And to me that is the final word. And any one who does not preach the new birth does not preach the Gospel, and he does not belong to the "ye's", because Christ does not send out any who will not preach His Gospel. But there are many who are sent out by men or by themselves.

IV. In closing let us notice to whom they shall go. "To every creature." This means that they should preach the Gospel to everybody who is capable to understand the Gospel and to receive it. This includes every one, whosoever will, white, black, yellow, or brown, rich or poor. It includes the moral man just as well as the down and out on the streets of Chicago. "All we like sheep have gone astray, we have turned every one to his own way." Christ said, "That He did not come to call the righteous but sinners to repentance." May God help us to heed His command is my prayer.

CLAYTON KRATZ REPORTED TO BE ALIVE

Said to Be Jailed in a Siberian Salt Mine

(While no information has been received from the Central Committee in regard to the safety of Clayton Kratz, word has been received from his people that gives occasion for hope that he may soon be able to join his friends. The following account appearing in the Philadelphia Inquirer is the base of this hope.—Editor.)

It is a long and hard journey from a peaceful little Mennonite college in Middle Indiana to the bleak terrors of a Siberian salt mine, where days become months and months years in ceaseless, monotonous procession, while the living body no longer recognizes the urgings of the living spirit. It is this ultimate reckoning that has fallen to the lot of Clayton Kratz, whose home is at Blooming Glen, a few miles from Perkasie, Pa.

The pursuit of an ideal carries men to many strange places, forces them to brave many dangers and to die strange deaths in bleak, unnamed valleys. It carried a Christ to Golgotha and Savonarola to the stake, and the path of the faithful between is strewn with the broken lives of men who knew no compromise, whose only philosophy of life was the geometrical creed of Aurelius, from which they would not and could not turn aside so much as a hair's breadth.

Kratz, of Pennsylvania German heritage, was fired with an ideal which took him away from the peaceful little village of 200 inhabitants which was home. It forced him to work his way through college, it made him an honored student and a loyal friend with loyal friends, and then it broke him. At least it broke the life, the vital thread of continuity which men dream of. It left a happy existence behind him and brought him to the undescribable hideousness of a five-year sentence in a Russian prison camp, somewhere in Northern Siberia.

In the spring of 1920 Kratz, then 24 years old, was a junior in Goshen College. He had just been appointed president of his class and was a prominent figure in

Middle Western inter-collegiate debating circles. It was his intention to become a professor in some agricultural school, and to that end he was studying hard and had won junior honors from his college.

Then came the challenge to his spirit, which must have come at some time in his life, for his was a character which brooked no vacillation in moments of decision. It is only necessary to talk with the kindly folk of the little farming community from which he came to understand why it is that the name of Clayton Kratz has become almost synonymous in their minds with a martyr. Though rumor has clouded the last few years of his life in doubt, he has become something of a tradition of the place.

Answered Call to Service

The call for service came through the American Relief, which was endeavoring to rehabilitate the devastated areas of Europe wherever such aid could be rendered. Some of the units were located in France, others in Germany, while the Near East, Constantinople, the Crimea and Armenia had their central headquarters through which the field headquarters were supplied with food, clothing and money for the millions who had been left like flotsam and jetsam among the ruins of the war.

An appeal was made to Goshen College by the Mennonite branch of the American Relief, which had transferred its headquarters from France, at the conclusion of the war, to Constantinople, where the hapless German Mennonites of the Ukraine had suffered under the constant strife between the Red armies and the White army under General Wrangel. Forced out of Germany by religious persecution, these German Mennonites had settled in the fertile valleys just north of the Crimea, where they prospered. Endowed with the true attributes of pioneers—thrift, perseverance and religious faith — they became wealthy. Industrial plants and rich acres of farmland turned in yearly their profits to the hardy German folk. The Germans possessed a racial and social conscience entirely too strong to admit of intermarriage or even the inter-relation with the affairs of their equally as sturdy but less practical Russian neighbors and governors. In a few years the German colony in the Ukraine numbered almost a hundred thousand prosperous, happy and literally a world within itself.

The Russian revolution of 1917 left them practically untouched in their remote corner of the great Russian empire, but subsequent events did not possess so fortunate a turn. With the advent of General Wrangel and his so-called, "White army", the ill-trained and ill-prepared "Red" forces were beaten back. The provisional Wrangel government for the southern part of Russia and west of the Urals was established, and, unfortunately, as it eventually happened, the sympathy of the German farmers and industrialists was on the side of the conservative Wrangel. Though this sympathy was not pressed in any way other than a tacit acceptance of the Wrangel government.

But following in the path of all the rulers of Russia who attempted to cope through a certain idealism with the people of "the Bear who walks like a man", Wrangel met defeat and was dispatched without much ceremony by the Russian Bolshevist leaders.

The ebb and flow of battle over the Ukraine reduced the peaceful Germans to a wretched state, and having no allegiance to any party and recourse to no existing government except the German, which was having troubles of its own, they had to rely upon their own resourcefulness and the aid their Mennonite brethren in the United States might bear to them.

The Mennonite branch of the American Relief established its headquarters at Constantinople, where it dispatched food and money to its workers in the devastated territory. Feeling the need of workers who would forsake selfish motives for the larger field of selfless service, a call was made to Mennonites of the United States, and was answered in the spirit in which it was given.

Young Kratz, fired with a religious idealism which swayed his life like the flame of some great passion, could not resist the call, and in the summer following his junior year at Goshen College he sailed for Constantinople. He was immediately dispatched with several others to a Crimean town, Helitopol, which was the Ukrainian depot for supplies. The urge to be in the heart of things; to measure his idealism with the odds of the challenge, led him with one companion, Ernest Miller, also of Goshen, to an interior town, Habstadt, on the frontier of the Wrangel supremacy. The German folk, wed by race and religion to this young Pennsylvanian, evoked his immediate sympathy and he threw himself into the breach with the same wholehearted zeal that had characterized his debating or his study.

The Russian situation was deadlocked, Wrangel and the Reds faced each other across the fertile steppes. Each was armed, each measuring the other with practiced and calculating eye, unwilling to take a step which might lead either to defeat or victory. Like a football game, where the battle is being fought between the practical toes of the respective punters, each army was waiting silently, menacingly for the "break".

The break came with lightning-like suddenness. The Red army advanced, rolling back the thousands of the Wrangel host like the German "steam-roller" in the early days of the war at Mons and Charleroi. The White army broke and fled through the deserted streets of Halbstadt, and Kratz, standing on the doorstep of the Russian family with whom he boarded, saw in their defeat the entrace of a new regime, the temper of which he was not acquainted with. Leaders of the Wrangel forces told them that he must flee with the rest, for the "Red" army knew little of non-combatants and foreign workers. Its rule was the sword. Accordingly, with his companion, Kratz boarded the last train for Melitopol, loaded with refugees and their hastily gathered bundles, and bearded soldiers of a dying cause laden with the death cry of Russia's hope of freedom from the Bolshevist yoke.

At Melitopol, affairs were at an impasse. There were conflicting counsels, and while one agent of the relief organization argued that there was nothing to fear from the Bolshevik forces, another told dread tales of brutality and of death.

Kratz again faced the situation —possible death on the one side, and at the least, long imprisonment, but on the other the anguish and the desolation of the people to whose welfare he had pledged himself. "Beware! Beware!" and then softly, plaintively across the trampled miles of fair country "Help! Help! Or we die!" He boarded the next train for Halbstadt.

There he found that the Red forces had not invaded the village, but his Russian landlady importuned the woung American to flee before it was too late. She knew the inherent brutality, the soullessness of the Bolshevist leaders, the hidden workings of the mystic Slav mind. However, Kratz was obdurate, and in those latter days he was inflamed with the ardor of the crusader. He was battling against insuperable odds, the faith, aiming his efforts towards a perfect summation, and gazing like a mystic at the perfect dream, while he stood on the brink of chaos.

The Russians came in their Teutonized efficiency and he could not retreat if he wanted to do so. For a time he was unmolested and then one day, while he was working in his room in the home of the humble Russian peasant, there came the noise of a gun-butt on the door, and a guttural command in Russian. In a huge van some of the German residents of the village, peaceable, hard-working farmers, had been thrown, shackled hand and foot. He was forced into the upper tier of the prison wagon. The Russian woman caught the last glimpse of Kratz, as he lay, on his side, on the pallet of straw.

That is the last authentic word that has come from the black pit of Russia of him. Miller, Kratz's companion, returned to this country after making good his escape to Constantinople, and told what he knew, and some months later, word was received from the woman of Halbstadt, giving her knowledge of her lodger's disappearance. The bitter irony of his incarceration lies not in the fact that he was imprisoned, but that a year later, a provisional treaty was made between the Soviet government and the American Relief to the effect that if the latter organization would return to Russia and aid in the rehabilitation of the devastated territory and its miserable inhabitants, the agents of the Relief would be unmolested and all prisoners would be released.

This promise was carried out and the prisoners, hollow-eyed and broken, came trooping from their places of confinement, bearing tales of the interior workings of "Russia's Utopia", that made even hardy campaigners pale with horror. Kratz was not among the released prisoners.

As soon as his friends in this country discovered that he was not among those who were given their freedom, they appealed to the State Department at Washington, in the hope that despite the absence of diplomatic representatives and diplomatic relations, the Soviet government might listen to the voice of American representatives. Curiously enough, the Soviet leaders were very obliging in the matter, but a careful or alleged careful examination of their records failed to reveal the name or identity of Clayton Kratz, and apparently his name and his identity have been lost, though friends in this country are loath to give up hope in his life.

One of the principal figures in the search for Kratz, which has encircled the globe several times, is Clarence A. Fulmer, a teacher in the Collegeville High School, Collegeville, Pa. The American Relief has also sent its representatives to Moscow and Petrograd, but Kratz and the story of his disappearance remain a mystery.

There have been rumors of all kinds, slipping back to this country from unrevealed sources, to the effect that Kratz, with several companions, was sentenced to serve five years in the salt mines of Siberia. If this is true, and it is generally believed to be true, his period of imprisonment will be ended during the fall.

About two months ago a rumor was received at Goshen College, and Mr. Fulmer was asked if he could find any foundation for it. It was to the effect that a young Englishman, confined in the same dungeon with Kratz, had escaped at the end of the fourth year of his imprisonment and made his way to England. Fulmer believes word of this was carried into Canada by Russian refugees who have flocked to the country of the Maple Leaf by thousands. Many of them are cultured people, and some of them have found positions on the teaching staffs of Middle Western Colleges. The rumor was heard at Bluffton College, Bluffton, Ohio.

Clayton Kratz's mother, Mrs. Elizabeth Kratz, who lives on a large farm near Blooming Glen, refuses to be convinced that her son is dead, as does Fulmer.

"He will come back", they say, gazing down the winding, snow-drifted road. "He will come back. Such a fine fellow as Clayton could not die that way."

They tell charming, touching stories of his childhood, willingness to work, persistent idealism, inherent faith in the rightness of things. Somewhere in West Virginia there is a girl who confidently waits his return.

OUR WOMAN'S WORK

Berne, Ind.

Dear Sisters of the Sewing Societies: At the beginning of a new year every wide-awake business firm takes invoice of its stock that it may see black on white whether or not it has gone backward or forward. The results of this invoice will also in a large measure determine what steps are to be taken in the coming year, what strides to make in advancing and enlarging the business.

We, as sisters of the mission societies, are in the business for the King and it behooves us too, to take stock and look back over the year, and weigh its losses and gains, so that we may the better know how high to place our goal for this year 1925.

The Lord has graciously blessed our weak efforts beyond expectation. The work handled by the Executive Committee has grown by leaps and bounds. Where several years ago only a few societies worked in a systematic way, there now are dozens who do their work orderly and with much better results.

The heart-rending conditions of our Russian brethren in their native country and also of those who have been so fortunate as to reach American shores, have been a wonderful impetus for our women to put forth most strenuous efforts in preparing clothing and other relief which we would have at one time felt was well nigh impossible.

The last year has again shown us plainer than ever that our Master looks to the faithful ones to do His bidding. The different appeals for special help as sent out by the Committee have been answered in a most loyal way. The proposed building projects for China and Hutchinson, Kansas, have gotten real lifts, and although they are not completed, we have all reason to trust our societies for the rest of the sums.

This all gives us much courage for the new year. It has already brought some real needs with it. The call for help for the immigrants is very urgent and if we put ourselves into their places but for a moment it will help us decide what we ought to do for them. Then there is to be an orphanage opened in Arizona which will need special help as time goes on. Cots and cribs will have to be furnished with bedding and all that children in a home need will be needed there. We know what the past year has brought with it but what this year has in store for us is as yet veiled. We may be sure though that there will be plenty of opportunities for service for each of us. Let us do our part cheerfully and in His name and above all may we resolve one and all, to uphold our workers, their families, their victories, their problems, their all, before the throne of grace daily in intercessory prayer. This every one can do.

I want the New-year's opening days
To fill with love, and prayer, and praise,
Some little things to do for Thee,
For Thou hast done great things for me.

I want some other soul to bring
To Thee, my Saviour and my King.
Thou wilt not, Lord, my prayer deny,
For Thou can'st all my wants supply.

In Jesus' name our prayer we raise,
Whose guiding hand has blessed our days.
And may we, Lord, in godly fear
Serve Thee through all this coming year.

Your co-worker,
Mrs. P. R. Schroeder.

A STRIKING CONTRAST

Simplicity of Indian Life.

It is said on good authority that 40,000,000 of India's people never know what it means to be satisfied with food.

A large proportion of the families of India are maintained on an income not exceeding five dollars per month. Many large families exist on a much smaller amount. Besides this, there are "birds of prey" always ready to rob the poor Indian of what he does receive.

The daily food of the majority of India's people consists of coarse unleavened bread, or a cheap grade of rice eaten on special occasions a little "gur" or refined sugar.

A year's supply of clothing for the average woman consists of one small jacket and two pieces of coarse cloth of about seven yards each. This makes her clothing bill about two dollars per annum.

An ordinary Indian home contains no musical instruments of any description, no books, magazines or pictures and very little furniture. A couple of rickety beds, a wooden trunk, a few earthen jars for storing grain, etc., several baskets of different sizes and six or eight brass dishes are the sole furnishings of "bed room, kitchen, dining room and parlor". Happy is the family that possesses two or three quilts or blankets for covering during the chilly nights of the cold season.

Simplicity (?) of American Life

"American women paid $750,000,000 for rouge, lip sticks, powder and perfume during 1919, according to luxury tax returns now on file at the United States Treasury.

"While the American women were paying their $750,000,000 beauty bill, the men were burning up $1,310,000,000 in cigars and cigarettes. Of this huge sum, $800,000,000 went for cigarettes alone.

"Half a billion dollars were spent for jewelry and one billion was paid out for candy.

"The United States prohibition bill increased the American consumption of soft drinks to the amount of $350,000,000.

"Furs sold at the highest prices in history, but only $300,000,000 worth were bought.

"The American people paid $2,000,000,000 for automobiles, and $250,000,000 for phonographs and pianos.

"The gum chewing, which includes dead flies and spiders' legs and so forth, cost the people $50,000,000.

"Here are only a few items on the nation's extravagant luxury bill: For joy riding, resorts and different kinds of rests, $3,000,000,000; luxurious, that is, unnecessary foods, $5,000,000,000; extra or luxurious service, $3,000,000,000; toilet soaps, $400,000,000; chewing tobacco and snuff, $800,000,000; ice cream, $25,000,000; confections, $350,000,000."

It is decidedly against God's plan that one nation squander billions for luxuries, while millions of people a few thousand miles away, go to bed every night hungry for the lack of a little of the coarsest food. He who notices the fall of the sparrows also has a record of every misspent dollar.—"The Burning Bush."

FROM THE HEIGHTS

I was walking through a Michigan wood, following an old Indian trail. I could hear the roar of Lake Michigan for the wind was high, but I could not see it. Suddenly through a roadway a narrow view of it appeared. I dropped upon the sand and yielded to the spell the water always casts upon me. When I arose and went on my way a woman met me. She lived in the only house in the region, built high above the water. She said, "Will you come and see my view?" I followed her up the long flight of stone steps out upon her terrace and looked upon her lake. From that height her sweep of vision measured forty miles up and down the shore. I stood entranced, drinking in the stormy beauty of the view she had so kindly lent to me. And a few minutes before I foolishly thought I was seeing Lake Michigan through my little porthole, as it were!

I am afraid there are some of us who look out upon life and religion through such a narrow opening that we see only a fraction and think we see all. Perhaps those who see religion only a social service, those who see it only a system and form, those who see it a contest ground for faiths, those who see it as a protest against bobbed hair and prevailing fashions, perhaps all of these are looking without first climbing!

My kind friend of the high house was not high enough to see all of Lake Michigan. Only an Infinite God high over all, can view the whole of life. But I wish I might climb high enough to lose sight of the unimportant, useless accoutrements of religion and catch a few of God's views and purposes.—Elizabeth H. Emerson in American Friend.

THE MENNONITE

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EDITORIAL

AFTER 400 YEARS

It has sometimes been asked, What excuse has the Mennonite church for its existence? We are living in an age when men worship what they think to be success. Their idea of success is generally bigness. The success of the business man is rated by the size of his bank account, the success of a nation by the extent of its territory, that of a church by the members of its communicants of a creed by the multitudes of those who accept it. If we apply such tests to the Mennonite church it then must be feared it has no claim to the glory of the success implied in modern vocabulary. Though still numbered among the silent ones in the land, as of old we maintain that the whole history of our church is a demonstration of the success that attends those who stand on the side of right and upon the solid foundation of the Holy Scriptures. Bigness and greatness are not synonyms. Worldly popularity is hardly ever consistent with the spirit of our Lord, or with the teachings of the New Testament. The great war that has cursed the world with miseries, greater than anything man ever created by man came about because some nations thought because they were bigger their rights were bigger. 400 years of our history demonstrates that the small party that consistently remains the party of protest against abuses and errors is like the salt of the earth. The keeping power of that which is good is demonstrated to the blessing of all concerned. With us today, as with our fathers and with the little handful of Christ's children, the consolation: "Fear not little flock, it is the Father's good pleasure to give you the kingdom" is not only a hope, but an assurance.

The success of our church consists in that it has consistently maintained its testimonies through four centuries and in the face of the greatest political economical, social and spiritual changes that the world has ever seen in any equal period of its history. It has been successful in that it has survived in spite of persecutions that levied their toll of blood upon its leadership and communicants. Of the surviving bodies of Christians in our day, none have been the target of powerful and cruel foes so long as has our church and none of our Protestant bodies must so write the story of their existence in the blood of martyrs as we must do. The Mennonite church counts its record for maintaining beliefs that were unpopular and brought upon its head the wrath of the state and both the Catholic and Protestant one of the strongest evidences of the need for its existence. As late as the middle of last century the greatest apologists for the institution of human slavery were in the pulpits of Christian churches—Mennonites recorded their protest against the curse more than two and a half centuries ago. Who were wrong, the Mennonites or the preachers who justified the cruelties of their slave-owning parishioners? The Puritan Fathers had no hesitance about selling dissenters, political offenders and the Indians, whom they had robbed, into slavery. To that kind of Puritanism the world will never return while all men today agree with the Mennonites of the Germantown colony that the possession of human chattel is an unpardonable offense against God and the rights of mankind. When Thomas Jefferson wrote the immortal sentence "All men are born free and equal" he struck a blow at aristocracy that made it to topple, even in 1776, but the impetus of that sentiment gained for it a power that, in our days, shattered its feet of clay. The democracy of our fathers, that has been reflected in everything that is Mennonite, was far in the advance of anything outside of Mennonite circles. In the councils of the church the voice of every man always has been a potent factor. The selection of the spiritual leadership of the church has always been from midst of the brethren. The voice of the pulpit has ever been on the side of the humble and against oppression, no matter what form it took.

If maintaining a distinctive community under surroundings that were not in sympathy with the church is a sign of success, then we have demonstrated that kind of success in hundreds of communities. In Europe Mennonites have maintained the traditional Mennonite attitude of quietness and simplicity wherever they located or were compelled to locate by their oppressors. The little band of our brethren in Switzerland remains, though their fathers had to endure religious persecution longer than anywhere else in Europe. In Holland Mennonites still uphold the principles that were established in the days of Menno, in Germany, widely scattered as they are, Mennonites persistently cling to the sacred heritages of their fathers and though the war left them tried and poverty-stricken, they are bravely holding forth and energetically endeavoring to recover from the afflictions with which their country has been beset.

The wonderful Mennonite community in Russia was unique in many respects. In some particulars it was a demonstration of the possibilities that lie in Christian Socialism. Existing as they did, a free people within an aristocratic country, they solved the problems of poverty and community life as no body of people have done before. A rural community, the richest of its kind in Europe, possessed of a high degree of culture and, withal a wonderful people whose business abilities made them influential far out of proportion to their numbers was practically destroyed by a single gesture of the Red Russians. When the whole story of this wonderful community is once given to the world it will be amazed and regard the achievements on the steps of Russia as one of the marvels of last century. Though destroyed by the anarchy of their country, the Russian Mennonites are not suppressed. As when the French drove out the Protestants, they drove away from them their richest asset in brains, skill and character to become a blessing in other lands, so with the Russian Mennonites, thousands of whom are now wanderers upon the face of the earth. Amid their hardships and their sorrows, wherever they are, they are but making a new beginning that must in the future blossom with the rich fruits of their industry and character. We need only look back to the earlier immigrants from Russia to America fifty years ago and then compare the prosperous state of their children today to be assured that the coming years of our fugitive brethren will be years that demonstrate the successful resistance to unfavorable conditions that is and has been a characteristic of Mennonite people for centuries. Canada and Mexico as well as the United States will reflect the type of life that marked those of the Mennonite ancestors who migrated either to Pennsylvania or to Poland and thence to the untrodden steppes of bleak South Russia to make every spot on which they located a garden blossoming as the rose.

It would be interesting if we were to quote statistics to show how many Mennonites have attained distinction in the scolastic world. By them we could show numerous institutions of higher learning, colleges and universities throughout the country, where Mennonites are holding professorships. But space does not permit us to go into details. It might also be interesting to note political achievements, from the Mennonite who now is serving his fourth term in Congress down to lesser responsibilities, that some of them have taken upon themselves in the service of their country, but political achievement is one of the very lesser aims of Mennonites. Institutions of culture, as expressed in schools, colleges are naturally to be expected of an intelligent and progressive people. In proportion to the number of our people we venture the opinion that our educational opportunities that we offer to our young people are much greater than any other religious body of like size. Benevolences are the natural expression of good neighbors everywhere. In these things we have never lagged and we hope never to fall short. Large as are ours we are not those who would make it a practice of boasting about them to the discredit of others. The world is so full of miseries that it can use all the benevolence Christians in it give.

Mennonites have become a remarkable missionary people. The oldest Mennonite missionary society, that of our Dutch brethren operating in the East Indies, is in its 76th year and has had such a distinguished history that the Dutch Government has taken note of it in various ways, among them conferring orders of distinction upon several of the missionaries. One of the society's institutions is a hospital given to it by the Queen of Holland which bears the significant name of "Royal Gift" in the language of the Javanese. Our own General Conference was the pioneer in missionary and educational enterprises among the American Mennonites, but the missionary interests of other Mennonites al-

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

COME BRETHREN

Translation of Gesangbuch Hymn No. 553, "Kommt, Brüder, steht nicht stille."

Come, brethren, stand not idle
But forward let us strive;
Behold the time is fleeting,
Uncertain is our life.
Soon mortal frames will vanish
To earth from whence they came.
Today let us go onward
As pilgrims in His name.

So many of our loved ones
Have reached the promised land,
To rest from all their labors
As conquerors they stand;
Still we are called to battle
The strife on earth begun,
At length we'll be victorious
As they through Christ have won.

The Lord, our King and Master,
Leads on life's battle-way;
He leads from cross to glory
Through night unto the day.
If we will follow closely
Through watchfulness and prayer,
As conquerors we'll enter
In Zion, over there.

CHORUS:
For in Heaven there is rest, for in Heaven there is rest, for in Heaven, for in Heaven, for in Heaven there's rest.

M. M. H.

SEEDS

Bro. C. F. Mueller, Reedley, Calif., who is secretary of the Fresno County Y. M. C. A., has also been elected to the National Council of the Y. M. C. A., and recently made a trip to Buffalo, N. Y., to attend a council meeting.

The first Sunday of the new year was an important day for the Bethel College church. Ten new members were added, as follows: by baptism, Gerald G. Wiens; by letter, Rev. and Mrs. H. Riesen, Bro. and Sister Arthur Claassen, Mrs. Benj. Frey, Mrs. Arthur Frey, Miss Kathryn Wiebe, Miss Edna Riesen and Adolf J. Krehbiel. The last named two were ill and could not be given the hand of fellowship at the morning services, as is the custom of this church.

WEST ZION CHURCH, MOUNDRIDGE, KANS.

Members Joined by Baptism, 1924

Anna Block, Florence Fast, Clara Taves, Ella Taves, Hulda Dyck, Myrtle Auernheimer, Ruth Rupp, Katharina Winsinger, Ruth Kaegi, Orville Decker, Daniel Behr, Elmer Dyck, Helen Dyck, Lorene Stucky, Inez Decker.

By Letter

Mrs. Lizzie Taves, Mrs. Maria Unruh.

Mrs. O. D. R.

Pandora, Ohio,
Dec. 31, 1924.

Dear Editor of the Sower:

Last August the C. E. Societies of the Middle District voted to raise $1,000 for the new India station and a second $1,000 for a chapel in China. The first thousand was to be paid by Christmas and the second by Conference time in 1925.

At Christmas time, the $1000 for the India station was paid and a large share of the other thousand is ready also. A few of the societies responded so well that there are prospects of a third thousand by conference time. This only shows what can be done if there is faith that results in real work and sacrifice.

May this beginning teach us to give as did Jesus, our Leader.

SinCErely,
Raymond Hilty.

CHAPEL TALK 13—"USING UP THE TIME"

(Ezek. 46:2)

All the time there is

On one basis at least, all men are equal. All have the same amount of time, whether they be prince or peasant. At the threshold of the new year we usually think of time. We all have much time, enough, for all our tasks if we use it right.

Two kinds

Our time is usually divided into two parts. Forced time—that is, time that we must put to some necessary use, to earn our living. This time is not in our own control. Work is usually prescribed for this time. Then there is leisure time. In this time we are not under any obligations to any special employer. We usually take more delight in our free time than in our forced time.

Time to work

Yet it is a good thing that we have to work. For work is after all the basis of all progress, wealth and comfort. Civilization follows in the path of honest work. Work is a wonderful index of a man. It shows his character and nature. Work well done shows an honest and industrious man, while work done in a slipshod ways shows him to be selfish and slovenly. The type of work a man produces reveals his character.

While we are at work, we are not we are not our own, we belong in a sense to the employer, the firm or to the public that employs us. Here work is outlined and one's individuality does not have open play. To show forth a superiority over one's fellowmen requires much effort and hard labor. But when the shovel, the hammer, the tape, or the pen is laid down at the end of a day's labor, then we really see what is in man.

Leisure time

How do we use our leisure time? Any way that fancy may lead us, or is there any plan? Many people think it matters little how we spend our leisure time. They say: "Is this not our own time, and can we not do as we please?" Certainly everyone can spend his time as he pleases, but let no one think that it has no consequence for himself and others. Man is so constituted that whatever we do, say or even think, will have its influence on us. Therefore it does matter very much how we spend our leisure time.

Plan ahead

We need, therefore, to plan ahead. Plan far ahead, because man is a two-world creature and to be truly successful in this and the other world needs careful planning. Jesus gave us a parable that is always needed. In the parable of the Sower He showed that it is folly to lay a foundation and then to leave the work for something else. A tower is no tower unless it is finished. A poet has well said that our days are as blocks and we build with our yesterdays, our todays and plan for our tomorrows.

Plan for play

Plan for body, soul and mind. We are not body alone, neither only soul, nor only mind. All must be developed together to grow symetrically. The sad thing is that some people seem to forget one or the other parts of their entire self. We need to plan definitely for the soul, for this is the one thing needful, but to forget the body is also very serious. Many people think that when they work, that is sufficient for the body. But work alone is not sufficient. We need to plan for proper play. Play gives the body the needed relaxation and a complete change, and thus we come back to our work refreshed. In play we use certain parts of our body that are not used in routine work, thus we keep our entire body a fit place to house a strong and pure heart and soul.

Plan for work

We need to plan our work also. For some of us this may not apply, since our work is planned for us, but for many their work is not planned and unless we form some definite plan and, hold to it we accomplish little. Some people simply plunge into a day's work and soon they started several tasks, but before they are finished they are somewhere else. In the evening they are tired and worn out, and yet little has been done. Why? Because they have failed to plan their work carefully.

Plan for the many-sided man. Man has more sides than we often think. One's artistic and intellectual sides need development. Plan for your reading. Everyone should read books. In books we have the opportunity to make friends with the world's greatest and best men and women. To think with them in their talks to us, we will learn how best to meet life's problems in a better way than we could do alone. Haphazard reading will not be of much service, since it only takes time and makes no real contribution—indeed it is harmful since it takes our strength without giving us anything in return. Plan a definite reading course. It does not matter how many books you read, but it does matter how you choose your books. Learn to live the full and well rounded life. Be sure you develop every range of power you have. Plan to develop your sense for the beautiful in art, music and sculpture. The everyday world is sometimes drab and cold, then why not give it some cheer and color and inspiration. Nourish your finer senses for the elevating power of the beautiful. Real art can be seen in so many places that no one should fail to see some of the world's great paintings or their reproductions. True art always seeks to show and portray the truth. Music as it is found in the noble Oratorios and the wonderful symphonies is sure to lift us to a higher plane of living. No year ought to be complete without planning to visit some art museum and hearing some of the world's best music.

Plan for worship

But one of the prince's tasks was to worship, and we too must plan our worship well. There are several important phases to worship, none of which dare be neglected if we wish to grow in grace.

Plan your Lord's Day well. So often one finds people make it a clearing day. All kinds of odd jobs and small errands are put off until the Sabbath Day. Little tasks around the home are often repaired on Sunday, when no one can see what is being done. It is odd how often some people get sick on Sunday, when they go to work regularly every other day of the week. Others make the Sunday a day in which they make all their visits to friends and relatives. Thus they rob themselves of attending worship as well as those they visit. Then there are those who would make the day one of idle leisure. Can we afford to let the sacredness of the day degenerate until the Holy Day is simply a holiday? Plan well for the Lord's Day and make your plans known.

Plan to give

Another phase of worship is giving. We need to plan that also. Plan and give for the Lord's work according to a well considered plan. Otherwise you will give lavishly one time and give niggardly for a long time afterwards. Such giving does not bring blessings to the giver nor the object of his gift, since it is done in such a haphazard way. Sit down, make a list of the various causes that have a right to your support and then plan to give in proportion to your ability and the need. Give liberally and cheerfully to the Lord's work.

Plan for study

Plan your prayer and Bible study. Prayer needs to be made often and sometimes one may not feel inclined to pray. To live the glorious and victorious life prayer needs to be made continually and with a resolute effort. Only by systematic prayer will we grow in grace. Read the Bible regularly, with a definite plan. Plan some time each day and keep that time with jealous regularity. Reading at random is helpful, but consecutive, intensive prayerful reading is much more helpful.

The prince was to do his work and then the gate was to be closed at the close of the day. You have your time given, use it well. The gate will close after a certain period of time has elapsed. Use your time well while it is today. May the end of 1925 find you richer and farther in your Christian life, as you strive for the full life in Christ Jesus.

"The prince . . shall worship at the gate; then shall he go forth, but the gate shall not be shut until the evening." Ezek. 46:2.

A. J. Neuenschwander.

AFTER 400 YEARS

(Continued from page 4)

so have attained large proportions. There are now Mennonite missions in Asia, Africa, North and South America. In our own conference we are doing work among three tribes of American Indians and in India and China. Within the memory of the writer there was a time when the work was confined to a few workers in Indian territory. The outlook for greater efforts is continually increasing and we are continually sending trained workers to the field.

The first attempt at a General Conference was confined to a few churches with small memberships, today we have numerous small congregations scattered from the Atlantic to the Pacific and here and there one will find churches that have a large membership and are substantially cooperating in the various interests of the Conference.

Equipped as we are today, with an enthusiastic membership ready to do its share in supporting the cause, there is every possibility of our making greater progress along every line within the next twenty years than we made in the century preceding them. The thing we want most to impress upon our growing generation is that we have a definite responsibility in the building up of the Kingdom of God and that we look to our people to enthusiastically and earnestly take up their share of the work and go forward to the production of larger results.

THE S. S. LESSON

Feb. 8

Christ's Intercessory Prayer

John 17:1-13

Golden Text:—"Holy Father keep through Thine own name those whom Thou hast given Me, that they may be one even as We are." John 17:11.

This prayer of Jesus marks a great climax in His life. He had been looking forward in anticipation of its coming. It must have been with a mingled sense of joy and horror, such as only the finely organized mind of a Christ could feel. He in His whole life was looking to the time when on earth He should complete His work for the salvation of the world that He came to save. In this sacrifice He was to demonstrate the supreme love of His being—He was to give to all who would accept it the assurance of sins forgiven and redemption through His blood. No one can really know what supreme joy is until he has by some work of sacrifice been the instrument in making others supremely happy. In His sacrifice, now so near at hand, Jesus was to give the greatest and best gift that He, the Son of God, could bestow. True the joy that came to Him was not the frivolous kind of pleasure that we humans sometimes feel, it was an overmastering joy in the face of the most trying experiences. With all His anticipation of the great part He was taking in the eternal salvation of the race the shadow of the cross was always upon Him and now it was becoming deeper and deeper with a dreadful certainty. We may try imagining the agony of the cross in this age when such cruelties are not practiced and even now we shudder at the significance of it all, but the mind of Jesus, tuned to a sensitiveness far beyond our comprehension, had to suffer in anticipation of it in a way that we will never be able to fully grasp. The hour was drawing nearer. He was to make the supreme sacrifice of all sacrifices. It was a time when He unburdened His heart to God. In the syllable that He expresses there is not the slightest suggestion of resentment toward His enemies. His love for them was as sweet as ever and was bound to continue so to the very end.

We speak of a certain passage dear to us as "The Lord's Prayer", properly it should be called our prayer and the one we have for our lesson should be called The Lord's Prayer. By word in the former prayer He taught us after what manner we should pray, here He reveals to us how He prayed. To get the spirit of prayer this one should be dear to us and we should find great inspiration in reading it over and over again.

Jesus reveals in His prayer the intimate relation existing between Him and the Father. We can feel, as we read the Word, a feeling of endearment on His part. He asks that He be glorified. This is not a selfish desire to have a share of the kind of glory that the world seeks. He was not seeking the glory for Himself, but that the Father be glorified. Whatever honor is to the greater honor of God is the becoming thing for any one to seek. It was His desire to glorify the Father by word and act, but in a special sense, it was His desire to glorify God in His death. The great love that the Father showed in the gift of His Son is a great glory to Him. In giving His life freely Jesus brought the greatest glory to the Father who loved without stint. Again, the glory of God through His Son is that He gave eternal life to those who accepted the Son. Eternal life is more than endless life. One may enter a future life that is without end and is an eternal death if one rejects the Christ and the great sacrifice He made for one's salvation. There are several things in the prayer that relate to the work of Jesus. He says: "I have glorified thee on earth." His life was a mighty testimony of the love of God." I have finished the work." In this He revealed God to men, He showed them how to live, and He was about to die for them that they need not die eternally. "I have manifested thy name." Men come to know God because they know His Son Jesus. It is only through Jesus that we may find our way to the great Father-heart of God. "The men which thou gavest Me—have kept Thy word." Here is a testimony from His own lips to the Father which speaks more eloquently of the fitness of the disciples for the trust given them than anything else that might be said of them. There was much that Jesus had to say to them in correction when He was with them, and it was for their own good, but here we realize the affection in which He held them, and here He pays a divine tribute to their characters.

"I have given them the Word which Thou gavest Me." It was a treasury from heaven. No wonder when they came to realize the full significance of it all they were ready to go to the end of the earth for Him and ready to die for Him. "I pray for them. They are Mine—and Thine." Not because of anything that men can do is God glorified, but because they are Christ's and the Father's. We see here the Lord praying specially for His disciples. No wonder that it is our duty to pray for one another when Jesus prayed for men. None can do better than follow His example. There are two special petitions that bear great emphasis. He prayed that the Father might "keep" them. Indeed none can meet the trials and temptations and troubles of life unless God keeps them. Let us think how we the disciples of our Lord are being safely kept in God's hands. "That they may have My joy in themselves." Here already do we see how the disciple is the co-heir of Jesus. Our greatest inheritance is to enter into the joy of our Lord.

THE C. E. TOPIC

Feb. 8

The Conquest of Selfishness

Rom. 15:1-7; Matt. 16:22-27

There are a great many things that the Bible tells us are not our own, for example, we have no right to believe that our possessions are our own exclusive property. God only entrusts them to us as stewards and will in His own time require an accounting. Our time is not our own. We cannot add or take from one second, it is just so much given to us to be made use of according to the plans of God. Our fellowmen have a just claim on what we have. If there is a time of famine it is a crime for one to hoard food while others are starving, no matter how honestly it has been acquired. The physician who discovers a new cure that will benefit sufferers has no right, even under the ethics of his profession, to hold to it as a secret monopoly: it belongs to humanity. I may have some pleasures that in themselves are harmless, they may even be beneficial to me in some respects, but I am under obligation to use them with a mind as to how they affect others as well as myself. My neighbor who lives in the flat above me may be an excellent musician, he may be a better musician than I ever may hope to be and the music he renders may be in the best of taste, but if he persists in exercising his talent until the wee small hours of the morning when I must get my rest I have a legitimate right to call upon the police to come in and compel him to exercise his divine talent to reasonable hours. Even in the matter of eating and drinking I owe consideration my fellows. In Paul's time the eating of meat that probably had once lain upon the altar of a heathen god was an offense to other Christians and he rightly declares the principle that if in the eating of meat he offends his brother, he will eat no meat while the world stands. In our day the use of intoxicating liquors may be a bad example to others, it certainly is an offense against the law of the land and the whole matter of using strong drink has been so fraught with miseries of all kinds that one who so indulges, even though it does not make a beast of him, for personal gratification is exercising the height of criminal selfishness which the law, both of God and man, has a perfect right to suppress. All this which we have cited and a limitless amount that we might cite is to show that we cannot live without recognizing the rights of others.

There is one thing sure, selfishness is a crime common to all humanity. When the command, not to covet, was included in the Ten Commandments it was aimed at the heart of every man, woman and child. There is no sin so common as the sin of covetousness and against it Scripture speaks in the severest language, yet there is no fault in human nature which we regard with so little concern. The celebrated Catholic missionary Frances Xavier once said that he had heard men make confession to every thinkable and unthinkable sin in all sorts of places and under all kinds of conditions, yet, in all of his experience, he never heard a single soul make confession to the sin of covetousness. Covetousness, which is the sin of selfishness, is so universal that all of us have need to look to ourselves and seek through the grace of God a means of correcting it.

How to conquer our selfishness is no easy task. We are proud creatures and will not admit that there is anything the matter with us. Every Christian worker is familiar with the excuse "I am as good as any one else" which is the same as saying, "I am no worse than any one else" and those giving this excuse act on the presumption that they can go on sinning, forgetting that sin is generally nothing but an expression of selfishness in acts. Because others are selfish is no reason why one should continue to be selfish. Unselfishness begins with a realization that one's character is not right and with a desire to make it right by becoming more and more like Christ. There can be no really unselfish living without a close living near to the Christ. There may be many unselfish acts in a single life, but isolated little acts do not make the whole life what it should be. The only unselfish life is the one that is right with God.

Some people are fortunate enough to be in a position to give great gifts. This of course is a blessing, but, not having money or possessions to give away one may still cultivate the spirit of unselfishness. Those who have been blessed with a Christian mother always think of her as having been the most unselfish person they have ever known. Her gifts were not gifts in money or other material things, but the gifts of service. That was the Christ spirit in her and because of it her memory is blessed. Like mother we may be instruments of unselfishness if we devote our all and our best energies to the service that makes others happier and better for what we have done.

No one should feel that others have not equal rights with themselves when it comes to the esteem that others may give them, or when it comes to any other thing they feel they need. Mr. Spurgeon once told of a minister of whom he was jealous. He said that he felt that the minister was his superior in every way but he could not like him for it. This he knew was not the right spirit to show and so, to cure himself of his jealousy, he said, he invited that minister to his pulpit to preach on an important occasion. Then, he said, I sat there and squirmed.

DEATHS IN THE HEREFORD, PA., MENNONITE CHURCH DURING 1924

Clemmer—January 8th Hannah H. Clemmer, widow of the late John B. Clemmer, Bally, Pa., at the age of 73 years, 4 months and 2 days. Deceased was a daughter of the late Henry H. Borneman and his wife Mary. She is survived by two sons and four daughters, and two sisters residing in Boyertown. Through the years of her connection with the congregation at Bally she was a faithful and devoted member. In the Ladies' Aid and Missionary Society she was a tireless worker, and after her energy was spent her interest and her prayers followed the work. The funeral services were held on Sunday afternoon, January 13th after which her body was laid to rest by the side of her late husband in the cemetery adjoining the church at Bally.

Oberholtzer—Jan. 26th. Elva E. Oberholtzer, daugther of the late Elmer B. and Cora (nee Ehst) Oberholtzer of Bechtelsville, Pa., at the age of 23 years, 6 months and 21 days. Her mother, a brother and a sister remain of her immediate family. On May 1, 1915 with nine other young men and women she was received into the membership of the Hereford Mennonite church, the nine companions are living. In 1918 she was graduated from the Boyertown high school, ranking first in a class of 33. Two years later in 1920 she completed the course of preparation for teaching in the State Normal School at West Chester, Pa. Subsequently she was engaged as a school teacher in her home community until sickness overtook her obliging her to relinquish her task. She was an ardent worker in the Sunday school, teaching a class of young girls, in the Christian Endeavor Society, and the church at Bally. Providence had endowed her with a sweet voice always lent to the service of praise. By her winning ways and her noble spirit she drew a wide circle of friends about her; a great concourse of people assembled at the church in Bally on Saturday afternoon. February 2 to pay their last tributes of love to one taken from them all too soon. After the services her body was laid to rest in the adjacent cemetery.

Ehst—February 27th, Madora T. Ehst, daughter of the late Henry and Rachel (nee Tee) Ehst of Bechtelsville, Pa., at the age of 61 years, 3 months and 19 days. Two sisters and two brothers remain to mourn their loss, her parents and four brothers having preceded her in death. She was an aunt of the late Elva E. Oberholtzer, the two passing away within one month of one another. On Oct. 21, 1877 she united with the Hereford Mennonite church and was continuously a devoted and faithful worker in the church, the Sunday school and the Ladies' Aid and Missionary Society. Devoted to the members of her family she did what she could to live a life of Christian service both in her home and in her community. A sore affliction overtook her in all of which she was patient to the end. Funeral services were held on Saturday afternoon, March 1st, at the Bally church, after which her body was laid to rest in the adjacent cemetery.

Oberholtzer—July 25, Amos Oberholtzer of Bechtelsville, Pa., at the age of 77 years, 4 months and 4 days. His widow, Mary (nee Brendlinger) with whom he lived in holy wedlock for almost 52 years, survives him; this union was blessed with five children all of whom preceded him in death. Elva E. Oberholtzer who died Jan. 26 was his granddaughter; two grandsons and two granddaughters remain. For many years he was the owner and proprietor of the old Oberholtzer farm, but for a long term of years prior to his death he resided in the town of Bechtelsville. Since April 22, 1865 he was a consistent and devoted member of the Hereford Mennonite Church where his counsel was always valued and his support unfailing. His demise removed one of the faithful fathers of the church supporting all its interests as he saw the need and merit of its work. The funeral services were held on Tuesday afternoon, July 29th at the church in Bally, after which his body was laid to rest in the adjoining cemetery.

Berky—Sept. 24th, Darius W. Berky at Sewanee, Tennessee, at the age of 42 years, 10 months and 19 days. He was a son of the late Andrew S., and Amanda H. (nee Weller) Berky. On Sept. 10, 1919 he was united in marriage with Mabel K. Schultz; two children, Marion and Andrew, were born to these parents. He was a brother of Dr. Oswin W. Berky of Bally, Pa., of Prof. Herbert Berky of Bluffton College, Bluffton, Ohio, and of Ralph Berky who resides with his mother at Clayton, Pa. His widow, children, mother and brothers remain to mourn the serious loss they have all sustained through his early demise. On Nov. 5, 1898 Professor Berky united with the membership of the Hereford Mennonite church and he faithfully and loyally sustained this to the day of his death. After completing his public school work he entered the then Perkiomen Seminary, Pennsburg, Pa., graduating from that institution in 1903. By his merits as a scholar he was enabled to enter the Sophomore class at Franklin and Marshall College, Lancaster, Pa., completing a three-year's course in two and one-half years, graduating in 1906, with degree of A. B., and as second honor man of his class. After graduating from college he filled several positions both as instructor and investigator in Pennsylvania, New York and Kentucky. Then he entered the University of Pennsylvania, receiving his Master of Arts degree in 1912. Teaching physics in the Citadel at Charleston, S. C., he was engaged by the Carnegie Institution in 1912, in the Department of Terrestrial Magnetism, he was sent upon important scientific expeditions; the first was to Africa where he led an expedition across the desert of Sahara, he being the first American to cross that wide waste from North to South; he also went on similar expeditions to South America exploring the headwaters of the Amazon, and to the Arctic region surveying the coasts of Hudson Bay. Subsequently he was a Frazer Fellow in the Department of Physics in the University of Pennsylvania and in 1917 he was engaged by the United States Shipping Board, giving instruction in navigation in the naval schools in Detroit and Buffalo. Serving as assistant in the department of physics in the University of the South, Sewanee, Tenn., in 1921 he was elected to full Professorship in that institution; a position which he filled with marked distinction up until the time of his death. Professor Berky was a man of great talent, who won for himself a permanent place in the field of physics, one who by his modesty and manliness endeared himself to all. The loss sustained by his death is well-nigh irreparable.

Funeral services were held on Sunday afternoon, Sept. 28, 1924 at the Schwenkfelder church, Palm, Pa., in charge of Dr. O. S. Kriebel and Dr. Elmer E. S. Johnson. His body was laid to rest on the adjoining cemetery.

Moyer—Nov. 23rd, Annie B. Moyer, ae Bechtelsville, Pa., at the age of 75 years, 1 month and 27 days. She was a daughter of the late John Oberholtzer and his wife Anna (nee Bliem). At the age of eighteen years she was confirmed by the late Rev. Christian Clemmer and received into the membership of the Hereford Mennonite church in 1867. A relationship which she sustained faithfully and loyally through fifty-seven years. On Jan. 25 1873 she was united in marriage with Joseph H. Moyer, with whom she lived in a happy and blessed relationship through fifty-two years, less two months. This union was blessed with three daughters, one of whom preceded her in death. Her husband, two daughters, a son-in-law and granddaughter remain in her family. Her brother Amos B. Oberholtzer preceded her by a few months and her brother Jacob B. Oberholtzer in 1924. Although an invalid for more than forty years she survived all the members of her father's house. In spite of her physical sufferings she maintained a sweetness of spirit and a faith in God which made her a potent influence in her home among her relatives and in a wide circle of friends. A life-long reader of the "Bundesbote", and of the "Mennonite" since its inception, she relied however upon the Bible as the book containing the rule of faith and life. She had an especially deep interest in all the missionary enterprises of her church and in the work of charity. In her home she fostered a spirit of love and peace which radiated far beyond its walls, in spite of her rather close confinement in recent years.

Funeral services were held on Thursday afternoon, Nov. 27, 1924 both at her late home and in the church at Bally, Pa. Subsequently her body was laid to rest in the adjoining cemetery.

The Workers' Conference of the Altoona and vicinity Mennonite churches held on the last day of the Old Year and the afternoon and evening of New-year's day proved a great spiritual blessing. The attendance was good, all of the workers were present, except one. At the close of the meeting there were a number of public confessions.

JOTTINGS

The Mennonite Missionary Society of Holland recently elected the following officers: Presdent, Rev. J. W. Stuyvenberg of Amsterdam; Vice-Pres., Rev. A. R. Kulper of Amsterdam; Secretary, Rev. J. Rijdam of Beenwouden; Treasurer, Mr. J. W. Bianchi of Amsterdam.

The "Mennonitische Blätter", the oldest Mennonite periodical in the world enters its 72nd year. Rev. Henry van der Smissen of Hamburg-Altona. who has been its editor for about fifty years, will continue this year. Owing to conditions in Germany it has been found necessary to raise the price of the paper to 4 marks.

Those of us who have warm clothing should bear in mind during the bitter winter weather that a call has come from the Canadian relief committee through Rev. David Toews of Rosthern, Sask., for clothes for the many Russian Mennonites who have recently come to Canada. Parcels may be sent by parcel post.

The "Christian Register" says: "The law requiring that a portion of the Bible shall be read every day in every class room of public schools of Kentucky enrolls the sixth state that makes such reading compulsory. The other states are, Alabama, Georgia, Massachusetts, Pennsylvania and Tennesee. Bible reading is specifically permitted in Indiana, Iowa, Kansas, North Dakota, Oklahoma, South Dakota. Court decisions favorable to reading have been handed down in Maine, Michigan, Nebraska, Ohio, West Virginia and Wisconsin. California, Illinois, Minnesota and Washington prohibit the reading and in Arizona, Idaho, Montana, Nevada and Wyoming, it is generally considered to be prohibited. Twenty other states have no laws or rulings on the subject.

The Dalton, Ohio, church is preparing to redecorate its walls and make other necessary improvements. The Salem church held its annual meeting on December 19th. Rev. A. R Keiser was re-elected the pastor of the congregation.

The newly-elected president of Mexico is very friendly to prohibition. When Elias Calles was Governor of Conora the state went dry. While governor of Sonora a decree was promulgated in the state making "bootlegging" a crime punishable with death. The Mexican Federation of Labor with a membership of 1,200,000 is said to be in sympathy with the new president on this question.

Under the title: "Scriptures for a Cent", the Literary Digest calls attention to the fact that recently an early edition to the Bible sold for $50,000, the highest price paid for any book. And Farm and Fireside has commented on the fact that in the last eight years 240,000,000 copies of the Bible have been sold. But even greater is the free distribution of 100,000 Testaments yearly to over 100,000 workers in America by an organization that is still in the nebula—the Business Men's Council of the Pocket Testament League. Through its work countless thousands have been led to Christ and a like number have been "brought back to the fold." New councils are forming and when the organization will reach from coast to coast the results of the work will exceed even the most sanguine expectations.

The (Old) Mennonite Orphans' Home at West Liberty, O., has suffered from an epidemic of scarlet fever. Thirteen cases have been reported by the superintendent, L. L. Swartzendruber, but none of them are serious and it is hoped that the quarantine will shortly be lifted.

A little group of (Old) Mennonites in Washington, D. C., meets regularly for worship under the pastorate of Newton Weber. Meetings are held in the home of Chris Brunk, 320—14 Place, N. E. With the new year the Sunday school has been reorganized and officers were elected.

The Conference on the Cause and Cure of War opening January 18th in Washington and continuing until January 22nd inclusive, is a step in the right direction to end war, says Mrs. Robert E. Speer. As president of the National Board of the Y. W. C. A., one of the fourteen women's national organizations cooperating in the conference, Mrs. Speer has been active.

"War cannot be abolished until ill-will is done away with," says Mrs. Speer. "This means the most careful study of the causes of friction. It means education in patience and in methods for the adjudication of disputes. There is no short cut to this goal. It demands all the intelligence of the race and is primarily a task for women. Therefore, the Young Women's Christian Association welcomes this conference as a step in the right direction."

The Henderson, Nebraska, church gives the following financial report for the past year: For congregational purposes, $1,380.48, for Foreign Missions, $1611.64, for Home Missions, $454.52, for English Sunday school, $110.01, for German Sunday school, $403.69, Young Peoples Society, $115.-29, C. E. Society, $28.31, Poor Fund, $138.35, Minister's fund, $155.34, for Russia, $1,438.87. Total, $6,159.60, or $12.30 per member. The present membership of the congregation is 467, during the year there have been 40 additions, of which 28 were by baptism and 12 by letter.

Seventy-five years ago, many of the clergy were supporting slavery as a divine institution. Most of them were silent upon the liquor traffic or aiding it or even engaged in it. Children of six labored eleven hours a day in the mills of England, victims of cruel greed, farmed out by the guardians of the poorhouses for the purpose. Missions were opposed by the clergy or lukewarmly supported. The church was not critical of war. There were few welfare organizations, and those that existed were weak. Prisons were hotbeds of cruelty and vice. There was no Red Cross society. Business was tricky. Every one with a knowledge of history knows that the public conscience of today is much nearer the spirit of Christ that it was then.—The Herald of Christian Liberty.

The Mennonite Year Book and Almanac For 1925

The 1925 edition of the Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

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For 1925

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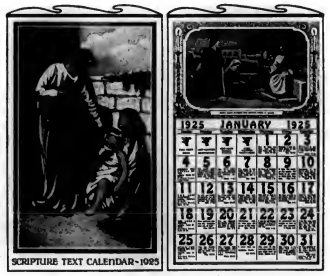

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, FEBRUARY 5, 1925. No. 6.

BASNA MISSION STATION INDIA

Dec. 15, 1924

To all friends in the homeland we wish to announce this change of address, which we believe will be permanent, and which is now as follows: Basna P. O., via Raigarh, C. P., India.

We are very, very busy. The tasks are tremendous, calling for infinite patience, and careful foresight and management, and much staying power. Yet the work is intensely interesting.

Two things are a wonderful aid to us: (a) the continual and wonderful display of help of our Heavenly Father; and (b) the challenge we face: as a result of this new station being built, hundreds of square miles will be opened up to more intensive missionary effort; and thousands of souls will be affected **almost at once,** with tens and tens of thousands waiting an open possibility for the years ahead. Is not either one of these enough to spur any one on?

Nevertheless, may we not plead with the friends of the homeland, that for the next ten months, in a very special way, they hold up our arms through prayer? We need your help. Pray for what?

That the building work may go on uninterrupted.

That there may be a wise expenditure of money.

That we both may suffer no serious sickness.

That through our lives, and this building work, God may always have a chance to display himself, and that our Saviour may be glorified. We present these needs only because of this:—that there are real possibilities that any one of the above may not be accomplished.

Yours for Him,
Rev. and Mrs. Samuel T. Moyer.

HUTCHINSON MISSION KANSAS

Dear Christian Readers of the Mennonite:—

Another year has drawn its shades and we are starting out with an unknown journey before us for this year. But we are having the promise that He has said, "Lo, I am with you always." And thus we are doing as Paul said, "Forgetting the things that are behind and stretching forth unto the things that are before."

First of all we want to thank every giver that has made this Christmas season another joyous one for many a home. Things that were given out were received with great joy and only the dear Lord can and will repay you for your willingness. It meant some extra work again. But when it is for the one Who loved us so much to leave glory and die for us, then it becomes a joy and the work becomes light. Shall mention in this connection that the conditions are much better and in time to come less help will be needed.

Our Christmas program was held on December 21, 1924 and we had a full house. The program consisted of recitations, dialogues, songs by the junior and senior choir. The children all done good. This season brought us all again to think more deeper of the great Lord and Saviour.

Since the last letter to the Mennonite there have quite a few missionaries visited us, who are always welcomed. Mr. and Mrs. P. P. Balzer who are working in the Bartel's mission in China. Rev. and Mrs. Kuhlmann from China. These were new places to hear from and see what great work the Lord is doing in other parts of China through His workers. Then Miss Martha Burkhalter from India was here and spoke three times. Her being here has made a deep impression on the young folks to help the mission cause along. There are some that are trying to save more earnestly than ever before. For an illustration: our little neighbor's boy who is getting 25 cents every two weeks for his spending money, wanted to bring over to our house his next pay he got so we could give it to Miss Burkhalter for some beds. Miss Levina Burkhalter from Los Angeles, Calif., was here at the same time and spoke to the Sunday school, which gave us a better knowledge of that work and the cause of making this last move.

Then while we were in Ohio on our vacation this last summer the following preached here: Rev. P. R. Voth, Rev. J. F. Moyer, Rev. P. P. Wedel and Mr. Dyck from Buhler. Great blessings were reported.

Now as to the work as a whole we would rather have some one else do the talking. The Sunday school is being attended very good. The enrollment at present is eighty, and some new ones starting in. The children are nearly all staying for the morning service every Sunday, just in case of have-to some one will leave. The reason for this is that Mrs. Plenert has started a junior choir and is practicing with them once a week. Then they sing one special song every Sunday for service. It is really a blessing to see all the children stay. Then the membership of the church has not grown much in number only two were added during the year.

Shall just mention that the church basement has been fixed up for class rooms, and soon will be ready for four classes to move in there and have their individual class rooms. They are all longing for the day when that can be possible. We are glad that this was possible as that is a great step forward for enlarging the Sunday school.

Continue to pray and the Lord will bless.

Yours in His service,
Mr. and Mrs. John J. Plenert.

AFTER TEN YEARS

These first days in India after ten years of absence have indeed been very precious. The joy of meeting the dear people of India we knew fifteen, twenty and more years ago has to be felt to be realized. The missionary life has in it much of separation and much of the joy of meeting as well. After years of absence from the homeland what joy it is to come back to the old associations and meet our friends and dear ones. And it is much the same when we can again return to the field.

We landed in Bombay on Thanksgiving day, November 27. Having decided to visit our former place of work before proceeding to Champa, the following Saturday evening found us at Sundarganj, Dhamtari, where all but about two of the twelve years of our service in India had been spent. A great welcome was extended to our party of eight consisting of Bro. J. A. Resseler one of the founders of the Mission at Dhamtari who was there to celebrate the 25th anniversary, Bro. Albrecht also a visitor, the Lehman family returning to their work after their second furlough and myself. A great crowd was lined up on both sides of the road from the far corner of the Compound to the bungalow. Oh the joy of this meeting and the services at two of the mission stations the following day! In 1900 many famine orphans came into our care, now many of these have grown children. It brought tears of joy to see them and with it mingled a feeling of sadness as we thought of the many whose faces are now absent because they have been called higher.

On Sunday morning I was privileged to worship at Sundarganj in the same old school building where for thirteen years in the early days services were held. Just now the church has been torn down and is being rebuilt much larger: In the afternoon a welcome service was held at Balodhgahan, seven miles to the southwest. The next two and one half days were spent in visiting the missionaries and seeing the work. Circumstances have so shaped the work of this mission that the larger part of the efforts of the missionaries have had to be in the nature of Institutional work; building up a Christian community through institutions rather than through direct Evangelistic work. The famine orphans of 1900 were no more than all out of the Orphanages and all started in life till there was another famine and now again there are two large families of orphans. Lepers and widows and poor had to be cared for, schools started and industries taught. God has greatly blessed the work. Open doors for evangelistic work which cannot be entered with the present force of workers bring their strong appeal to the missionaries and they say, why are not more workers forthcoming? They will do well to conserve the great work already begun without its having to suffer as furloughs become due

or in case more should break down under the great strain of work all are bearing.

We had come from Raipur to Dhamtari, 48 miles south, by auto. As we watched the sun set in India it was just as beautiful as it had been in Goshen and Ifton six weeks before. The same sun shines, the same God rules over all. We left Dhamtari on Wednesday on the little Dhamtari-Raipur train we learned to appreciate in days gone by because we knew something of the hardships Dr. and Mrs. Page and Bro. Ressler had undergone in 1899 and 1900 when they had to travel the road by ox-cart or hammock or on foot.

Thursday forenoon about ten found familiar scenes again in sight, and the heart beating a little faster as we passed the Naila Station two miles from Janjgir and only seven more from Champa. In a few minutes the train was passing over the Hasda river—the Champa Leper asylum buildings were in sight!! also the mission house and church beyond: coming quickly down the winding road I saw an automobile. The train drew up at Champa station. Here I was after seven weeks of travel! Am I dreaming, I thought, or is it really true that I am here again in India where I may work for the people I have learned to love. Yes it is true. I am really here. Will you continue to pray that the Master may accomplish what He wishes through me? I was met by Brother and Sister Isaac and Sister Penner who had already been at the station twice before to meet me because of indefiniteness as to when I could get there. Sister Lehman was on tour and Brother Penner was at a Conference so I did not get to see them till later.

In the evening I went to Janjgir where I found Missionaries P. W. and Sister Penner, Miss Kuehny and Mr. Wenger. Mr. Penner has had almost a miraculous recovery from his long sickness. How thankful we are that his life has been spared. Here we saw the Girls' School and Boarding, visited a few minutes in a number of Christian homes, enjoyed the pleasure of speaking to the Saturday afternoon Women's class, and after a day again returned to Champa. On Sunday morning it was my privilege to worship at the Leper Asylum. Even the poor lepers have something to give in the offering. Here the command of Christ to "cleanse the lepers" is being literally carried out. Treatment gives them great relief and in some cases cures are seemingly affected. One little girl was told on this very day that tomorrow she might go to live with clean people. At four o'clock we went to church on the Compound for the Sunday school service.

On Monday Brother and Sister Suckau came from Korba to take me with them for it had been decided at the last Conference that for the present I am to work at Korba. In the afternoon we started on our twenty-five-mile trip by auto north through beautiful scenery amidst mountains, fields and jungle passing for the latter part of the journey alongside the Hasda river till just about dark we reached Korba. We had been delayed in starting from Champa. The Viceroy of India was going through on a special train, the road was carefully guarded and no one was allowed to cross the track till after he went through. Some of the Korba Christians had been waiting from three o'clock to greet us and as it was late some had gone home. Quite a number were at the bungalow however, here we then had a little service of praise and prayer.

In less than ten years a good sized congregation has been built up at this place by Brother and Sister Suckau. Ten years ago the name of Christ was not known here.

The thrill of the first meetings are about over and the routine of the work is begun. My first impressions are that here are earnest Christians, workers and missionaries, an atmosphere of prayer and devotion to God, a people earnestly giving out the Christian message. Friendliness among the people also many who in their hearts oppose Christianity, a greater seeking after the true God and His Son Jesus Christ, a number of spiritual light houses where souls may find a safe anchor of the soul unoccupied fields beyond us where still the name of Christ is not heard and where work should be established. In a few weeks I hope to see the field in the south where a great work has been begun and there is much to do.

They tell me I have come at an opportune time, that many are coming to Christ in India these days. I can feel the power of this fact as I have gotten in touch just a little with non-Christians in the villages, that we can hope for a great ingathering. You can help us very much by your prayers, for prayer is the means of keeping in touch with the power house of God through Whose power alone these people can be won for Christ. With thanks to God and all of you who have made it possible for me to again be at work here.

I remain, yours for India,

Mary Burkhard,
Korba, via Champa
C. P. India

Dec. 21, 1924.

CORRESPONDENCE

Halstead, Kansas, Jan., 1925. The time has arrived to send in a report for the remainder of 1924. In August the S. S. had a picnic in Riverside Park. At this time the matter of teaching Bible in the public schools for an hour each week as had been planned by the school board and Supt. Irvin was discussed. The parents were eager to have the plan installed, so in October the work was taken up.

Each Wednesday P. M., the pupils that enrolled for this work are dismissed for an hour to attend classes that are held in their respective churches. Rev. Unruh and Mrs. Linscheid, wife of Linscheid, who teaches at the high school, teach these classes in our church. As some of our young people were leaving to attend school, communion services were were held August 28th. The S. S., C. E., and Missionary Societies held their annual business meetings in October.

The Church Business Meeting was held in November. As has been the custom for several years an all-day meeting was held in which we also enjoyed a picnic dinner.

On account of the disagreeable weather this was not so well attended. On November 10th Miss Martha Burkhalter, one of our missionaries from India, here on furlough, gave a very interesting talk at church. She drew a sketch illustrating our field in India. Seeing how vast a field we have there that is still without the Gospel should prompt us to give more liberally. The next afternoon Miss Burkhalter talked to the ladies of the Senior and Junior Mission societies at the Haury home. The Teachers' Training Class was again organized in the fall. A class in catechism was also organized. During the year the school house that was the original church building was sold.

The returns of the sale have been set aside to create a fund for a basement for the church. Rev. Entz of Newton and Rev. Warkentin also of Newton, but recently of Russia, each filled the pulpit a Sunday when it was necessary for Rev. Unruh to be absent.

On Christmas Eve the Sunday school and the choir gave an interesting program.

At this time the children did not only receive but were given an opportunity to give. A collection was taken for the needy in Russia.

On the last Sunday of the year we again celebrated the Lord's Supper. In looking back over the year we realize that we should be grateful, we have been abundantly blessed. **Corr.**

Trenton, Ohio, Jan. 27, 1925.—The change of years reminds us of the swiftness of time. On the brink of a new year we are prone to look in two directions, backward over the year that has just passed, and forward wondering what the new year has in store for us.

Saturday, January 10th, we held our annual congregational meeting. At noon the ladies of the church furnished a splendid dinner. Having a short service of song, prayer and Scripture reading, various reports were given, and the future business of the church discussed, and new officers elected.

Our pastor gave an interesting report of the past year's work, which was very much appreciated, and we were encouraged to go forward into the new year with the hope of making it the best year of our lives. It may be of interest to our people to know of the various visitors at our church during the past year, all of which brought messages which have meant so much to us in the past twelve months.

Prof. Jacob Quiring—Special meetings in March.

Pres. S. K. Mosiman—Easter Communion Services.

Miss Martha Burkhalter, from India—here in August.

Miss Catherine Niswander, from Chicago—here in September.

Miss Lavina Burkhalter, from Los Angeles—here in September.

Prof. P. E. Whitmer—Special meetings in December.

Rev. C. E. Krehbiel—Two interesting addresses in December.

Bluffton College Girls' Glee Club—concert in spring.

Men's Chorus of the Berne church—sacred concert in the autumn.

C. H. Sprunger—Addressed us in February at the banquet dedicating the class room of the Knights of Honor (Young men's S. S. class).

Kiyoshi Tomizana of San Francisco—Children's Day in June.

Huntley Dupre, Y. M. C. A. Secretary of Miami University of Oxford, was with us in November when the District S. S. Convention met in our church, and gave an address on "Christ or Caesar", making a strong plea for the practical application of love in all the affairs of life.

Friends and members of the congregation seeing the urgent need of our pastor having a machine, presented him with a Ford sedan at Christmas.

Our pastor left on the 26th for Columbus, Ohio, to attend the Ohio Pastors' Convention held there this week, where 700 pastors from the various denominations all over the state will be there.

A GOOD NAME

To possess a good name is a priceless treasure. God's Word teaches us that great riches are not as valuable as a clean reputation. This is becoming more and more the estimate of even big business. Some day the labor organizations will come to see the same truth. What is the worth of any self gain if it was gained at the cost of self respect and the loss of others' respect for one? Bankers are now learning that it is better to trust a man who has a good name, though he may have very little other security, than to trust a man who has all sorts of securities but a name that is synonymous with treachery and dishonesty. Better be a poor man, compelled to labor daily at hard work with little remuneration, but have the respect of your fellows than to have all that the world highly esteems and be poor in the love and respect of mankind. Greater than pleasure, greater than prominence and power, greater than vast possessions, is the holding of a pure and unsullied name.

A good name should be carefully guarded. If the preacher is careless about what others think about him and loses the respect of those to whom he would minister—that is a calamity. If the young woman has little care about the demands of modesty and gentility until her friends fear that she is "going too far", or until her acquaintances of the opposite sex think that she is of the careless sort—that too is a calamity. As we would guard the most valuable treasures, we should protect our name. We may not be able to compel every one to regard us highly,—but we can be so true to high ideals and walk so consistent that the false estimates placed on us by unfriendly folk will eventually die, because of their very constrast with the regular tenor of our behaviour. There is no need of any of us being worried about our reputation, but it is becoming to all of us to make every effort to compel every contrary person to be at a loss to find anything that is truly evil in our daily walk. The poor man can be rich in honesty, the person with unattractive features can be glorious in his high nobility of poise. The man or woman without great social place or influence may be powerful in the quiet strength of his purity. A feverish excitement in defending one's name, when under suspicion, may be but the surest confession that all is not well, but the man who is careful to so live that the facts of his private living need not embarrass him need never get feverish about what any one else may say. There are times, however, when not, merely in the interest of personal rights but in the larger interest of truth for which one stands, one is perfectly justified in refusing to consent to live under a lie.

A good name is quite certain to be attacked. The devil has no respect for any man. He would accuse Job in the ears of Jehovah! He is the accuser of brethren. Satan has a large family and many of them are quite apt in doing their father's work in their father's way! They called Jesus a drunkard, a blasphemer, the enemy of God and his work, a hypocrite and insane. If men, and some of them were orthodox and religious too, were brave enough thus to attack Jesus Christ, they will not hesitate to thus make assaults on Christ's followers.

Many folk have discolored or dirty glasses before their eyes and all that they see is discolored and dirty. You can not prove to them your sincerity for they are not capable of believing in any one's pure sincerity.

It is seldom wise to talk freely about one's good name. To boast about it is worse than silence. To be proud of a good name is to compromise its value. The best plea for the worth of your influence is humility of poise and action. Indeed, a good name is not a good name unless it is woven into the texture of true modesty. Self praise is suicidal.

The time to build tomorrow's good name is today. In this matter, a good name is the harvest from a previous day's sowing. A good name is not an instantaneous product, but the fruitage of a life. To change the figure, we have to build a name and if it takes a life time to build it, it is worth that expense, for others will reap the benefits from it when we are gone.—Sel.

Revs. A. S. Shelly, P. J. Boehr, and A. J. Neuenschwander were delegates representing the General Conference at the Mission Conference held in Washington, D. C., last week.

BETTER THAN WE FOUND IT

A well known and well loved preacher of the Middle West tells the story of a remarkable church wedding which was staged in his own church. The auditorium had been dressed in a smother of flowers, the bridal party had practiced its part and departed; only the pastor remained and the organist who, in the loft, was rehearsing his music. Everything waited the grand affair of the later evening.

Suddenly appeared at the church door a likely looking couple with a fresh marriage license. They wished to be married immediately, for they must leave the city within an hour. Satisfying themselves that the couple were all they represented themselves to be, the pastor had the organist play the wedding march, while all the church, in all its flowered beauty, its solemn formality and its sanctity, was put at the free disposal of this fine couple without a penny of expense to them. Nor did this use detract a feather-weight from the freshness and beauty of the decorations for the great wedding later in the evening, nor mar the pleasure of the bridal party for whose use it was built at much expense.

Similarly, says this writer, we have come into a world decorated and made glad and gay for us at great expense to some people and powers not ourselves. Because of this it is our privilege and duty to doll up the world for others as others have decorated it for us; not to browse about in it like the unthinking cow that feeds on what she sees and tramples on what she does not eat; nor like the pig that eats the acorns never looking up to see from whence they fell.

If America is a better place in which to live than it was the day the Pilgrim Fathers set foot on New England soil, it is because they and people since their day have left in America more than they found; have denied themselves indulgences for the sake of others; and have thought seriously and constructively upon the good of those who should come after them.—Expositor.

THE S. S. LESSON

Feb. 15

Jesus in Gethsemane

Mark 14:32-42

Golden Text:—"Not what I will, but what Thou wilt." Mark 14:36. Gethsemane, which means an oil press, was a favorite retiring place of Jesus which Judas no doubt knew very well. It was located about a mile from Jerusalem. There is a traditional spot pointed out as the place where Jesus retired, but the exact spot cannot be determined at this time. The oil press stood in an olive orchard, for this was a common product of the country and presses were so located. The thought of the crushed olives, like that of the pressed grapes in the last supper, is suggestive of what Jesus had to endure for us, for it was here that the real battle was fought rather than later. Jesus came from the garden strengthened and prepared for the sacrifice He was to make. Eight of the disciples were left on the edge of the Garden. The three who witnessed the Transfiguration were taken with Him farther into the garden so that, even though He retired a little deeper, they were able to hear the sacred accents of the wonderful prayer recorded. Since they had been with Him at so glorious a scene as the transfiguration they must also go with Him into the Garden. Some one has said: "If He takes us with Him to the Mount of Transfiguration we must also expect Him to take us with Him to the Garden of Gethsemane."

This was the great crisis in the life of our Lord. Life has such things in store. The great proof of character is not how we act when everything goes pleasant as a summer's day, but when the shadows deepen and it appears that only bitterness awaits us. When we have our dark and trying moments it is then plain to us that, since even our Lord did not escape them, we too have to face them manfully and bravely. We remember that two of those whom Jesus took with Him had asked a chief place in His kingdom and that they had declared themselves willing and ready to drink the cup of which He had to drink and Peter, the other one, had only a little while declared his readiness to die for the Master if needs be. How little they realized the meaning of the pledges they gave we now see. It was a trial of their earnestness and they failed. Our Christian professions are often made just as thoughtlessly. We declare our undying faithfulness when there is no sign of a real test, but when it does come we prove just how weak and unreliable we are.

Jesus realized that here was His great trial and He did that which is the privilege of all the children of God under trying circumstances, He prayed. Every prayer of Jesus is preserved for

(Continued on page 6.)

THE MENNONITE

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EDITORIAL

The great Missionary Conference held in Washington, D. C. last week, according to reports, was one of the best evidences of a united Protestantism we have at this time. Denominational differences exist, but all Christian bodies recognize that they have a common task in the evangelization of the world. Mennonites generally are conpicuous by their absence when it comes to participation in inter-denominational movements. Our own connection with the Federal Council of Churches was not at all satisfactory to a great number of our people and so a withdrawal become imperative. We had not yet come to that stage where we could feel that we could overlook differences in doctrine and join in fellowship with the great majority of American Protestants. Perhaps it was a wise providence that led us to sever our connection before the war hysteria had fully possessed the American people and so our stand for the peace that Christ taught was in no way compromised. Since the war the churches in America have undergone a regeneration and many of their actions read like resolutions passed by a Quaker meeting or a Mennonite Conference.

In the Missionary Conference practically the same churches and many of the same individuals conspicuous in The Federal Council participated. It is a matter of satisfaction too, to note that Mennonite delegates were in attendance. We have shown ourselves not to be so exclusive as to refuse to join hands with other Christians whose burden is the conversion of the world's Christless millions.

Many years ago an unusual thing occurred among Mennonites in the shape of a law-suit in which a church property, located in Boyertown, Pa., was involved. This was not at all in accord with Mennonite traditions, for it had always been held by our people that desputes among themselves could be settled in a more Christian way than by an appeal to civil authority. The blame for this unfortunate occurrence has frequently been placed upon our Conference by Mennonites not associated with it. Perhaps, if there had been less haste and a better display of Christian charity a more satisfactory way of settling the dispute might have been found and we of this generation would be spared the pain of regretting what happened a half a century ago, or more. It is to be hoped that, should future misunderstandings occur, a more sensible attitude toward the matters will prevail among the brethren in our Conference at least. Today, however, we note another such an occurrence. Ascording to an item in the Christian Exponent the papers in some sections of Ohio have discovered a sensation in the shape of a suit in an Ohio church belonging to the more conservative body of Mennonites. It appears that in a certain church of this body the differences between the conservative and liberal factions of the congregation have finally had to be carried into court. Our sympathies go with those members of the "Old" church who are in no way involved in the dispute and who are powerless to prevent it. To them it no doubt brings a feeling of greatest regret. Let it be hoped that, even at this date, a better way may be found for straightening things out. And, above all, may those of other bodies be charitable enough to draw the mantle of forgetfulness over the whole affair and not hold it against them to their discredit fifty years hence.

MISSIONARY E. G. KAUFMAN WITNESSES THE BAPTISM OF CHINESE SOLDIERS

The present war in China, as most or probably all wars of history, has as one of its causes a previous war. Two years ago Chang Tso Lin the Manchurian War Lord and Wu Pei Fu the Master of Central China got into trouble also about the settlement of a conflict a few years earlier. At that time Wu Pei Fu was victorious, although the former was not completely crushed. Ever since that time both of these Generals have been nurturing a hatred for each other and, until a few weeks ago, have been preparing for another clash.

Last September the Tuchuns Lu and Chi of Checkiang and Kiangsu came to blows over the question as to who should control Shanghai and get the revenue therefrom. Wu Pei Fu and Chang Tso Lin naturally took sides and so before the war around Shanghai was over it started anew north of Tientsin.

Through all these years Wu Pei Fu's strongest ally was Feng Yu Hsiang the Christian General of China. General Feng with his Christian army has become such an important factor in recent years that it may not be amiss here to write a little more fully about him. During the time of the Boxes in 1900 he was a common soldier taking part in the persecution and massacre of Chinese Christians and foreign Missionaries. As on Paul of old so on him it made a deep impression how the Christians faced death. Some years later he heard John R. Mott speak on "Christ as Savior" through an interpreter, at which meetings he signed up as one who would like to know more about Christ. He was baptized in 1913. Ever since he has been an earnest and growing Christian.

Last February Mrs. Kaufman and I were in Peking attending the Teachers' Meeting. It so happened that on Sunday, the 10th of that month, we with others were invited to attend baptismal services at General Feng's camp. The experiences of that day will never be forgotten. As our group neared the camp we were met by a soldier on a bicycle who had come to meet and direct us. We were taken straight to the General and after the briefest greetings were led to the tabernacle which was filled to standing room for the morning service with only army officers. An impressive sermon was given by a Chinese pastor. After the services we were again taken to headquarters. Soon the ladies in the party were led to another part of the camp to visit with some of the official's wives. We men were then served a very simple but good dinner with the Christian General at the head of the table. When we were through the women were served dinner also. After the noon meal and a short time of visiting we all walked out to the drill grounds where the baptism was to take place. As there was no building large enough to accommodate the 1100 soldiers who were to be baptized the service took place in the open. A heap of dirt about five feet high served as platform from which another sermon was preached and various questions asked. Before baptism General Feng himself made a few remarks and asked his men some searching questions. Never can it be forgotten how those 1100 men answered—I can still hear it ring. It was of great interest to note that the General called attention to points like the following: "Do not become Christians because you think you will have more favor with me. Remember, in China to become a Christian still means to be persecuted. Financially it means a loss in our country as yet. If you wish to be baptized for any other reason but because you know Christ and are willing to accept Him as complete Lord and Savior and follow Him until death—whatever the cost—I plead with you step back now while you still may. On the other hand, if you accept Him as your Savior with your whole being your reward here and hereafter being your reward here and hereafter will be inexpressibly great. . ." For the baptism proper the 1100 soldiers were divided into eight squads of equal number. Eight pastors assisted in the service which was by sprinkling and lasted for some hours.

FROM TORCH TO TORCH

I have heard of the lightning of the torches in the holy sepulcher at Easter time. The building is very dark in the early morning. The patriarch comes. Through the darkness he passes within a curtain, and is in the place where they say the body of Jesus lay. Not a word, not a sound, breaks the silence in the great building. At last there is a movement—the patriarch comes out bearing one burning torch. Instantly a dark torch touches this lighted one and blazes out, and then another and another, and soon a thousand torches are blazing, all lighted from the one torch that came out from the empty tomb of Christ. Out into the streets of the city they are borne, and along the highways everywhere other torches are lighted from these, until the whole land glows with fire that came from Christ's grave.

What an illustration this is of the spreading forth of that fire of Pentecost! From the cross of Christ and from His emptied grave comes the fire of the Holy Ghost. Your life and mine are like candles unlighted, or, at the best, burning very dimly. But if we will hold them up to the one flame that blazes before us, they will be lighted too; we shall become burning lights. Then, as we go out into the world, other lives will touch ours, and they will burn too, and light others, also, until thousands of burning hearts shall glow in earth's darkness.—J. R. Miller, D. D.

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SELF

Self is that little creature
With feelings all its own;
So often prone to wander
On paths which are unknown.
Not oft concerned of others
Tho they're in dire distress,
More often self-concerned
And spelled with capital "S".
While seeking highest places
With honors all so bright,
It never sees the dangerous—
Is not concerned with right.—
Let's guide this little creature
Lest it will go astray;
Let's fight its many dangers,
Thus guard it on its way.
Let's teach this little creature
To practice self-denial—
Willingly to sacrifice
Itself in every trial.

—M. M. H.

"I'S" THAT ARE BLIND

One View

We once heard a lecturer of national reputation frame up the capital "I" in such gorgeous mouldings as to make the most ingrained egotist get his eyes so full as to see nothing but capital I's in his astigmatic test chart.

He took a little insignificant "small i" and he padded it, and he coddled it, and he dilated it till its pupil disappeared and it looked like a stout hitching post with this sign on it:

Yep, it's I,
The place to tie—
That's no lie—
My eyes! I. . . .!

That I was a tyrant in his own home. His wife had a case of nerves. The only kind of fish he liked was selfish. No steam could keep him warm, but self-esteem. He belonged to just one concern, and that was self-concern. In it he displayed just one kind of confidence, and that was self-confidence. He hated just one nation, and that was self-condemnation. His favorite fence was self-defence. His favorite play with self-display. And he was so devout, he simply personified self-devotion.

Another View

Lately we heard a speaker say, that if anyone felt so important that the burden of it was almost more than he could longer bear, he should go home and wait till his wife and children had all retired. Then he should go down into the cellar and get a tub and fill it half full with ice water. Then he should get the tub on a chair and stand beside it and put the first finger of his right hand into the ice water straight down till it touched the bottom. Standing and in that position he should then recite all the good deeds he had ever done and give audible utterance to all of his virtues. This might take several hours in rare cases, but he should do it conscientiously. Having done this, he should draw his finger out and look for the hole it left in the water till he was disillusioned. Cross-word puzzles are child's play compared to this, say those who have tried both.

A Third

And He spake a parable unto those that were bidden, when He marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

AM I CONTRIBUTING, AND WHAT?

We are taking the liberty to print a short extract from a letter of an old settler of Harvey county who has passed eighty summers and has not forgotten his old home and neighbors though he now resides in Pocatello, Idaho. He says some nice things about the Mennonites. He has "admired them for 50 years". He calls them "good citizens", says their church and schools are a "valuable asset", they are good farmers, and "they have taught us thrift and how to raise wheat."

"That certainly sounds fine," you say, and we heartily agree. But, let's ask ourselves honestly, "What have I done to make the word or name 'Mennonite' synonymous with 'thrift', 'good farming', 'teaching others how to raise good wheat,' 'good citizenship', 'builders of schools and churches that have been and will continue to be a very valuable asset to Newton and Harvey county'?'

Here's the way Mr. F. L. Barnhisel puts it in his letter to Mayor Dart of Newton as quoted in the Kansan:

"I am enclosing $10 and askig you to give $5 to the Old Folks Home and $5 to Bethel College Science hall as a new-year's gift. I have admired the Mennonites as good citizens for 50 years. Their church and schools have been and will continue to be a very valuable asset to Newton and Harvey county. They are good citizens and good farmers. I wish we had more like them. They have taught us thrift and how to raise wheat . . ."

You say, "That's grand, it's glorious. It's the truth. I'm proud to be a Mennonite!"

Fine, but wait just one minute. You know enough about basket-ball to vouch for it off hand that it takes just a little more than blatant bleating to rhythmic contortions to win a game. Somebody has got to **play ball**! Are you handicapping the players? What are you contributing? Shouting for your team is not wrong. If you can't do anything else. why shout for 'em.

If I know you, though, you would not think much of the fellow who would hiss his own team; who would urge the opponents to foul them; who would heckle the umpire or the referee for a sharp decision deserved by your team; who would urge the cheer leader to cheer when an opponent was being carried off the floor on a stretcher, or who would "sell out" his own team.

But, is not that the very contribution a scrattering few of so-called Mennonites are making to that good name when they break the dry law or any other law that is irksome to them? When they use profane language in a glib way because that seems to be the pass word in select club circles, or when they do not hesitate to make shady business transactions for gain, are they not contributing their mite to that name? If they fall for every extreme fad or fashion; if they join secret orders knowing that the Conference disapproves, are they not contributing? If they have a Sunday morning chronic headache, if they forget to be non-resistant, etc., they surely are contributing. But what?

There are other contributions at our disposal. They are the antonyms to the above, and many others. The Bible says: A good name is rather to be chosen than great riches Prov. 22:1.

Am I contributing to that good name?

RIGHT IN HIS OWN EYES

Weakness of Anarchy—Prevention of Crime

In those days there was no king in Israel, but every man did that which was right in his own eyes. Judges 17:6.

Down grade—

Up to the time of the Judges we find Israel in the first period of their national life in Palestine in which they were under the direct government of Jehovah. But now they had fallen into idolatry, which brought about retribution in the form of oppressions by neighboring people. This caused them to raise up Judges.

Striking bottom—

Social and political confusion prevailed during that time. which led the author to state that in those days there was no king in Israel, but every man did that which was right in his own eyes. So the people were in a state of anarchy.

Autocracy next—

The Israelties were in need of a king for the peace and prosperity of their nation. They needed a central authority, a government to maintain order, to punish violence and crime. Without any national interests they were weak. In order to carry on self-government there must be unity of sympathy and self-control, but neither of these conditions were fulfilled by the tribes of Israel in the ways of the Judges. Instead, mutual jealousy and antagon'sm prevailed.

The way out—

Each individual needs a king. We must be obedient. We need some authority above us to keep us right. It is not safe for every man to do what is right in his own eyes because we are so often swayed by selfish greed.

Myopia very common—

Are we not, even in our best moments, liable to prejudice and too short-sighted to see even what is best for ourselves? The anarchy of universal self-seeking, without restraint, would bring the world to ruin and chaos.

My "I's"!—

It is not right for every man to do that which is right in his own eyes. For the good of all it is necessary that each should not be at liberty simply to please himself. Our liberty in a free country shall extend and can extend only so far as not to conflict with the rights of others.

What price glory—

We are members one of another, and are morally bound to respect the right and needs of our neighbors. We are children of the Great King, and as such, under supreme obligation to respect His law. which "is my delight," as the Psalmist says.

Loyalty—

The church is a kingdom in which the Christian is required to submit to and to obey the mind and will of Christ. Christian liberty is found in willing obedience and love which delights to fulfill the will of God, and to do to others as we would that they should do to us.

A few criteria—

The apostle Paul laid down a few of the fruits of the Spirit in his autoguide to the Roman Christians:

1. Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. Rom. 12:1.

2. It is a principle founded on law and order that whosoever trespasses will be punished. Rom. 13:2.

3. The Christian's attitude toward civil order should be that of willing purpose to obey and respect toward it. For rulers are not a terror to the good work, but to the evil. Rom. 13: 3.

4. A ruler is to be a minister unto God for good to thee. He should prevent crime, thus preventing punishment, disharmony and revenge.

5. Rom. 13:5 clearly shows that God governs all. He speaks through the state and its ministers, and when He does this, we "must needs be in subjection, not only because of wrath, but also for conscience' sake." Anarchy is therefore a disloyalty to God.

6. In all this we must not overlook Paul's major premise. He assumes that the chief aim of all officials shall be to strive to carry out the divine plan of peace He says: "for they are ministers of God's service. attending continually upon this very thing."

We may possibly regard some laws lightly, but should do our part putting God-fearing persons into authority, and then ourselves to be found law-abiding. "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

The above with some omissions and a few additions was delivered recently at the Bethel College Christian Endeavor society by Minnie Schmidt.

Eleven of the eighteen members who met 22 years ago in a private house in Cucamonga and organized the Upland, Calif., Mennonite church are still members of the congregation, the others, with the exception of one who withdrew, have since died.

THE S. S. LESSON

(Continued from page 3)

us for our special benefit and need. We should give His prayers the most careful thought and attention. Here with the cross waiting Him with awful certainty He found the one thing that could be His comfort and His strength. There are supreme hours in the world. Here is one of them and we find our Lord in prayer. Prayer is often the only thing left, but what if it is? It is the mightiest and the best thing men have to use and using it nothing else matters. No wonder that it was said that "He began to be sore amazed". It was not only the realization of physical pain awaiting Him, that was the least, but His sensitive soul was feeling the burden of the sins of the world laid upon Him.

It was but natural that the sad and sorrowing Saviour should crave sympathy. There never was a time in His life when He felt so much alone in the world. Upon Him and Him alone was the terrible burden of all mankind. He the Sinless One lived a lonesome life in this world where there were none like Himself, but here the extreme lonesomeness of it all, the burden of the sins of men, the consciousness that the Father's face would be turned from Him, made Him desire the presence of His dearest friends just as we, when in great trial, long for the nearness of those closest to us. But what a disappointment were those whose company He craved. They slept while He had to wrestle in prayer and in anticipation of what was before Him. We blame the disciples for their weariness and their seeming unconcern. They justly deserve the blame. But what about ourselves? Would we, tired in body, worn out with the excitement of the week after the long journey on foot have been more faithful or less liable to go off into slumber? God sends slumber as a sweet relief from the trials of life, but there come times when there are things more important than sleep or bodily comfort. They were there to watch and warn the Lord of the coming of the betrayer and his evil band. It was important that they be keenly on the watch. In this the plain duty of close friends they failed, not once, but three times. It is bad enough to be unfaithful once, but to repeat the offense is without excuse. While they slept the thing happened against which they were to watch. Judas was upon them with the enemies of the Lord. One moment's unfaithfulness often may mean a loss that can never be remedied. Such was the case with the sleeping disciples.

The prayer of the Lord was that of a brave One. It was not a prayer to be delivered from physical death. He was not coward. It was a prayer of submission to the Father's will. He was ready to suffer "the just for the unjust" He was saved from the thing He feared, eternal death." "He asked life of Thee and Thou gavest it Him, even the length of days forever and ever." Psa. 21: 4.

THE C. E. TOPIC

Feb. 15

Striking Instances of the Friendliness of Jesus

John 11:1-11; Luke 19:1-10.

Friendship is one of the noblest and purest passions that the human heart may know. It of necessity is born of love and love is a divine thing. The Bible has many illustrations of friendship, notably that of David and Jonathan. Jesus in His life, His words, His works and His affections is the one great Friend—the Friend that sticketh closer than a brother.

In all things Jesus was a man like unto ourselves and therefore He had the human heart that was capable of human friendships. As we read the Gospels we are impressed with the fact that here was the great Friend of all men. He was the kind of a friend that did a friend's part just at the time when a friend was most needed. No one can fully realize the lonesomeness of such persons as those we meet who found Jesus their great friend. What could be more hopeless than the lot of the leper in the time and country in which Jesus lived? Doomed to a living death they had no prospect of anything but the relief that death would bring them. The same was true in, only a slighter degree, of the numerous blind persons brought to our notice. Everything was dark before them, a perpetual night was the only thing they knew of earth. The same also was true of many of the sick, such as the helpless man afflicted with palsy. To them Jesus came to supply the thing they needed to make the world real to them again and open possibilities of usefulness and enjoyment. Nearly everyone of us sometimes comes to the time of physical helplessness. Because He was the Friend of helpless ones while on earth we may feel that in our own affliction He too, is our Friend, and from Him we receive blessings in our state that bring comfort to the body and greater comfort to the soul.

Great as was the mission of Jesus to the helpless and afflicted, He was more than just a friend to such. He came to be the Friend to all who would receive Him. Being the same today as yesterday, He is ready to share His affections with us in no matter what state we happen to find ourselves. We remember that He made any friendly attention we might bring to the sick, the imprisoned, the needy and the hungry mean so much attention bestowed upon Himself. The least of His disciples had the assurance of His concern and He enjoins upon that one the same concern upon His "little ones".

A student of the life of our Lord will discover an attachment shown by Him to His mother to have been something more than that of a dutiful child. In His relations to her we see an esteem that must reflect itself in all His dealings with men, for it must be borne in mind that the one who will not be the real friend to his nearest relatives is hardly capable of showing friendship to others. Again, we note a friendship toward His relative and forerunner, John the Baptist. It was a friendship that submitted as a superior to an inferior. In this friendship He continued His interest in John though the latter hardly understood Him. Though John could be brought to the very point of doubting, Jesus was patient with him and gave him satisfactory proof of His power and mission.

Though the Friend of all, Jesus carefully selected those who were to enter into His most intimate friendship. He choose His friends with no concern about their wealth or their standing in society, for they had neither. But they were the very best of His generation selected for their capability for spiritual things and for the faith and ardor that promised to make them the greatest missionaries of the cross that the world ever knew. There were differences in their ages. Peter was a mature man as were no doubt most of the rest, but John was a youth, a mere boy. This John, possessed with a fine mind, capable of making sublime spiritual flights, was dearest of them all, and to him was given the privilege of leaning on His breast so that he could speak of himself as "that disciple whom Jesus loved." No wonder then that, in the later writings of this youth, so close to the heart of Jesus, the great theme of his messages was love. Some of the disciples were particularly chosen for special qualifications. Could there ever have been spoken a finer appreciation of anyone than when Jesus said of Nathanael: "Behold, an Israelite indeed in whom there is no guile"? In the selection of Matthew, Jesus saw one in whom there were possibilities that would enable him to produce the exact and systematic Gospel that bears his name. He called him from a dishonorable vocation to an honorable one and joined in the festivities of the feast that marked the event. Beside the Apostles there were a host of others that might be numbered with the personal friends of Jesus. There was Nicodemus, some think he was a secret friend, but when the time came Nicodemus made no secret of his friendship. To us is given the opportunity of being His friend openly. Indeed, friendship can hardly exist unless it is an open friendship. Secret friendship is something that He gives no encouragement. Again there were His friends in Bethany. With them He entered into their joys and sorrows and, with them, He loved to be. As their friend He dealt with frankness speaking pointedly when necessary but always with kindness. To us Jesus is the Friend in all the ways that He was to all who were His friends on earth. As such we owe to Him loyalty, love, service, faith and affection.

RELIEF NOTES

(Conducted by Levi Mumaw)

The following cable was received at the office of the Mennonite Central Committee, January 14, 1925:

"MONTHLY NEED, RUSSIA, FIFTEEN HUNDRED DOLLARS; SIBERIA, FOUR THOUSAND DOLLARS."

This means a monthly budget of fifty-five hundred dollars to meet the need in the sections where the Russian Mennonites are again suffering because of famine conditions. It will be of interest to our readers to know that the amount for January has been forwarded by cable. Further remittances will be possible only as our people come to the rescue with their contributions for the work. We have confidence to believe that the budget can be met.

Attention has been called through these columns to the desperate need of clothing among some of the families of Siberia. The following reports direct from the District Supervisor of the work in Siberia, will give additional information. The Moscow office reports that steps are being taken to relieve these conditions by distributing wool and materials from which clothing can be made. Your contributions in money will further aid these people to a new start in life. Every effort is being made to renew their courage and to enable them to provide again for themselves and their families the necessities of life.

American Mennonite Relief
Siberian District
Our Needs

Slavgorod, November, 1924.

Need for Clothing.—We have read with interest that the "Rundschau" said in connection with the photograph. Even more interesting it is for us to read the remark: "We have another picture showing 16 children which we dare not give here." We can send you pictures of the same category showing adults that have not wherewith to cover their nakedness.

Again and again we find families which use their rags in turn. Any one of them who must go out of the house puts them on. Of underwear there is in very many families not one piece: no shirt, no bedsheet, no bed clothes. Still more families we have that have no beds. Put yourself in my place. Recently I visited a house and found the housewife with a broom in her hands. It was Sunday morning at 10 o'clock. Upon the question, why she was so late in getting the room in order and why so much litter was scattered over the floor, the answer was: "This is our bed. Every evening we throw straw on the floor and the children cover themselves with straw. Since they have nothing on their bodies, they first gather out the jaggy stalks". The poor children—five in number—were sitting in a row with scarcely any clothes to cover their nakedness. The bed of the parents was a wooden frame with nothing but a torn sheepskin spread over it. Such cases are not uncommon.

American Mennonite Relief
J. A. Wittenberg,
Representative, Siberia District.
American Mennonite Relief

* * *

Siberia District
Slavgorod, Dec. 6, 1924.

Another Cry for Help from Siberia.

We have previously reported concerning the great need in the way of medical help in Siberia. One can imagine the plight of the sick under such circumstances. We do not speak here of the well-to-do, but of the poor who have neither bread nor clothing and who are sick and bedfast, naked, hungry, and without proper attention. Here a maternity case or one sick with tuberculosis, there a case of typhoid. Hardly a day passes but there is someone asking for help. One desires medical help, another nourishing food, a third a tick for a bed. Today, for example, we gave a number of sacks to make a tick for a consumptive. I have visited this family. It consists of 10 persons, industrious people, and now the head of the family has an incurable ailment.

We believe it necessary that a definite sum should be assigned for this district that help may be given in cases, such as the above.

American Mennonite Relief
J. A. Wittenberg,
Representative, Siberia Dist.
Jan. 20, 1925.

DEATHS

Draper—Edna Martha Draper, nee Ledig, was born Oct. 16, 1903, at Alta Loma, Calif. Her parents were Henry G. Ledig and Bertha Ledig, nee Ruth. Twelve years ago, her father preceded her to the homeland and a few years later the mother and children moved to Upland, Calif. July 14, 1923, the departed one entered the holy state of matrimony with Blake Draper of Ontario, Calif.

A number of months ago, a dread disease, tuberculosis, fastened itself upon her body. Friday, January 16, 1925, at 10 p. m., she passed to her reward. Oct. 22, 1916 she was baptized upon confession of her faith in Christ as her Savior and joined the Upland Mennonite church. It was her wish to be a member of the same church with her husband and accordingly she affiliated with the First M. E. Church of Ontario in 1924.

She leaves to mourn her untimely departure her husband, her mother and two brothers, besides many other relatives and friends.

Funeral services were conducted by Dr. C. F. Seitter, pastor of the Ontario Methodist church, assisted by Rev. M. Horsch. Texts of addresses. I Peter 1:3-9 and Job 5:17-19.

Andreas—Mrs. Catharine Andreas was born October 23, 1851 at Klein Lichtenau, West Prussia. Her parents were Johann and Catharine Claassen. She received her schooling in the local village school. In 1869 her parents moved with her and two of her brothers to Caldowe, a suburb of Marienburg, in order to provide better care for the father's failing health and to prepare for emigrating to a foreign country. On the 18th of May of that year she was baptized on the confession of her faith by the Elder Gerhard Penner and was received into the membership of the church at Heubuden. At this time an immigration to Russia, for the sake of religious freedom was contemplated. The family was bereaved of their beloved father, through death, in the spring of 1874.

Two years later, in 1876, the deceased with her mother and two brothers came to America, making a temporary home at Mount Pleasant, Iowa. From there they came to Beatrice, Nebraska, where the problems of pioneer life were courageously met and solved. On January 9, 1879 she was married to William Andreas and made her home with him upon a farm adjoining Beatrice to the east, where she has continued to live until her death. Four children, two sons and two daughters were born to this union. The then invalid mother of the deceased shared their home and received faithful care until her death in 1890. Mrs. Andreas was privileged to celebrate the 25th wedding anniversary with her husband in 1904 and to share life's joys and sorrows with him for a period of 19 additional years. On June 8, 1923 her husband was called to the Great Beyond and although she missed him very keenly she submissively bowed to the will of God. As a wife and mother she always exercised a sacrificing love and care for the members of her family. This unselfish love was also bestowed upon her fellow beings in general; she was always glad to assist in lifting the burdens of others. Her prayers and contributions were offered liberally and often unbeknown. She has faithfully performed her duties and through her life has taught others how to live and how to die. On January 2nd she developed a case of pneumonia and when on the 7th of that month her last hour struck she was privileged to see with glorified countenance that what she had believed. The funeral took place on January 10th. Words of comfort to the bereaved were spoken at the home by Rev. H. D. Penner in English and Rev. Peter Reimer in German, and at the church by Rev. John N. Penner. She is survived by two sons, two daughters, one son-in-law, two daughters-in-law, five grandchildren, two brothers two sisters-in-law, many other relatives and a host of friends.

CONTRIBUTIONS

FOR BUSBY, MONTANA

We gratefully acknowledge the following gifts made to aid the Mission work among the Cheyennes at Busby during 1924, gifts sent direct to us and not through the Mission Board, or Women's Executive Committee:

Cora Habegger, $10; S. S. class No. 44, Berne, Ind., $10; Little Boys' S. S. class, Berne, Ind., $10; Ladies' Aid, Wadsworth, O., by Mrs. M. A. Overholt, $30; C. E., First Mennonite Ch., Philadelphia, Pa., by Wilhelmina Kuyf, $60. This last named gift was for Native Workers' Quarters, and was used to meet the sudden need for such quarters at Ashland, only a small part of it being used for the same purpose at Busby.

Respectfully submitted,
Alfred Habegger.

HOME MISSION TREASURY
Report for Nov.-Dec.

General Fund: West Zion S. S., Moundridge, Kan., $42.92; Aletta H. Krehbiel, Clarence Center, N. Y., $40; Bethany Ch., Freeman, S. D., $30; Halstead, Kan., C. E. Soc., $20; First Menn. Ch., Upland, Calif., $60.84; Sr. C. E. Soc., Berne, Ind., $37.75; Anonymous, Berne, Ind., $20.88; Mission Boxes, Berne, Ind., $22.43; Amos Lehman, Monroe, Ind., $15; Great Deer, Sask., Can., Ch., $15.50; Pratum, Oreg., Ch. and S. S., $20.75; Bethel College Ch., Newton, Kan., $18.80; Eicher S. S., Noble, Iowa, $100; Albert C. Stauffer, Germantown, Pa., $3; Deep Run, Pa., Ch., $50; First Menn. Ch., Mt. Lake, Minn., $28.51; Jr. Miss. Soc., Halstead, Kan., $13; Sr. Miss. Soc., Halstead, Kan., $25; Swiss Menn. Ch., Alsen, N. D., $53; Grace Ch., Pandora, O., $133.38; Bethel Ch., Fortuna, Mo., $35.80; Bergtal Ch., Corn, Okla., $9.25; Canton, Kan., Ch., $22.97; Herman Jantzen, Plymouth, Nebr., $35; a Friend, Halstead, Kan., $25; Bethesda Ch., Henderson, Nebr., $236.15; San Marcos Ch., Paso Robles, Cal., $35; Helping Hand Class, Emanuel S. S., Noble, Ia., $25; Bethesda Ch., Marion, S. D., $100; Salem Ch., Munich, N. D., $74.66; Rosenort C., Laird, Sask., $140.00; Salem Ch., Marion, S. D., $150; Salem Ch., Dalton, O., $42.60; Ebenezer Ch., Bluffton, O., Mission Boxes, $10; Inman, Kan., Ch., $21.50; Herbert, Sask., Can., Ch., $43.50; Christian Ch., Moundridge, Kan., $22.71; Halstead, Kan., S. S. $10; Zion Ch., Dallas, Ore., $10; Pulaski, Ia., Ch., $32.93; H. J. Gaeddert, Oakley, Kan., $25; First Menn. Ch. and S. S., Phila., Pa., $61.92; Garden Tp. Ch., Moundridge, Kan., $13.42; West Zion Ch., Moundridge, Kan., $68.50; Swiss Menn. Ch., Whitewater, Kan., $65.18; J. H. Friesen, American Falls, Ida., $14; Deer Creek, Okla., Ch., $23.70; A. L. Sprunger, Berne, Ind., $25; One-fourth Adult Thanksgiving Day Offering, Berne, Ind., $1,320.84; Ebenezer Ch., Bluffton, O., $100; Bethlehem Ch., Bloomfield, Mont., $55; St. John's S. S., Pandora, O., $37.74; Bethel Ch., Lustre, Mont., $64.16; Escondido, Cal., Ch., $13.75; First Menn. Ch., Miss. Soc., Bluffton, O., $45.39; Sichar Ch., Cordell, Okla., $21.42.

Special Los Angeles Building Fund: Friedensberg S. S., Springfield, S. D., $15; Germantown S. S., Phila., Pa., $8.17; Bethesda S. S., Henderson, Nebr., $39.59; Lisette H. Kinsinger, Collinsville, O., $10.

Special Gifts: Beatrice, Nebr., C. E. Soc., Christmas money for Hutchinson, Kan., $5, Altoona, Pa., $5, Coupon, Pa., $3, Claysburg, Pa., $5, Mechanics Grove, Pa., $3; Hereford Ladies' Aid, Bally, Pa., for Altoona, Pa., $30.

Herbert Sask., Ch., loan refunded to Ch. Bldg. Fund, $62; Interest received, $19.

Total Receipts	$3,858.22
Cash Balance, Nov. 1	438.29
Total Disbursements	3,228.47
Cash Balance in Bk., Jan. 1	$1,068.04

Gratefully acknowledged,

J. E. Amstutz, Treas.,
Trenton, Ohio.

MISSION REPORT OF THE WAYLAND, IOWA, CHURCH

Receipts

For Germany and Siberia	$20.00
Contributions for Los Angeles Mission	30.00
Monthly collection for Missions	72.94
Birthday offerings	5.36
Every member canvass	251.05
Rec'd for Worlds Purity Federation	23.00
Collections for India	17.65
Collection for Conf. Deficit	7.30
Collection for Near East Relief	7.10
Collection for Ia. Children's Home	8.12
White Christmas gifts	119.71
Total receipts	$562.23

Expenditures

Emergency Relief Commission for Germany and Siberia	$20.00
Los Angeles Building Fund	30.00
Emily Porter, for World's Purity Federation	23.00
P. L. Eicher, for India Mission	17.65
Conference Deficit	7.30
Near East Relief	7.10
Iowa Children's Home	26.62
Ottumwa Children's Home	2.85
Perkin's Hospital, Iowa City, Ia.	7.50
H. J. Brown, China, for children of missionaries	5.95
Foreign Mission Board	353.21
Home Mission Board	32.75
Total expenditures	$533.93
Balance in Mission Treasury, Jan. 1st, 1925	28.30

JOTTINGS

Dean Byers of Bluffton College has been requested by the Temple Tours Company to conduct a party on a tour through England, Belgium, Switzerland, Italy and France starting June 27. Anyone interested in such a tour address N. E. Byers, Bluffton, Ohio.

Prof. Harvey Beidler, of Bluffton College, was named a collaborator in the tests conducted by the Scientific American to determine the effect of the solar eclipse on radio transmission on January 24.

It has become necessary to assist some of the recently arrived Mennonites from Russia who have located in Mexico. The Mennonite Central Committee has recently decided to make an effort to raise $200 per month for their relief.

Eastern Orthodox churches are planning to celebrate the 1600th anniversary of the Council of Nice. A council is to be called in the same city, now known as Nish, during 1925 The Council of Nice was the first organized council of the Eastern and Western Christianity held in 325.

Ohio newspapers are noting in glaring headlines the fact that the conservative Salem and Pike Mennonite congregations, near Elida, Ohio, have so far departed from the traditional Mennonite attitude toward law-suits as to institute suit in the common pleas court in Allen county against two former officers of Salem church in a dispute over congregational affairs, that they have not succeeded in settling among themselves.

The annual community Father and Son Banquet of Reedley, Calif., was scheduled to be held in the Mennonite church on the evening of January 29th.

The report of the Buhler, Kansas, church indicates that it has a membership of 236 During the year 18 were added by baptism and 4 by letter. The losses were 3 by letter and 2 by death.

The congregation at Arlington, Kansas, recently suffered the loss of its church building by fire. Until a new structure can be provided the services are being held in the homes of the members.

A large Mennonite Conference is reported to have been held in Moscow, Russia, on January 1. Each delegate represented a membership of 500. Master's considered were Theological School, religious publications, education, etc.

The missionary society of the First Church, Reedley, Calif., is busily occupied filling boxes for the Indian Missions. At its first meeting in the new year plans were made to increase its future usefulness. The officrs of the society are: Mrs. J. C. Holdeman, president; Mrs. P. P. Flaming, vice-president; Mrs. D. C. Krehbiel, secretary; Mrs. C. F. Mueller, treasurer. Chairmen of committees are: Mrs. John Neufeld, social; Mrs. P. P. Ruth, visiting; Mrs. J. P. Vogt, finance; Mrs. D. H. Ratzlaff, membership; Mrs. I. F. Marlar, Mrs. S. Smith, and Mrs. S. J. Kobfeld, program.

Dr. R. A. Torrey, the celebrated evangelist, held a series of meetings in Berne, Ind. The meetings were held in the Mennonite Church and were supported by all of the four churches in Berne, January 25 to 30.

The pastor's report of the First Church, Bluffton, Ohio, indicates that the membership numbers 339. There was a gain of 15 members during the year, 6 by baptism and 9 by letter. The total losses for the year were 6 of which 3 were by death and 3 by dismissal. This congregation holds a service in the German language once a month for the benefit of those who need this special service.

Dr. Frederick Lynch, editor of "The Christian Work" will preach in the First Church, Philadelphia, Feb. 8th. Dr. Lynch has been editor of "The Christian Work" for sixteen years and as such has been a careful observer of Christian work in its many sided developments. He is especially interested in the bringing about International good will and harmony through the churches.

On Sunday, January 18th Brother Adam Wolf, of Altoona conducted services in the Bastville, Pa., church where there were 16 public confessions, most of these making this stand were members of the Sunday school. Communion services will be held in the Barrville church on Feb. 1. There will be an all-day meeting at this time. The brethren Jacob Snyder of Roaring Spring and Adam Wolf of Altoona are expected to be present and conduct the services.

Dr. Johnson, pastor of the Hereford Church, Bally, Pa., has resumed his work in the Hartford Theological Seminary, Hartford, Conn., where he is a professor.

During the last few weeks 24 new persons have been received into the membership of the Altoona, Pa., church. The workers are very much encouraged with this evidence of the Lord's blessing.

Adam Wolf, of Altoona, Pa., has been called by the official boards of the Man's Choice and Napier churches to the office of pastor, subject to examination and acceptance of the Educational Committee of the Eastern District Conference.

The editor has received the encouraging communication from Dr. Langenwalter telling of his improved condition and hoped for further activity. We wish the brother every blessing, trusting that he will soon again be in his place in Bethel College.

In a communication from the pastor of the Hereford, Pa., church to his members the pastor stresses the importance of every family having the Mennonite or the Bundesbote in the house. It would show a fine spirit of loyalty on the part of all pastors in our Conference if they were to give their enthusiastic support to the church papers. Let pastors and congregations remember that it is the purpose of the church paper to strengthen their hands and therefore they do all in their power to have the papers in the hands of their people.

The Mennonite Year Book and Almanac For 1925

The 1925 edition of the Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

Scripture Text Calendar

For 1925

The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.

An Art Gallery of the World's Most Famous Sacred Paintings
German or English same price

Prices: Single Copies, 30c; 5-$1.40; 12-$3.00; 25-$5.75; 50-$10.00.

Bibles

Oxford Text Bibles

No. 011 French Morocco, divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps $1.95
No. 0113x French Morocco, divinity circuit, gilt edges, India paper, size 5½x3⅜ in., with 6 maps 3.50
No. 01143 French Morocco, divinity circuit, gilt edges, size 5⅝x3⅜ in., with 6 maps 2.10
No. 01154x French Morocco, divinity circuit, gilt edges, India paper, size 5⅝x3⅜ in., with 6 maps 3.50
No. 01254 French Morocco, divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps 3.10
No. 01254x Same as No. 1254, India paper 4.15
No. 01171 French Morocco, divinity circuit, gilt edges, size 6½x4½ in., with 6 maps 2.50
No. 01326 French Morocco, divinity circuit, gilt edges, size 5¾x3¾ in., with 6 maps 2.65
No. 01357 French Morocco, divinity circuit, gilt edges, size 6⅞x4¾ in., with 12 maps 3.50

Oxford Pictorial Bibles

Containing 32 Engravings

No. 02143 French Morocco, divinity circuit, gilt edge, size 5⅝x3⅞ in., with 6 maps $2.15

Containing 32 Colored Illustrations

No. 02153 French Morocco, divinity circuit, gold edges, size 5⅝x3⅞ in., with 6 maps 2.50
No. 02327 French Morocco, divinity circuit, gold edges, size 5¾x3¾ in., with 6 maps 3.00

Sunday School Scholars Bibles

No. 03327 French Morocco, divinity circuit, gold edges, illustrated, size 5¾x3¾, with 6 maps $3.00
No. 4181 Self-Pronouncing Pictorial Bible, French Morocco, gilt edges, size 7¼x5, with helps 3.10

Oxford Reference Bibles

No. 03028x French Morocco, divinity circuit, gold edges, India paper, size 5½x3⅜, with 12 maps $3.65
No. 03025x Same as No. 03028x, leather lined 4.65
No. 03232x French Morocco, divinity circuit, gold edges, India paper, size 6⅝x4¼, 12 maps 4.00
No. 03234x Same as No. 03232x, leather lined 5.00
No. 03203x French Morocco, divinity circuit, gold edges, India paper, size 7¼x5, with 12 maps 6.00

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, FEBRUARY 12, 1925. No. 7.

CHRISTMAS IN THE JUNGLES

Dear Readers:—

This year we spent Christmas in a different way and place than ever before. We were in the jungles, together with Moyers near Basna, which is the place where our new Mission Station is to be built. Our meeting place or "church" is composed of a square piece of shady ground under some large trees. Long logs placed on the ground were the benches, and a few chairs and one folding organ completed the outfit.

Soon after a gong was sounded, a large crowd of people came and filled up the "benches". Many of these people were dirty and shabby, but the Christians could be distinguished by their clean clothes. A group of twenty-two people gathered in front of the rest of the crowd, for this was an important day for them—they were going to be baptised. It made us happy to see such a group, promising to leave their old ways, to follow Jesus for the rest of their lives. We hope they will all be true to their confession and grow in their Christian lives, so that in a few years they will really be an asset to the Christian church in India. Will you also help us pray for this?

After the service we had a common meal together with all the people. Every person brought their dish of rice, and we furnished Indian bread and tea.

There were several hundred people sitting in front of the tent waiting for their share. We had made many baskets full of breads "roti" the day before; these breads are made of wheat flour, water and salt, are rolled out flat like pancakes and fried in oil. If you could have seen the baskets full being passed out to the multitude it would have reminded you of Jesus feeding the five thousand.

After the people were finished eating, many of them came to the tent for medicine. Some had rheumatism, some brought children with sore eyes, others had sores, etc, etc. Every missionary who tours in the jungle has to "act as doctor" sooner or later. It has been our experience that very often so many people come for medicine and physical help, that we almost have to run away, "to be alone and talk with God a while", so as to receive new guidance and strength.

In the afternoon was our Christmas program. Some verses were recited, but the main part was rendered in song. These people sing almost everything, and if a poem has no melody, they compose one and sing it. The harmony is very often lacking, and if several people sing together, there are just about as many tunes as there are people singing. But they sing with heart and soul, and their motive is to praise God, which is worth while.

In the evening the people gathered in front of the tent and again sang songs, and after a short service, all went home happy.

So you see one can have Christmas without house or home; the biggest thing necessary is the Christmas Spirit in the hearts of men, the feeling of love and good-will one towards the other.

Very sincerely,
Mrs. Elizabeth Thiessen.

THE HISTORICAL DEVELOPMENT AND GROWTH OF THE MENNONITE CHURCH

A. J. Neuenschwander

The following is a short review of a series of addresses delivered to the congregation of First Mennonite Church in connection with the 400th Anniversary of the Mennonite Church.

I. The Anabaptists—Historic Background

The Roman Catholic Church had become very lax in its religious life and teaching. Form and ceremony were the two main features. The leaders of the Catholic Church were materially rather than spiritually minded. Their chief concern seemed to be to enrich the church coffers with much money. Rome was planning to build beautiful St. Peter's and this needed money in large sums. Germany, being rich in agriculture and minerals seemed to be the chief source of revenue. This was collected largely directly from the landed nobles, but they in turn made the peasants pay the bill. This wholesale practice of collecting money by taxes and indulgences brought much dissatisfaction among the common people.

Before this time there had arisen in various parts of Europe small independent bodies who proclaimed an Evangelical faith. Although they were small they spread a wholesome influence by their consistent lives, when compared with the oft corrupt lives of the Roman Clergy. The invention of the printing press at this time also helped wonderfully in spreading knowledge and in enlightening the people as to the true state of affairs in the Catholic Church.

In 1505 Martin Luther was converted to a faith in Jesus Christ as personal Saviour. From this moment Luther turned farther and farther away from the Catholic Church, until Oct. 31, 1517 he nailed his Theses to the church door. This brought forth a stern rebuke and also an expulsion from Rome. From this time on Luther became the leader of the Reformation. With the first open breach, others also took courage to express their convictions, because by this time there were dissenting sects all over Europe. The Lutheran group was the largest in numbers. Many hoped to join with him because they agreed with him in his interpretation of many points of Scripture. He brought forth the principles, justification by faith, individual interpretation of Scripture as a guide to salvation. But when he advocated Infant Baptism and a union between church and state there was a division.

The Anabaptists

The Anabaptist groups had a strong leaning toward a firm New Testament foundation. They sought to carry out the principle of self-denial and brotherly love as in the Apostolic Church. They held to the following principles:

(a) The Christian Church should consist of only those, who are professed believers in Jesus Christ as personal Saviour, and who have been regenerated. (b) They were convinced that Infant Baptism was not only not Scriptural, but also contrary to the spirit that the church was for the regenerate. (c) They repudiated that any connection could exist between Church and State. The laws of the State were to be obeyed but they were not to interfere with the Church or the individual conscience. (d) Christians should not hold State offices, since the State uses force, interferes with the progress of the Church, it sanctions capital punishment and wages war. (e) Oaths were prohibited on the New Testament statements. (f) No Christian should indulge in any war. People have no right to take life. These are a few of the leading principles of the Anabaptists.

Different Types of Anabaptists

When once the power of the Catholic Church was broken in part, and men dared to think and express their thoughts there was a wide latitude between the extremes of Protestantism. Even among the small groups of Anabaptists, there was a wide range of opinion. They were all grouped together because they all objected to Infant Baptism, while in other matters they were far apart.

(a) The chiliastic group. These believed that Jesus Christ would return soon and in a visible form establish His Kingdom. Thomas Munzer was the leader of this group, and he was assisted by the Zwickau prophets. They were extreme in their ideas of communism, which lead to polygamy and many other disorders. The leaders were so strongly bent on their project that they inaugurated force and the sword to put their principles into operation. Finally an army surrounded their city and after about a year's siege they were compelled to surrender. These Munzerites grossly exaggerated the New Testament principles as well as other Biblical truths, and thus brought much ill-will and suspicion on all Anabaptists.

(b) The Biblical group. This group sought to avoid any such extremes, but to interpret and apply the New Testament in its most reasonable way. The majority of this group lived in Switzerland. Here Zwingli, also

a reformer, held a strong position as leader. He advocated Infant Baptism and Church and State Union. Naturally there would be a division here. The common method of airing differences in those days was by open debates or disputations. It seems that several smaller ones of these were held but on January 17, 1525 a large disputation was held. The liberal element was represented by such men as Conrad Grebel, Felix Manz, George Blaurock and William Reublin, who centered their attack on Infant Baptism, and advocated baptism on confession of faith. It seems that they were victorious in the argument, but Zwingli not willing to concede used his political power and immediately the Zurich Council issued the order that "on the following day all the leaders leave Zurich, and all infants of Anabaptists were to be baptized."

The Open Break

It seems that the leaders did not obey the orders to leave the city, but held more meetings, and soon after the first adult baptism was performed. Just when we date the beginning of the church, whose followers we are, depends on one's viewpoint. Harry F. Weber in his, "Firsts" in the Mennonite church as published in the Christian Exponent, claims January 17th as the date; since they were no longer considered as members of the established church. From Germany the invitation came to join with them in celebrating the 400th anniversary of the Mennonites, on January 25, when the first adult baptism was performed in Zurich. While H. E. Dosker says: "In a private house at Zollikon, near Zurich, on February 7, 1525 Manz created a new church, by instituting believer's baptism by sprinkling." The leaders called themselves "Brethren", but the outsiders called them "Wiedertaeufer" or "Taufgesinnte" and similar names.

It is a course of inspiration to know that we are spiritual followers of the Biblical group, and at the same time it is a challenge that we continue faithfully to follow God's Word in our life and faith.

II. Menno Simons

We are all interested in the leader from whom we derive our denominational name—Menno Simons. The date of his birth has been accepted as 1496, at Witmarsum, Friesland, a province of the Netherlands. (Here we got the name for the student paper at Bluffton College, and also the name for our Seminary comes from the birth place of Menno Simons.) He was educated for the Catholic priesthood, but later he confessed that he knew little about the Bible. He was consecrated as priest in 1524. Various events took place that brought disturbances into his mind and heart.

Disturbances

(a) No one could live long in the Netherlands without coming in touch with many types of religious doctrines. These seem to have disturbed him and added to these came the influence of reading some of Luther's wrirings. (b) After being priest about three years, the question came to him very forcefully, "was the bread and wine he was handling, really the flesh and blood of Christ?" This caused him to turn to the New Testament and here he found light. He soon was of the opinion that the Catholic view was not Scriptural, but he continued in the office as priest, by dismissing the thought as coming from the devil. (c) In 1531 a tailor, Sikke Frericks was beheaded because he had been baptized on confession of faith, as an adult. This made Menno investigate the doctrine of infant baptism. He confessed he found no Scriptural ground for it, but receiving a promotion he continued in the Roman church, although he felt himself to be a hypocrite. (d) A group of Anabaptists, tinged with Munzerite ideas, were persecuted. They had sought shelter in a cloister, but were unable to withstand the siege and were killed in 1535. This caused Menno still more pangs of conscience and so in 1536, aged 40 he renounced the Catholic church. He was baptized by Obbe Philip soon after his break and joined himself with the Scriptural group of the Anabaptists. Because of his learning and ability he was soon called to a position of leadership. He spent most of his efforts during the first seven years in opposition to "corrupt sects".

Hardships

(a) Both Church and State united in persecuting him. The Church opposed him because he was breaking up her power and influence. The state persecuted him because of his ideas of a separate church, and the state was reluctant to give up any part of its dominion. Soon Emperor Charles offered a liberal offer for Menno dead or alive. This made life uncertain and full of danger. (b) He with his family removed to East Friesland, where he joined Obbe and Dirk Philip, who had built up large churches in this vicinity. Disputations brought him into the limelight and as a result a decree was issued that all Anabaptists were to leave the province, except the "Mennists". This was in 1544 and is the first time the name was attached to a certain division of the Anabaptists. (c) He traveled in many provinces taking advantage of those places where the rulers had not declared for any specific religion. It was dangerous for printers to take Menno's copy for printing, so it became necessary for him to operate his own printing press. (d) The Lutheran and Reformed churches, not congenial companions, often united to persecute the followers of Menno, because he had openly opposed the receiving of state taxes as remuneration for the clergy. This point was bitter to both and hence they would unite to drive their common enemy out. They opposed him also because both held to infant baptism and Menno showed that adult baptism was Scriptural.

Keeping the Church Pure

By 1550 Menno was recognized leader in Holland. His influence now tends to bring him in touch with the Anabaptists of Switzerland. In Holland there was need of strict discipline and the ban was introduced. Menno was a defender of this method of keeping the "corrupt sects" out of the church. In the southern settlements there was not so much corruption and hence there was opposition to the enforcing of Menno's strict rules. A division on this point occurred, which Menno sought to heal, but seemingly without success. So we see his life was a series of hardships because he had to work to keep the church pure from disturbances within as well as defend it again and again from assailants without.

Doctrines Held by Menno

We might summarize a few of the leading points Menno continually stressed. (a) A Christian profession was genuine only when the individual was truly repentant of his past sins. (b) Church membership should be limited to those who voluntarily were baptized on the confession of their faith in Christ as personal Saviour. (c) The Lord's Supper is a memorial that shows forth Christ's death for us. It is an emblem of unity, love and peace in the company of believers with their Lord. It is a spiritual feast and not a literal partaking of the flesh and blood of Christ. (d) The true church according to Menno was to have pure Scriptural doctrine, a Scriptural use of the sacramental signs, obedience to God's Word, unfeigned brotherly love, an open and candid confession of Christ and a willingness to bear opposition and hatred for Christ's sake.

III. Expansion and Division in Europe

The experiences of the Mennonite church after Menno's death, 1561 are indeed many and their growth is not always normal. The difficulties that they had to encounter were indeed many and serious. We can take only a brief glance to see how they fared in the various states in which they lived.

(a) Netherlands.

With the different dissenting sects here weakening their normal power, and the fact that many of the provinces had Catholic rulers was enough to make their growth slow and difficult. But when one adds to this the fact that the Reformed and Lutheran Churches would often unite their efforts against the Mennonites it is almost a wonder how they survived. While the opposition was always a union of some kind our forefathers had to stand alone. The "Martyr's Mirror" gives us many awful stories of how the martyrs died for their faith. Persecute as they would there was a steady diffusion of the faith. Our Mennonites came in touch in Holland with two noteworthy leaders. George Fox, from England and William Penn came here to confer with them. Penn sought to bring some to his province in America, while George Fox had many points of faith in common with them. At the present time there appears to be a Mennonite constituency numbering 65,000 in Holland with about 41,000 baptized members. In more recent years the Mennonites have lived in cities and have carried on extensive business. Many Mennonites are holding very important offices in the government.

(b) Switzerland.

There was supposed to be religious toleration in this republic. But the fact is indeed far from it. It seems that our Mennonites suffered more here than in any other country. Many suffered death, while others were confined to prisons with scant food supplies, and still others were deported and sold as galley slaves. The Swiss authorities seemed to think that the latter way was an effective removal while at the same time it was a source of income for the state. The Reformed church was powerful here and often they would confiscate the property of the Mennonites. According to Dr. Smith the amount was judged to be about

$80,000.00 which was appropriated by the Reformed church. The Swiss Mennonites suffered so much that they wrote to the Dutch brethren. These interceded with the goveernment and the Dutch States General sent a plea for leniency to the Swiss, but to no avail.

Here in 1693 another division took place when the "Amish" separated from the others in order to exercise a stricter rule in discipline. It will be remembered that these brethren resented the strict discipline which Menno had advocated, and now there came a divsion on this very point. The last reported martyr to die was in 1614 but persecution did not cease until two centuries later, 1815. In the meantime one of the Cantons tried to deport the entire Mennonite group to America, but the scheme failed. Naturally there was little development here with constant unrest and hardships. There were no schools built here and only one or two church papers were started with rather limited circulation. Many did leave Switzerland and came to America. These settled largely in the Middle District Conference, where we have large Swiss Mennonite Churches.

(c) Germany.

Having been pushed from pillar to post, the Mennonites had learned how to develop land that was less desirable. There were several Nobles in Germany who had swampy land, which they wanted reclaimed. They soon sent invitations to the Mennonites to come and settle on these lands on inviting terms. Germany however was in a state of unrest and coalition and there were many wars in progress. True many promises for military exemption had been given but under stress these were usually quickly broken. The rise of the Prussian military power had little of promise to offer for Mennonites. At times they were not compelled to move but were given the alternative to pay heavy taxes instead of offering military service. But here it was found that more than once our brethren were victims of grafters who collected huge sums and never turned them over to the government. Later on the Napoleonic wars broke out and the situation was such that many of our young men entered the regular army. Later in the German Diet at Frankfort, 1867 all military exemptions were revoked. This was later modified to an extent, but we are told that many Mennonite young men were in the regular army and had made no claim for exemption, during the late world war. Many left Germany and came to America, but the larger proportion found what seemed a better place with less expense and so moved to Russia.

(d) Russia.

Catherine the Great became ruler of Russia in 1763. She owned large tracts of crown land and knowing of the Mennonite discontent in Germany she invited them to come to her country. The Russian Government made liberal provisions to help the new immigrants and promised them military exemption. The lands that were sold to them were very fertile and soon responded to Mennonite thrift and industry. By 1840 there were about 6,000 Mennonites in the Molotschna region. At first only the poorer members could come since the German government assessed a very heavy tax on property holders and we are told in some instances land owners could not get passports. For this reason the church did not prosper so well in Russia, there being no properly ordained elders among the earlier settlers. The reason being that Elders were not paid any salary since they were usually substantial farmers and did not need any remuneration from the church. The need however became acute since there were some who wanted to get married and other official duties made it necessary, and finally one of the Elders came.

An organization called Agricultural Association, did much to aid more careful and scientific farming. The Association functioned in encouraging schools and did some welfare work. This organization stood in a semi-official position between the people and the Russian Government. Growth was rapid and with the coming of more immigrants from Germany, there were about 30,000 Mennonites in Russia by 1860.

One church division occurred here in Russia. The church became rather formal and little vital spiritual life was seen. A group began to advocate more of a vital religious life, more revival meetings, also prayer meetings and other expressional activities. In order to accentuate their distinction and undoubtedly because of some outside influences they incorporated immersion and feet washing. In other principles they agreed with the original points as pronounced by Menno Simons. A comparatively small group were led away by chiliastic principles, but little of permanent value is found from these wanderers.

In about one hundred years the Mennonites in Russia had an opportunity to grow unhampered by government interference, and many other hindrances. They developed and showed themselves to be a national asset. They owned thousands of acres of fertile land and by the middle of the nineteenth century they had built up substantial cities. But a new ruler came to the throne and with the new ruler a new government policy. The new policy was to Russianize all these German immigrants, for others than Mennonites had come to Russia. There was a radical change in the school system and in many other ways new methods were introduced, among other things all the privileges granted to Mennonites were revoked. This program was to start between 1870-1880. It is in this time that the large immigration took place from Russia into the western states.

Sometimes we think that it is only the non-resistant principle that has caused our Mennonite forefathers to suffer hardships in Europe. A word might here be said about the background against which our religious principles were placed. For centuries Europe had a union between church and state. This was the usual procedure. The Reformation did change many things but not this one. Now here was a small group that advocated an entirely new system of complete separation of church and state. Naturally they would be persecuted for this view. Add to this the idea of opposition to infant baptism, also an institution of centuries, one can well imagine the unpopularity of such a people. Then there was the nonresistance principle, which was so far ahead of their day that the state saw only anarchy as the outcome, because this was another absolutely new idea. These three points were sufficient to bring much persecution and hardship on our forefathers. All three contributed together and not only the non-resistance policy as so many think.

(To be concluded.)

CORRESPONDENCE

Bethany Church, Quakertown. The activities at Bethany beginning with the Christmas season were much the same as other years and as they probably are in other churches. The congregation and different organizations all contributed more or less to the life and success of the various occasions.

The Sunday school held a very fine festival celebrating the nativity of the Christ Child, in which good singing, recitations and class exercises, and a short, well-presented program by the primary class, were strong features. The annual "White Gifts" were this year devoted to the Sukri Mission Station in India, in charge of Mr. and Mrs. S. T. Moyer. Contributions given by classes, the offering, and an appropriation from the general treasury, brought the amount of the gift to one hundred dollars. Several classes also gave gifts for other special purposes.

The Young People's Society is progressing, and at its annual meeting also appropriated the proceeds of its Mission Band to foreign missions. The Ladies' Aid Society held its annual meeting on the last Saturday of the old year, with a program and business session in which contributions were made to the church treasury, missions, and the support of an orphan in India. The society raised its funds by membership dues and the sale of home baked bread, cakes, etc., for which they have ready sale a number of times during the year.

The congregation's annual meeting on the first Monday in the year was an encouraging occasion as the reports of the different departments showed progress and prosperity. The one important problem for the congregations of the Swamp charge is the securing of a pastor to take the place left vacant by Rev. P. E. Frantz, who has served us so loyally and efficiently for the past three years. Rev. and Mrs. Frantz left for Kansas on January 28th. On February first the pulpit was filled by Rev. S. M. Musselman of Bluffton, Ohio, who was east attending the International Mission Conference at Washington, D. C.

The Sunday school has introduced the International Graded Lessons, using the textbooks of the Baptist Publication House. The children are taking a great deal of interest in the new lessons, and the change seems to have been an improvement. The Adult Bible Class is continuing with the Uniform International lessons. The school is encouraging the classes to strive for perfect attendance by means of a chart on which each class is awarded a blue star for perfect attendance, and a red star for the memorizing of a verse pertaining to the lesson.

The severe winter and deep snow have not decreased church attendance to a great extent. The services and sermons have been very inspiring and helpful. Let us strive to go forward in the work of the church and we shall not fail to receive blessings.

Corr.

THE MENNONITE

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EDITORIAL

In this issue the reader will note a contribution covering the history of our church during the 400 years of its existence, prepared by Rev. A. J. Neuenschwander of Philadelphia. The writer has carefully gathered together the chief points of our history in an attractive little article. We would recommend that it be reserved for reference and that young people be encouraged to read it carefully. The First church, Philadelphia, has followed an elaborate program in the celebration of the 400th year of our church. The article, of course, presents the material that Bro. Neuenschwander gave to his people.

In other churches of our conference there have been similar celebrations, no doubt arranged for with just as much energy and care. The editor hopes in later issues to present to the readers similar articles prepared for this occasion. He also requests that pastors who have taken notice of the event inform him of it and place at his disposal such material as they have collected.

That church that has a proper realization of its history is sure to be the church that has the strongest hold upon its people. The reason why so many in our day are attracted to the fantastic and unscriptural isms is because they do not know church history and often are utterly ignorant of similar isms and cults with which Christianity has been afflicted from the beginning.

Closely joined with the story of what has been the history of the church must be a knowledge of what the church as taught and how it has come to believe in the items of its faith as the true Scriptural ones. This involves a constant study of the doctrine and prepares the member of the church to meet whatever opposition there is to the items of faith it holds. In our 28 years of experience as a pastor we have had to meet with the numerous problems incident to a pastor's work, but in all of our experience, we have yet to meet the person who withdrew because he could not accept that for which our church stands. Most of the losses have occurred because there was an actual ignorance of the doctrines of the church and the peculiarities of the isms and sects to which they were attracted were novelties that they in their lack of knowledge of their own church could not resist. Unless the church builds up the faith of its communicants upon a doctrinal foundation there is little to insure its existence.

Interesting as is the history of our church we hold that its doctrine and the things in which we differ from other churches are just as important and stand in just as great an emphasis. Essentially we hold the same truths to which our spiritual ancestors of 400 years ago held. These must be asserted again and again and their relation to problems of today must be appreciated. We believe that what we do have still is a message of greatest spiritual importance to the world.

CHRISTIAN EDUCATION

No more important work is now before the church and the state than that of education. Both state and church need intelligence and moral character. Without them, both must fail. All thoughtful men who deal with public questions are decided and outspoken as to the special need of moral character in our day. Morality rests on religion. The sense of accountability to Almighty God is the first requisite of proper social life. The state cannot produce character. The state is dependent upon the church for moral training. For that reason, the church should not be embarrassed in her efforts to produce moral character. In the first place, the state must decide what religion is to furnish the principles of her moral and social life. This question for the United States has been decided by the history of the nation. This nation was founded by Protestant Christians upon a sound Protestant Christian foundation. Therefore, Protestant Christianity must supply the moral principles so much needed at present in this nation.

Since Protestant Christianity is divided into many different organizations, because of differing conceptions, only that which is common to all can be presented in the state schools. The common meeting place is the Scripture of the Old and New Testament. This is also acceptable to the Roman Catholic Christian, and the Old Testament is also acceptable to the Jews. The Bible, therefore, is the meeting place of most representative religions found in this nation, which include all but heathenism. It is plain then that this nation requires for its moral life the full and required reading of the Scriptures in all its schools. To exclude or to neglect the Bible in the public schools is to imperil the life of the nation. The present state of morals in this country requires a prompt and vigorous treatment of this question. Laxity here has gone to the very extreme, and should receive immediate correction.

But the church must not be satisfied in the work of education with providing a moral basis for the nation. To her is committed sacred work in connection with saving men into eternal life. She must therefore, find a way to maintain a system of education in which the teaching of the Bible shall have such freedom as will enable her to present, proclaim and defend the Bible in its great scheme of salvation. The state must not interfere with the church in the fulfillment of this high calling, and the church must submit to suffering before she yield this injunction of her King. In many of the public schools of all grades, most violent anti-Christian doctrines are being taught. The church is under strong obligation to furnish for her own youth and for others who wish to receive it systematic teaching and training in the whole plan of salvation freely offered in the Scriptures. If she fails here, she fails in her most important work, whatever else she may accomplish. The state must not interfere, but rather encourage her, in this work.

After all, it is true, saved Christians which are the salt, the preserving power, and enlightening influence of any nation.

Such attempts as the Oregon School Law, which has been declared unconstitutional, are most vicious, and such are brought about only by the enemies both of church and state.

Modern unbelief is very determined, and it has made bold efforts to intrude itself into church schools. It must be resisted with all power.

For all these reasons the Protestant church must use every possible means to maintain a thoroughly Christian education in her own schools, and, so far as practical, in the schools of the state. Failure at this point means the collapse of this civilization, both in its moral and social life.—The Presbyterian.

WORLD-WIDE SUNDAY SCHOOL NEWS

DINNER CONFERENCE OF SUNDAY SCHOOL LEADERS

The Third Annual Dinner of the World's Sunday School Association will be held at the Hotel Pennsylvania, New York City, on Thursday, April 23, at 6:00 p. m. This fellowship-gathering will follow the annual meeting of the Executive Committee which will be held that day at the same location. One of the speakers will be Rev. W. C. Poole, Ph. D., of London, who is President of the World's Sunday School Association, having been elected at the Quadrennial Convention which was held at Glasgow last June. Dr. Poole is coming to the United States especially to be present at the meeting of the Executive Committee which is the first one to be held since the Glasgow Convention. Dr. Poole is the successor of Rev. F. B. Meyer, D. D., in the pastorate of Christ Church, London, and is a man of world-wide reputation.

Frank H. Sisson, Vice-President of the Guaranty Trust Company of New York, will also deliver an address, and his theme will be, "The Dawn of a New Day." The work of the World's Association will be presented in messages from Dr. W. G. Landes, General Secretary, and W. C. Pearce, L. H. D., Associate General Secretary. The Chairman of the Committee of Arrangements is Charles Francis. A number have already requested that tables seating ten be reserved for groups who will attend by personal invitation of the special host. Many who are interested in carrying on the work of the Association time their business trips to New York so as to be present at this annual dinner. Ladies are invited, for the meeting is to interest all who are concerned with the work of religious education. All information can be obtained from the World's Sunday School Association, 216 Metropolitan Tower, New York City. Pastors and Sunday School superintendents will be able to obtain much interesting and valuable information by attending this dinner meeting.

EVERYBODY WORKS WITH FATHER

Rev. Archie Lowell Ryan is the General Secretary of the Philippine Islands Sunday School Union, as well as the representative in the Philippines of the World's Sunday School Association. It is frequently necessary for him to make trips of considerable length in promoting Sunday school work in the different provinces. A paragraph in a recent letter from Mr. Ryan shows how all resources are used to produce more and better Sunday schools there. "Am leaving in two days for a 15-day trip by auto and launch up through the northern part of Luzon. Mrs. Ryan and the children are accompanying me on this trip. Each one will take some part in the convention work. Mrs. Ryan will attend to her specialty, primary work. Allen will tell them something some demonstrations. Martha about boy scout work and give will do the same for camp fire. Lloyd, age seven, has not decided yet what he will do, but I think he could give them some real demonstrations in making a noise."

"THE SUNDAY SCHOOL AND THE HEALING OF THE NATIONS"

"The Sunday School and the Healing of the Nations" is the title of the Report of the Ninth Convention of the World's Sunday School Association which was held at Glasgow, June 18-26, 1924. The book of 372 pages was edited by Rev. John T. Faris, D. D., of Philadelphia. World leaders in the field of religious education were the speakers and many of the addresses are given in full. The report will be valuable for all who are seeking information about Sunday school work throughout the world.

S. S. WORK IN FRANCE, SPAIN AND PORTUGAL

Preceding the Glasgow Convention there were held in Europe three national gatherings or conventions of Sunday School workers, respectively in Oporto, Portugal; Madrid, Spain and Paris, France. Aside from the local workers present, these conventions were attended by Dr. W. C. Pearce of the World's Association Headquarters' Staff, and by Rev. and Mrs. Herbert S. Harris, the World's Association representatives in Brazil.

Portugal and France both enjoy religious liberty so that evangelical work in these countries can develop without governmental interference. In Spain the work is "tolerated" but suffers from the pronounced Roman Catholic attitude of the people, as well as from certain imposed restrictions. The evangelical forces in all these countries are only a small proportion of the population, perhaps 6,000 adherents in Portugal out of a population of 4,000,000; 10,000 in Spain out of 21,000,000 and 1,000,000 in France out of its 40,000,000 population. The Sunday school enrollment is usually about half of the total Protestant constituency so that the enrollment in Sunday school and in parochial or other church schools might be given as 3,500 in Portugal, 6,000 in Spain and 200,000 in France.

In Portugal there seems to exist, more than in other countries, a sense and a bond of unity between the workers of different sections and of different church affiliations. Hence the Portuguese Convention was much more representative than were the gatherings in Madrid and Paris. In these countries, as in all Europe, the Sunday school is largely a children's school; still in Portugal the leaders are particularly alive to the fact that most schools lose nearly all their pupils at the beginning of adolescence and so fail for the most part to make permanent contribution to the development of Christian character. In their convention perhaps the most appreciated of the many good addresses were those on "The Crisis of Adolescence" and "Normal (Teacher Training) Classes."

RELIEF NOTES

(Conducted by Levi Mumaw)

The following summaries of the activities of the A. M. R. in Russia and Siberia will be of special interest. The figures given are not the official records but give in round numbers the approximate amount of relief given.

SUMMARY A. M. R. ACTIVITIES, 1923

From January to December inclusive the work included: 1. The distribution of food and clothing to institutions, such as labor schools, agricultural schools, schools for teachers and nurses, children's colonies, children's homes, homes for invalids and old people, hospitals, to refugees and to hungering; 2. Agricultural reconstruction with tractors, and the distribution of horses; 3. Assistance to clinics, etc., in combating malaria epidemic.

Food and Clothing Distribution

Feeding 138,145 persons, value $103,600.00; clothing 28,716 persons, value $30,000.00.

Agricultural Reconstruction

Tractors cultivated Dessjantines, 8567, cost $17,200.00; fuel advance to farmers, collectives, etc., $5,000.00; horses distributed on credit, 207, value $7,000.00.

Medical

Cases treated at ambulatories and malaria clinics 5778 persons. Value in dollars of medical supplies not given, as these supplies were a gift from other organizations. Grand total, except medicines, $162,800.00.

SUMMARY A. M. R. ACTIVITIES, 1924

The work followed practically the same line of relief with the addition of distribution of sheep in Siberia.

Food and Clothing Distribution

Feeding 78,000 persons, value $40,000.00; clothing 6,070 persons, value $5,000.00.

Agricultural Reconstruction

Tractors, cultivated Dessjatines, 5458; threshed—poods, 40,725; cost to A. M. R., $4,500.00; spare parts imported, $3,800.00; horses, distributed on credit, 67 horses, value $5,500.00; advance for horse purchase, $700.00; sheep distributed, 139, value, $350.00; seed loan, poods 21,961, Dessjatines 4,365, value, $11,800.00.

Medical

Cases treated at ambulatories and malaria clinics, 2167; medicines distributed, value, 725.00. Grand total, ...72,375.00.

* * *

The following is a copy of an expression of thanks given by one of the local committees in Siberia. Bro. Miller at Moscow writes that the work done by this committee is very commendable. Even though the harvest was bad the seed loan obligation was discharged fully. He considers this committee a body in which he can have full confidence.

Protocol
Of the Meeting of the Representatives of the A. M. R. for the Villages of the Gljadener Rayon, Siberia, Held Oct. 23, 1924, in Gljaden

Reviewing our work of the past year we must say that we had a difficult and responsible task, more so than we had anticipated. We confess that, since we were inexperienced in such work, mistakes were made. There are instances in which we were too liberal and other instances where we did not give enough. Also there are a number of cases in which we were deceived. While we admit these faults we can say that we are minded to continue the work with new strength and courage.

What has been accomplished? A few of our brothers have been snatched away from the spectre of starvation. The greater part of our population would, without this help, have been confronted by ruin in the truest sense of the word. If the people would have been compelled to sell the little that they yet call their own, in order to procure for themselves the needed food, the consequences would have been very sad. Some of our people would have seen the long and very cold Siberian winter come without any provisions of food and clothing and with very little fuel.

When word came that help was on the way, there was the most joyous expectation. Many took fresh courage. The hard dollar showed itself a benefactor that wiped away the tears of the needy. The hungry were fed and the destitute clothed. It is worth mentioning that help came just at the right time. What little we possessed had to be sold much below its value in order to get the means to buy food. Of great value for our Rayon was the wise arrangement of collective sowing of some of the acreage for the common benefit. In consequence of these measures eleven villages of our Rayon have a good supply of seed grain for 1925.

In the name of our people in these settlements we would say to the donators: Do not get weary, brethren. The need would immediately become very serious if you would stop to give. The crop failures coupled with the almost total economic decline make an improvement of our conditions an impossibility for us without our aid. Help us. God will reward you. For what you have already done we extend our warmest thanks. Probably the time may come for us once again when we must not only receive but may also give. And "It is more blessed to give than to receive."

To the leaders of this work of feeding, namely, Director Miller, as well as the representative of our district, J. A. Wittenberg, we also express our thanks for the confidence they have placed in us and we promise them through faithful work to show ourselves worthy of it.

We ask the representative of our district to send a copy of this protocol to Director Miller with the suggestion, if he may see proper to do so, to have it published in one of the most widely read papers in America.

The Representatives (Fifteen signatures).

THE S. S. LESSON

Feb. 22

Good Citizenship

(Temperance Lesson)

Rom. 13:1-10, 13, 14

Golden Text—"Thou shalt love thy neighbor as thyself." 13:9.

During the month of February we celebrate the birth of two of our greatest countrymen, Washington and Lincoln. It is always well to remember that those whom a nation regards great are noted for their sterling character and for the part they have

had in the establishment of law and order. Washington, besides being a conspicuous military leader, was the president of the convention that met in the Carpenter's Hall, Philadelphia, and framed the most remarkable political document ever produced by a nation's representatives, The Constitution, which is the base and foundation of our entire political structure. Lincoln, on the other hand, swept into office at a time of political uncertainty is the one outstanding leader who gave his energy and his life for the preservation of all that one basic law gives to us. Both of these men recognized the great value of God's word and the institutions of religion and were men who had faith in God.

Paul wrote to the Christians at a time when it was not at all certain what should be the attitude of the Christian to the civil power. Unlike conditions under which we live, the civil authorities were heathens who sometimes believed it a part of their office to persecute Christians. They based their actions and decisions upon a purely worldly law, which, while it was the best that the age had to offer, was nevertheless a man-made law, subject to human failings and imperfections. Very early in the history of the church a class of fanatics has arisen who taught that, since they were in the kingdom of God, they owed allegiance to no law at all and the result of it was that some of them fell into terrible excesses. Paul knew human nature and he knew that law is necessary for the good of the community and the individual. Moreover he believed that God is the God of order and that He is against anything that savors of confusion and disorder such as is bound to follow where there is no respect for law. If one will not regard the law of men under which one lives, one will have no respect for the law of God which expresses itself in the decent arrangements of orderly society.

In the first place, in our lesson, Paul commands subjection to the higher powers recognizing them as being ordained of God. In our day this fact must be impressed with all the power at the command of right thinking people. We have the law and we have the organization for enforcing law, but law is defied by some of our most prominent citizens, especially along the line of obeying the prohibition clause of our constitution. No wonder that lawlessness along other lines becomes so manifest. If the rich can use their wealth for defying the law for their own unlawful gratification the poor feel and act as though they had the same right. The robberies, the assaults and the utter disregard of the safety of men and women on the street is to be traced directly to the unlawful intemperance of our time. Eventually there will be safety for no one if there is no respect for law shown by everybody. Again, the anarchy and Bolshevism spreading over the world and causing disorder and discontent is aimed at the enforcement and respect for law. There must be developed a public sentiment in favor of a governed world or else our whole civilization will perish. A French woman once as she was about to die on the scaffold exclaimed, "O liberty, How many crimes are committed in thy name?" Liberty is a god-given blessing, but liberty never spells license.

Paul is very practical in his application of the principle of obeying the civil authority. He says, in substance, one has nothing to fear if one is a law-abiding citizen and one's conscience is free from the accusations of wrong-doing. On the other hand, there is the wrath of the law to be feared from the officials who are authorized to assert it when one is not a good citizen. Officers of the law are necessary in the provision that God had made for the common safety and justice, therefore they are God's ministers and are to be respected as such.

Paul closes his injunction with the words: "Render to all their dues" Tribute, custom and honor are things that go with the administration of law and order. Every one has a share in the good that comes from these things and therefore should bear his or her share of the responsibility. It is a small piece of pettiness for one to engage in or benefit by anything that is unlawful.

Besides the dues that are rightfully imposed upon the people by their governments, Paul names another duty that belongs to the Christian. He is to owe no man anything but to love. It is a crime to be in debt. The Christian cannot honestly make debts or other obligations that he has no means of paying. There is one debt however from which one can never be excused, it is the debt of loving. This we owe because it is commanded and because it is the only way of appreciating the great gift of love that God has given to us.

There is a summary of the law that is imposed upon every one. The 9th verse states it. Here our relations to fellow-men are expressed as they are in other places in Scriptures. They impose the respect of the purity, the life, the property and the reputation of others. These things are law to all, Christian or non-Christian, but the Christian who would be as Christ directs will do more. He will love his neighbor as himself. Such a life will be like an open book, free from the base things that are done in secret. In a word, the child of God will "put on the Lord Jesus Christ."

THE C. E. TOPICS

Feb. 22

Friendliness as Expressed through Industrial Missions

Isa. 61:1-4

In writing the story of his life, a foreign born man who rose from a poor and penniless stranger to a person of influence and prominence, said that when he began life here he was attracted to a certain church because of the large program it successfully carried out in doing all kind of relief work for the needy. Because of this he attached himself to that church and became one of its foremost leaders. Perhaps, with all the many interests with which many churches are busied, if they only realized that those who belong to the poorer and less fortunate classes are to be won to Christ by what they do for them, they would arrange their plans more carefully. Jesus does not let us in the dark concerning our duty to those who are His little ones.

In a certain locality in Pennsylvania there was a locality known as the Welsh Mountains. The people of this community were a shiftless criminal class who did no work and frequently terrorized the territory for miles around. Blacks and whites lived together in the laxest kind of morality and the courts of Lancaster county were crowded with criminal cases originating in this community. Finally the Old Mennonite brethren went about cleaning up the neighborhood in the most practical kind of a way. They established factories and taught them how to work and make themselves respectable as well as to how to acquire homes for themselves. With this they engaged in Home Mission work. The result was a transformed community. It was so much changed that the county judge felt himself called upon to give favorable comment to the work from the bench. The people who did this work had for years suffered from robberies of various kinds and had otherwise been tried. They might have raised a fund of money and filled the jails with the wrong doers, but they realized that putting people in jail would not reform them. They helped them to better living and so had the better opportunity to help them to the knowledge of their Saviour.

In the southern mountains of eastern United States there live a class of people who for generations have simply been regarded as "the poor white trash". That they were poor and that many of them today are very poor there can be no doubt, but when given a chance they have proved that they are capable of attaining to the same height as other people. A number of denominations have established educational and industrial institutions in the territory occupied by these folks and the results have been so satisfactory that those engaged in the work believe that all that is needed to make the rest of them a self-supporting, law abiding and God fearing people is enough institutions of this kind to go around.

Perhaps the most pitiful class in the United States today is the southern negro. These people have been deprived of the chance to develope and to self-expression so long that the wonder of it all is that they have not become completely degraded. Recently there has been a large migration of the southern negro to the large cities of the north. Many of them are doing well, but there is no decent place for them to live anywhere and they are under the oppression of rent profiteers more than any class in America. What they need is a little Christian consideration from their white neighbors. The trades are generally closed to them in the large cities and most of their employment is of the kind that the white people think is degrading. A chance to advance themselves industrially is their right as much as any one else's. In the south there are several institutions, like Tuskegee, in which opportunities for development along such lines are offered. These institutions have a notable history of successful work, but there are not enough of their kind and the white people do not give enough financial support to make larger efforts possible. It was a small party of Mennonites who first protested against slavery in this country, but the marvel of it is that that is about all that Mennonites have done for negroes in the United States.

Another phase of industrial mission work is of necessity carried on in connection with foreign mission work. In many countries when a native accepts Christ he shuts himself off forever from his relatives and friends and there is no way open for him to make a living. In this country in which we live we can hardly realize what it would mean if any of us were to be cast out by our family and we found ourselves unable to make a living by honest work. Missionaries could name such cases by the thousands. They have therefore been faced with the necessity of training their converts to earning their living. In many instances the advanced knowledge that scientific agriculture makes possible has been used to make the converts superior farmers. In some instances, especially with some of the larger Boards, factories have been established giving employment to Christians. One of the great needs of the missionary is printed matter. To supply this need great printing plants have been erected. All this has helped considerable, but there must be greater advances along this line. Readers of The Mennonite are no doubt familiar with the fact that we have now trained instructors on the field to teach farming and other useful occupations.

Jesus was a carpenter for the greater portion of His life. Paul made his living with his own hands as no doubt other early disciples did. Work is necessary for the mental, spiritual and physical needs of every man. There can be no successful Christian life until it is realized that the Christian must be a person "not slothful in business, fervent in spirit, serving the Lord."

DEATHS

Wieand—Horace D. Wieand was born in Hereford township, Berks county, Penna., January 2, 1860, and died January 20, 1925, bringing his age to 65 years and 18 days. He was the son of the late John and Levina Wieand. In infancy he was christened in the New Goshenhoppen Reformed church and on Oct. 16, 1875 he was confirmed in the same church, where he remained a member until June 22. 1924 when he with his wife joined First Mennonite church, Philadelphia.

He was united in marriage to Ella M. Dehl of Philadelphia. This union was blessed with two sons, one preceding the father in death. The bereaved is survived by the widow, one son John Horace, two sisters, Mrs. Priscilla Schenkel and Mrs. Daniel K. Dotterer, both of East Greenville, Pa., and a half-brother Samuel McNoldy of Allentown. Funeral services were held in the home on Friday evening, January 16th, and in the church at East Greenville from which place burial was made on Saturday, Jan. 17th. The pastor was assisted by Rev. DeLong, pastor of the Reformed church. Rev. 21:10-13; 25, 26 was used as text at the church. Interment at Reformed cemetery.

Bean—Garret H. Bean was born April 24. 1868 at Skippack, Penna., and died at his home 931 W. Susquehanna Ave., Philadelphia, Pa., Jan. 27th. The cause of his death was heart failure, which proved fatal after only a short warning. The deceased attended church on the Sunday evening, January 25th, and had gone out to his business on the morning when in the evening he died. His age was 56 years, 9 months and 3 days. He joined the First Mennonite Church by baptism April 14, 1895, and has since been a regular and faithful attendant. The departed leaves to mourn, a sorrowing widow, one son J. Henry of Pittsburg, three sisters. Mrs. Maggie Nase, Mrs. Alice Bean and Mrs. Katie Heckler, also two brothers, Christian and John H. Bean. Funeral services were conducted from the home on Sat., January 31st, by the pastor, assisted by Rev. N. B. Grubb, the pastor using Isaiah 38:2 as a text. Interment was made at Northwood.

Dengler—Mrs. Sallie Dengler, wife of George Dengler, died of acute indigestion after only a few minutes illness on Wed., Jan. 28th at the home of her son-in-law William Hires, 4551 N. Lee St., Philadelphia. The deceased was born in Hanover. Pa., February 4, 1856, thus bringing her age to 68 years, 11 months and 24 days. In 1881 she was united in marriage to George Dengler. This union was blessed with one daughter Mrs. Alice Hires. On March 27, 1887 the deseased with her husband joined First Mennonite church, where she has ever since been a faithful member. Besides husband and daughter the deceased leaves to mourn her sudden departure two sisters, Mrs. Wilhelmina Moore, Allentown, and Mrs. Martha Stover, Elizabeth, N. J. The funeral was conducted by Rev. N. B. Grubb, on Saturday afternoon, Jan. 31st. Interment at Northwood.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR JANUARY, 1925

General Treasury

C. E. Soc., Tabor Ch., Goessel, Kan., $25; S. S., First Menn. Ch., Berne, Ind., $742.30; Interm. C. E. Soc., Berne, Ind., $19.40; Careful Gleaners S. S. Class, Berne, Ind., $15; Mission Boxes, Berne, Ind., $1.41; N. S., Berne, Ind., $25; Six S. S. Classes, First Menn. Ch., Bluffton, Ohio, $53.10; Ebenezer Ch., Mt. View, Okla., $10; S. S. Flatland Ch., Quakertown, Pa., $13; S.S., Menn. Ch., Deer Creek, Okla., $2.67; Emanuel Ch., Aberdeen, Ida., $32.47; Bergtal Ch., Pawnee Rock, Kan., $40.65; Salem Zion Ch., Marion, S. Dak., $156; S. S., Zion Ch., Souderton, Pa., $152.42; Menn. Ch., Wayland, Iowa, $251.05; Four S. S. Classes, Wayland, Iowa, $52.16; Menn. Ch., Trenton, Ohio, $91.30; Zion Menn. Ch., Dallas, Ore., $9.90; San Marcos Ch., Paso Robles, Calif., $50; West Swamp Ch., Quakertown, Pa., $22.71; S. S., West Swamp Ch., Quakertown, Pa., $11.23; Menn. Ch., Shafter, Calif., $56.40; Friend, Beatrice, Nebr., $25; C. E. Soc., Bethel Ch., Inman, Kan., $60; S. S., Bethel Ch., Hydro, Okla., $21.98; S. S., Gretna, Man., $31.30; Salem Ch., Dalton, O., $90.29; Hoffnungsau Ch., Inman, Kan., $26.02; Henry Bestvater, Newton, Kan., $10; Second Menn. Ch., Philadelphia, Pa., $5; Bergfeld Ch., Mt. Lake, Minn., $61.70; S. S., Springfield, Pa., $10; S. S., Dolton, S. Dak., $8.08; Menn. Ch., Deer Creek, Okla., $23.77; West Zion Ch., Moundridge, Kan., $41; Hereford Ch., Bally, Pa., $116.90; Menn. Ch., Goessel, Kan., $7.50; Bethesda Ch., Marion, S. Dak., $11.05; S. S. Menn. Ch., Beatrice, Nebr., $136.02; Mission Soc., Emanuel Ch., Noble, Iowa, $320; New Hopedale Ch., Meno, Okla., $35.64; S. S., Ruff Salem Ch., Ruff, Wash., $4.77; S. S., Bergtal Ch., Corn, Okla., $5; Salem Ch., Wisner, Nebr., $50; S. S., Salem Ch., Marion, S. Dak., $15; Fred Komora, Schwenksville, Pa., $3.50; Mechanics Grove Ch., Quarryville, Pa., $18; Menn. Ch., Buhler, Kan., $31.83; First Menn. Ch., Mt. Lake, Minn., $62.35; Zoar Ch., Waldheim, Sask., $150; Bethlehem Ch., Bloomfield, Mont., $38.37; Herold Ch., Bessie, Okla., $26.93; S. S., Summerfield, Ill., $15; Alexanderwohl Ch., Goessel, Kan., $130; Menn. Ch. & S. S., Pratum, Ore., $22.91; Sister Hillegonda Bible Class, Newton, Kan., $5; Menn. Ch., Menno, Wash., $28.12; First Menn. Ch., Reedley, Calif., $67.95; Newhopedale Ch., Meno, Okla., $2; Menn. Ch., Upland, Calif., $32.26; Bergfeld Ch., Mt. Lake, Minn., $59.11; Friend, Beatrice, Nebr., $15; S. S., Johannestal Ch., Hillsboro, Kan., $52.95; First Menn. Ch., Butterfield, Minn., $60.68; First Menn. Ch., Newton, Kan., $298.20; S. S., First Menn. Ch., Mt. Lake, Minn., $50; M. Voth, Freeman, S. Dak., $50; Hoffnungsau Ch., Inman, Kan., $22.35; Sichar Ch., Cordell, Okla., $20.44; Men's Bible Class, Bethel College, Newton, Kan., $11; Menn. Ch., Beatrice, Nebr., $104.50; S. S. Class, Donnellson, Iowa, $5; Four Gifts for Mission Quarterly, $1.65; B. F. Welty, Tacoma, Wash., $25; Bethlehem Ch., Bloomfield, Mont., $27.66; Sisters of Bethel Hospital, Newton, Kan., $40; Mrs. C. J. Unruh, Greensburg, Kan., $3; Bethesda Ch., Henderson, Nebr., $178.12; Gnadenberg Ch., Whitewater, Kan., $46.20; Anna Doell Legacy, Henderson, Nebr., $1,000; S. S., Aberdeen, Idaho, $42.97; P. F. Funk, Aberdeen, Idaho, $50; Paul P. Gross, Bridgewater, South Dakota, $5; Conference Trust Fund, von Steen Legacy, $240; Zion Ch., Donnellson, Iowa, $40.75; Friend, Aberdeen, Ida., $5; Mrs. August Leisy Trust Fund, Wisner, Nebr., $50; S. S., Salem Ch., Marion, S. Dak., $157.64; Friend, Whitewater, Kan., $150; Bethesda Ch., Marion, S. Dak., $20; Friend, Freeman, S. Dak., $50; Menn. Ch. & S. S., Wadsworth, Ohio, $15.00; Mrs. Littlehead, Lame Deer, Mont., $0.82; John Stand in the Timber, Lame Deer, Mont., $0.30; Mrs. John Stand in the Timber, Lame Deer, Mont., $0.58; James Cheyenne, Lame Deer, Mont., $0.50; Mrs. Willis Rowland, Lame Deer, Mont., $3.32; Mrs. T. B. Unruh, Great Bend, Kan., $100; Mr. and Mrs. Amos Langacher, Kismet, Kan., $9.60; Mr. and Mrs. Peter Stowl, Kismet, Kan., $19.20; Mrs. P. B. Kopper and Children, Plains, Kan., $14.40; Friend, Aberdeen, Ida., $20; Bergtal Ch., Pawnee Rock, Kan., $29.04; Swiss Ch., Whitewater, Kan., $326.96. Total, $7,662.34.

Treasury for Orphans, Workers, Etc.

C. E. Soc., First Menn. Ch., Newton, Kan., $30; Dorcas S. S. Class, First Menn. Ch., Bluffton, Ohio, $35; Sr. C. E. Soc., Eicher Ch., Noble, Iowa, $10; Philathea Class, Eicher Ch., Noble, Iowa, $25; Men's Bible Class, First Menn. Ch., Philadelphia, Pa., $35. S. S. Class, First Menn. Ch., Philadelphia, $30; Union S. S., Almota, Wash., $60; S. S., First Menn. Ch., Reedley, Calif., $30; Amanda Pankratz, Oakley, Kan., $4.50; S. S., Inola, Okla., $30; C. E. Soc., First Menn., Ch., Newton, Kan., $30; S. S. Henderson, Nebr., $8.63; Frieda A. Franz, Mt. Lake, Minn., $60; Serving S. S. Class, Reedley Calif., $60; J. L. Schrag, Odessa, Wash., $55; Jr. C. E. Soc., Deer Creek, Okla., $25; S. S. Class, Deer Creek, Okla., $50; S. S., Munich, N. Dak., $66.50; Y. P. Soc., East Swamp Ch., Quakertown, Pa., $25; Charity Circle Class, Pandora, Ohio, $60; C. E. Soc., Bethel Ch., Mt. Lake, Minn., $80; Bible Class, Emmaus Ch., Whitewater, Kan., $32.25; S. S. Class, Medford, Okla., $3; Brudertal Ch., Hillsboro, Kan., $35; C. E. Soc., Henderson, Nebr., $30; C. E. Soc., Drake, Sask., $35; Mrs. M. A. Bochtel, Bally, Pa., $60; Jacob H. Krehbiel, Moundridge, Kan., $30; C. E. Soc. Bridgewater, S. Dak., $60; C. E. Soc., Kingman, Kan., $30; S. S. Class, Salem Ch., Dalton, Ohio, $30; Amanda Pankatz, Oakley, Kan., $0.50. Total, $1,492.98.

Special Fund

Two S. S. Classes, First Menn. Ch., Bluffton, Ohio, for Girls School, $11; S. S. Classes, Wayland, Iowa, for Home Mission, $27.75; S. S. Classes, Wayland, Iowa, for J. J. Plenert, Hutchinson, $5; S. S. Class, Upland, Calif, for Nellie Penner, India, $11; S. S., Summerfield, Ill., for Kaufman's School, $12.60; C. E. Soc., Medford, Okla., for beds, Janjgir, $10; S. S. Class, Deer Creek, Okla., for Kaufman's School, $25.85; Friend, Meno, Okla., for Kuhlman's Mission, $5; S. S. Class, Upland, Calif, for pastor Janke Orphanage, Germany, $13.35; S. S. Class, Inola, Okla., for beds, Janjgir, $2.51; S. S., First Menn. Ch., Philadelphia, Pa., for Kaufman's School, $79.13; Elsie Wiebe, Whitewater, Kan., for beds, Janjgir, $5.00. Total, $208.19.

China New Chapel

Catherine Roth, Quakertown, Pa., $5; First Menn. Ch., Allentown, Pa., $51.70; S. S., First Menn. Ch., Phila., Pa., $79.12; C. E. Soc., Middle District Conference, $1,000. Total, $1,135.82.

India's New Station

Catherine Roth, Quakertown, Pa., $5; C. E. Soc., Monroe, Wash., $29.30; C. E. Soc., Waldheim, Sask., $33; C. E. Soc., Newton, Kan., $194.63. Total, $261.93.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Jan. 1. 1925, balance in bank....$444.28

Receipts During January

Gifts for General Fund	$7,662.34
Gifts for Orphans, helpers, etc.	1492.98
Gifts for Remittance	327.44
Gifts for China Building Fund	53.00
Gifts for China Chapel	1135.82
Gifts for New Station in India	261.93
Total receipts for January	$10,933.51
Balance and total receipts	$11,377.79
Am't borrowed during mo.	6,300.00
	$17,677.79
Total am't paid during mo.	$17,386.97

Balance in B'k on Feb. 1, 1925 $290.82

Gratefully acknowledged,

J. G. Regier, Treas.,
Newton, Kansas

JOTTINGS

The Reedley, Calif., church celebrated the new year by adding 43 new members.

Prof. P. C. Whitmer, of Witmarsum Seminary, is booked for a series of lectures in the First Church, Philadelphia, Feb. 22-Mar. 1.

In the Central Conference the 400th Anniversary of the Mennonite church was celebrated with special exercises in the Carlock, Ill. Mennonite church. More than 600 persons were present. Rev. E. E Troyer acted as chairman and the address of the occasion was given by Rev. J. E. Hartzler Ph. D. of the Witmarsum Seminary.

"The chief ideal of the American people is idealism. I cannot repeat too often that America is a nation of idealists. That is the only motive to which they ever give any strong and lasting reaction. No newspaper can he a success which fails to appeal to that element of our national life."—President Coolidge to the American Society of Newspaper Editors, January 17, 1925.

Bluffton College will celebrate its 25th anniversary with a special program in connection with its commencement exercises in June. Among the features will be an appropriate pageant describing the special ideals of the College. A history of the College from the beginning to its present is also being prepared by a number of former presidents, board members, and alumni, which will be published and ready for distribution by the time of the anniversary celebration.

Rev. Geo. Grundy of the Central Conference severed his connection with the Congerville church to assume the pastorate of the Meadows church of the same Conference He preached his farewell sermon on Dec. 28.

Rev. J. J. Balzer of Mt. Lake, Minn., held a series of meetings in the Hillsboro, Kansas, Mennonite church, Jan. 11-19. The meetings are reported to have been well attended. From Hillsboro he went to Buhler where he likewise conducted meetings.

The activities of the Mennonite Hospital of Bloomington, Ill., for the month of December include the care of 113 patients. Of this number 34 remained over from the previous month and 79 were new patients. 49 operations were performed and 12 births were registered. A new group of young women joined the nursing force to begin their training Jan. 6.

Rev. A. M. Fretz, of Perkasie, Pa., has a parish that perhaps covers a larger territory than that of any other Mennonite minister in America, being pastor of the Perkasie, Deep Run, Springfield and Bowmansville churches. The issue of the Home and Church, edited by him in the interest of his charges for this month gives an interesting survey of his congregations, as well as reports of the finances and lists of the officers. The various organizations in connection with these churches also receive notice. Bro. Fretz proposes to continue this paper in enlarged and improved form if the venture meets with the appreciation of his people.

Rev. W. S. Gottshall, of Freeman, S. D., in delivering the historical sermon held in connection with the 400th anniversary read his text from an interesting old Bible 201 years old.

The Bible lectures at Bethel College, in which Prof. Quiring, Rev. J. W. Kliewer, Dr. J. R. Thierstein, Prof. D. E. Harder and others participated are reported to have aroused considerable interest. There was special music in connection with these meetings.

More than a thousand pounds of clothing were bailed and shipped from the office of the Mennonite Mutual Fire Insurance Co., Newton, Kan., to Canada where the garments will be distributed among the needy Russian Mennonite refugees. A call has been issued to the churches generally for such contributions and other localities will be doing a similar act of Christian charity if they also assist in this worthy cause.

A report comes from our Leper Asylum connected with our Mission at Champa, India, that a cure has been effected with one of the patients, the first the Asylum has to report. The patient, Maina, a ten-year-old girl, has been in the asylum for several years. Her case did not advance in its stages as is common with such sufferers and after a year's treatment she has been pronounced cured. She will be under observation for a period of three months and if her condition continues as it has been for several months she will be pronounced permanently cured.

Sister Adah Burkhalter who is recovering from an operation has so far regained her strength as to be able to attend her classes in Witmarsum Seminary. Sister Burkhalter has served some time on the mission field.

The Bethel College church, Newton, Kansas, has a membership of about 200. Its Sunday school has besides students of the College an enrollment of 220. At a recent meeting the matter of conducting the morning services entirely in English, instead as now a German service once a month, was discussed, but nothing further was done in the matter.

The Mission Quarterly issued by the Foreign Mission Board is issued to foster interest in missions. It was the intention of the Board to distribute it free, but this was found to be impossible since the law requires that papers receiving second class privileges should have a fixed price. It has therefore been determined that the price fixed per individual be 25 cents. When churches subscribe for the paper the price will be 20 cents.

Missionary P. J. Wiens and Mrs. Wiens of our Mauhadei station are about to center upon their furlough. They will leave India some time during the middle of next month and expect to arrive in London April 2 and will be in the United States before the end of April. They will live in Newton, Kansas, during their furlough which will last about a year and a half. While absent in America their work at Mauhadei will be in charge of Rev. and Mrs. Thiessen.

The Mennonite Year Book and Almanac For 1925

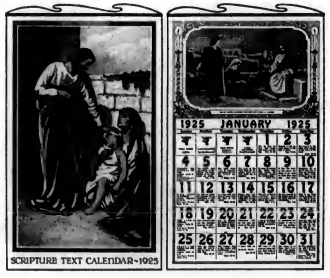
The 1925 edition of the Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

Scripture Text Calendar

For 1925

The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.



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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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SOME REASONS

Why the Sunday School of Today Fails in Its Divine Mission

What is the mission of the Sunday school of today? First and foremost I would say, to gather in the children from the homes and off the streets. In order that we may have them in our Sunday school we must go after them or after their parents for this is not a day when parents bring their children to Sunday school but rather a day when parents send their children and they themselves stay at home and in some cases even hinder or forbid their coming at all.

When, therefore, children come under our influence in spite of opposition, indifference in the homes and the comparatively small value that even nominally Christian parents place on the work of the Sunday school, we should welcome each child individually and appreciate its coming as a sacred privilege and a great opportunity to do all we possibly can for it in the short time we have it within our church walls, and we should seize the earliest opportunity to win the child for God—not so much for the Sunday school but **for God.**

The important thing is not to have a Sunday school showing up in large numbers for many a large Sunday school has gone to seed or in other words, gone into the world, its members seeking vain pleasures instead of joining the company of believers, offering their lives in the service of our God and thus hastening the coming of our Lord in the glory.

Is it then not up to us to so satisfy the children in our Sunday school that as they grow up to young manhood and young womanhood they will not run out into the world, there to seek satisfaction for their restless souls. Let us acquaint the child with the Lord Jesus as early as possible. Let us make the Lord Jesus real to the child and make the Word live before it. When the Word is thus taught and the Lord Jesus presented in this way the child will very readily receive Him as his own personal Savior and confess Him openly. He gladly accepts Him in a very real way. He is then not only ready for baptism and acceptance unto the church but he is now where the Lord Himself can begin to use him; (By no means a finished product but where the training for service can begin.)

And when the child has come to love the Lord in a real way it will be eager to manifest his love in action. It will not then be a matter of pleasing the teacher only and doing what she tells him or her to do, but they will do things out of love for Jesus and will want to know Him better. Friends could there be any easier way to satisfy this longing than to help the child to simply drink in the sincere milk of the Word? Should we not rejoice in our opportunity to lead even a child to search the Word for himself and derive spiritual food and strength directly from God?

Is it not a lamentable fact that the majority of Christians who fill our pews today are almost entirely dependent upon the Sunday services for their spiritual food. Yes, many who are about to slip into the grave still waiting from Sunday to Sunday to get what the preacher can give to them, only second-handed as it were when they themselves might have daily drawn water from the Living Fountain for themselves!

We sometimes wonder at the Catholics being so dependent on the pope and priest, but dear ones, are we much advanced? They are forbidden to read the Word; consequently they must come to the priest. We are given the Word so freely yet we neglect to read it and likewise depend on the preacher to read it for us. If you were intending to furnish a new home and a wealthy friend offered you to choose furnishings freely from either his first-class furniture, or some second-hand store, which store would you go to? Would you get the second-hand furniture?

Let us teach the Sunday school pupil of the adolescent age to choose wisely; teach him to wield the sword of the Spirit; help him to realize that he fights for a noble cause, that he is engaged in a spiritual warfare, and that unless he knows the captain's orders and obeys them implicitly as he finds them in the Word his efforts cannot be crowned with victory.

But look over your average congregation today. What do you see? Old men? Yes. Old ladies? Yes. And children? Yes, they too are quite well represented. But where are the young people, the recruits to fill up the ranks left vacant by the old people rapidly passing off the stage? Where are they?

Why do young people take so little interest in the Sunday school? Why do they as soon as they begin to think for themselves, turn away, scarcely looking back with a tender thought of appreciation to the days they spent in Sunday school? And yet can we wonder that they seem to have but little respect for the Sunday school, they attended and that they place so small a value upon what the Sunday school has done for them in childhood. Truly now, can we be surprised, for just what has the Sunday school done for them? Look over your own past. What has the Sunday school done for you? Our testimony would, of course, not be the same in all cases; but for myself, although the Sunday school I attended was considered a model school and great reverence for the house of God and the Word was taught to the extent that not even a whisper was heard during prayer or service, and no disturbing of the singing by unnecessary walking in and out, still I frankly confess, it was not the Sunday school nor any Sunday school teacher that influenced me directly toward Christ. No, what I am today I owe to the prayers of my dear Christian parents. My father valued Bible study and tried faithfully to make it plain to us but although there was much I could not understand, it held a certain fascination for me.

Perhaps you can imagine my joy when one morning my mother told me that she and father had decided to send me to whatever school or institution of learning I would choose. Naturally I decided for a Bible school. She told me plainly that they were perfectly willing to have me go there, although it would mean great sacrifice on their part. I shall never cease to be grateful for having been given this privilege, and have often told them that I valued this more highly than all the other good things they did for me. I learned to study the Bible in a systematic way and not until I knew how to study the Word of God in a systematic way did it become real life and food for my soul.

I have felt it and realize it more and more that this rare privilege need not be for only a few who can make it possible to attend such a school, for truly we can make it possible for every child who comes to our Sunday school.

Friends, why this apparent failure? Has the Sunday school failed to bring the children in? We have seen that it has succeeded quite well along that line. Has it kept them? Yes for a while, until the period of adolesence. The adolescent period is a period when the young boy and girl begin to think for themselves. Up to this time they have accepted all they have been told but now they demand a reason because of changes taking place in their very beings. They do not understand themselves and refuse to believe what others say. Unless they have already accepted the Lord, or are led to accept Him at this time the Sunday school cannot meet their need. Isn't this in itself a challenge to the Sunday school to equip itself in the best way possible to be able to help these young people through this period of storm and stress. By this equipment I do not mean more organization and machinery but Spirit-filled, consecrated, Bible-loving teachers and officers and the most efficient methods of training.

Let us now see where we are weak. Let us face the difficulty squarely and seek to overcome it. In the first place, lack of Bibles. Why is it that so few of our Sunday school members bring the Bible to Sunday school? Is not the Sunday school a Bible school, or has the Bible school become a Sunday school? **Has the Bible school become a Sunday school?** Oh, yes, the quarterlies are with us but where are the Bibles? Are we setting our children a good example when we as teachers and superintendents find the quarterlies so much more convenient than the Bible and send the children home with visions of quarterlies rather than the Bible? By this I do not wish to

be understood to discourage the use of quarterlies altogether, for the quarterly has its place and should keep its place.

Secondly, can a teacher who confines herself entirely to the quarterly do justice to the lesson? Does not this method of taking the lesson out of its context lead to erroneous and faulty interpretations? Psychology teaches that the teacher should know ten times more than he gives out. Now if our teachers read only the small portion of Scripture assigned in the quarterly can they themselves be interested and how much interest will they be able to awaken in the class?

Again, do we as Christians abuse any other book as we do the Bible? Do we? Yes, I mean just that. I am not speaking of the world now. I'm speaking of the church. Tell me, friends what other book in the home do we read after the fashion that we teach the Bible in the Sunday school? Do we find any book in the school room taught in this manner? Then tell me why if we really love the Bible, do we treat this, the most precious of all books, so irreverently, so ruthlessly? Why do we confine ourselves to portions here and there without any definite attempt to give the pupil a connected comprehensive view of the Word?

Friends, by this time you will have sensed what I am about to say. Are we not doing the children an injustice by denying to them the best method of Bible study? The most progressive Sunday schools in the states have adopted the new method of teaching the whole Bible to the Sunday school pupil in a systematic way. Should we not then in the deepest interest of the soul's welfare use such methods as will most thoroughly ground and equip it to combat the errors and false teachings of the day?

Elizabeth Braun.

CORRESPONDENCE

First Mennonite Church, Reedley, California.—At the annual church meeting I was again elected as correspondent to The Mennonite, I suppose it was on account of so faithfully fulfilling my duty by writing one correspondence in the year 1924.

This is not a correspondence in the sense of reporting the recent happenings in our congregation, but rather the incentive of this writing is that we are at the present time engaged in the raising of our church budget that was adopted at the annual business meeting of the congregation and dealing with budgets recalls the printing of the budget of the General Conference some time ago in The Mennonite.

The Foreign Mission Board out of debt was received with much gratification by all and no doubt the Foreign Mission Board and the foreign mission workers were grateful and much encouraged in their undertakings and work, for the liberal gifts the supporters gave, thereby giving their stamp of approval on the work by the almost nineteen thousand dollars that were given in the last month of the year 1924 and we all rejoice over this wonderful showing.

Now since we have cancelled the deficit of the Foreign Mission treasury, let us come to the rescue of the General Conference treasury and not only cancel the small deficit of $400 that was reported some time ago (if that has not already been done) but let us remember this treasury regularly and not spasmodically or only when it is in arrears. After all the General Conference is the head or parent of all the other activities and if this parent organization suffers on account of lack of funds to properly carry on its work, it stands to reason that sooner or later this will reflect itself in the subordinate organizations.

We are admonished to "Ask much of God and to expect much of Him" and I think this admonition could be well heeded by the different boards of the General Conference and the boards of the local churches when their program for the year and the budget for the year is adopted, for in asking much of God we are asking much of ourselves for God manifests Himself through His people.

Herein is my Father glorified that ye bear much fruit. In the recent Sunday school lesson of "The Vine and Branches" all activities and fruit bearing must come from and through the vine so all conference activities must find their men and money in the General Conference source. If it is so important that the parent vine be kept in a healthy condition, are we as a General Conference caring for the parent organization upon which all its activities depend as we should?

We all know that to carry on an organization, be that secular or religious, requires money. In my opinion the amount asked for heretofore to carry on the work of the General Conference is far from being adequate to properly care for the work. At the Freeman conference the Executive Committee of the General Conference was authorized to have one session in the three years intervening between the Freeman conference and the conference to be held in Berne in 1926. I am sorry indeed to learn that this coming together of this Executive Committee can not take place on account of the lack of funds in the General Conference treasury or maybe for the lack of calling for such funds. I think the creating of this Executive Committee at the Perkasie conference in 1920 was a decided step forward, providing we make it possible for this committee to properly function by getting together occasionally and deliberating on matters of vital importance and interest to the General Conference and to tentatively work out the problems in presentable shape for the conference sessions.

At the present time we are allowing this Executive Committee one paid worker, whose field is from the Atlantic to the Pacific ocean, from the Gulf of Mexico to the Canadian border and probably including parts of Canada.

How he can cover all this vast territory and do any sort of systematic follow-up work, I am unable to comprehend, it would appear to me that he has more people in his field than some of our missionaries have in the heathen fields.

We had the great pleasure of having this conference worker in our midst in the summer of 1923. When his long journeyings will again bring him in our midst to tell us about conference activities and greetings from other conference churches, we dare not speculate.

We are an organized church well able to carry on without outside help and encouragement but how about our smaller struggling churches and settlements scattered through the vast expanse of one lone field secretary's territory, will they be able to carry on without and care or consideration on the part of the General Conference.

I would like to see included in our future budgets a fund for church extension work, a sum that would compare favorably with some of our other budgets and a General Conference budget that would allow the Executive Committee of the General Conference to meet at least once between the conference periods and to put additional secretaries in the field to look after the extension work.

In recent years many of our people have moved to Los Angeles and vicinity. We were engaged in city mission work in Los Angeles which is commendable, but no effort was made in offering a suitable church home for our brethren there. Many on account of this have affiliated themselves with other denominations and in the future our budgets will not concern them, their support will flow into other channels.

For thirteen years the writer made his home in the city of St. Louis, Mo. At that time there were a number of Mennonite families residing there and meetings were held in the different homes, the pastor of the Summerfield, Illinois, church (the nearest Mennonite church) serving us as best he could from such a distance and not neglecting his own congregation too much. Many times we wished that the General Conference had a field secretary who was concerned about church extension work, whom we might call upon for counsel and assistance. As it was with no further support than the congregation at Summerfield could give us the nucleus of what might have become a Mennonite church scattered and many united with other denominations.

The thought I would like to convey to those who are in authority—Make a larger requisition in the future for our General Conference budget. Our local church budget is considerable in excess of that called for, for the General Conference budget. Let us spend more time and effort and money to keep the home fires burning, by holding and inspiring our people at home. If we neglect this I am afraid the great and splendid work we are doing in the foreign field will suffer in the next generation. Let us continue to do the one, but not neglect the other. In Luke 24:47 we read, That repentance and remission of sins should be reached in His name among all nations, beginning at Jerusalem.

I would appreciate if others would express their opinion along these lines. I hope that in the crisis of the world our denomination will live up to the opportunity which God has given us.

D. C. Krehbiel, Corr.

In a letter to the editor, Brother J. Kroeker, of Salem, Oregon, whose home was in Halbstadt, Russia, and who himself has had some severe hardships to bear in the Soviet prisons of Russia we are informed that according to his knowledge the recent account of Clayton Kratz being still alive in a salt mine in Russia as it appeared in a Philadelphia paper cannot be true, much as one might hope that it would be. Prisoners were not and could not at that time be sent to the Siberian salt mines. As observed at the time the article was published in The Mennonite there is no authentic information concerning the fate of the young brother.

THE HISTORICAL DEVELOPMENT AND GROWTH OF THE MENNONITE CHURCH

A. J. Neuenschwander

(Continued)

IV. Doctrinal Points to Be Preserved

We as a denomination are evangelical, by this we mean, we accept the Biblical teaching about God as Father, Jesus Christ as Saviour, the Divinity of Christ, the Holy Spirit as Comforter and Guide, and the Church as the body of Christ. Regarding other Mennonite doctrines we can only mention the leading ones, and here, others might choose different ones. (a) Separation of church and state. Today we accept it as an established fact, but when the doctrine was first produced by our fore-fathers they had to suffer much persecution and many hardships because of it. Our leaders maintained that the state and civil rulers could not justly administer the affairs of the church, since the church was subject only to God. There was no difficulty here, since a man who is a true follower of Christ will be a better citizen and more faithful in his work. They said that the church was to be obedient to the state in all things except when the state should make some requests that were contrary to the dictates of conscience, then they were to follow the teachings of Christ. (b) The Scripture is our only rule of faith and order. The Mennonite church does not have any man made creeds or confessions. The Bible was and is our only rule of faith and order. Our fore-fathers had built on the New Testament conception and evolved a church as nearly in conformity to the ideals and spirit of the Apostolic church as possible. Our church organization and the meaning of the Sacraments are built upon the direct teaching of the Scripture as our leaders saw it. The believer should show by his daily life and conduct that he was living a new life in faith and love, a life distinct from the world. We need to carry on this Scriptural principle and we shall build safely for time and eternity.

(c) Believer's baptism. On this point the open break was made with the Catholic and Reformed churches. Both these churches had infant baptism and as a result men were considered members without their own desire or choice. The Mennonite church insisted that only those who by their own desires are baptized should be considered as members of Christ's Body. Such members were to be live and active participants in the work of the church. The church was to be made up of truly redeemed ones.

(d) Non-resistance. Having accepted the New Testament as their rule of faith and conduct, the words of Jesus could not be overlooked where He clearly forbids His followers the use of the sword and force in any way. The principle was so definite that our fore-fathers could not see how even nations had a right to wage wars and to take life. With few exceptions our denomination at all times has definitely held to this principle. Today the peace doctrine is receiving more attention from many other denominations and Christians are beginning to see that war is contrary to Jesus' principles and should be eliminated altogether.

(e) The priesthood of believers. In the Apostolic church there were no popes or bishops as the reformation churches sought to establish them. We revolted against the Catholic church where the individual was not his own priest, but he had to bring his devotion and make his petitions known by way of the Pope. Our leaders found no ground for such practice in the New Testament and hence they declared that each believer should and could approach the throne of grace and make personal petition and thanksgiving to God. The Holy Spirit was the One to lead men into the blessed intimate relation with God through Jesus Christ.

Other doctrines might be added but these serve as a guide to show the difference of Mennonites from many other denominations, and also they serve to show the underlying thoughts that determined the shape and position of the Mennonite church.

(To be concluded.)

The 14th session of the Annual Old Mennonite Conference of Virginia, held in the Weaver Meeting House, Middle District, Rockingham Co. last fall the matter of Race Relations received some consideration and the following is a part of a resolution passed.

"Resolved, that people of color who make application for membership in the Mennonite church shall be welcomed to share with us in common all the benefits of the Gospel, but that we oppose close social relation and marrying between the colored and white races, and in matters of church privileges the bishop in charge shall follow a course most conducive to the spiritual welfare and peace and unity of the congregation, the first consideration being that souls shall not be turned away from the light."

WOMAN'S WORK

The sewing society at Pratum, Oregon, has only a few members, but is doing very good work. Most of their time is taken up with sewing, but they also prepared a Christmas box and sent money to the Ashland, Mont., mission. The girls have organized their own society. They meet at the same place and time as the women.

BERNE, INDIANA

The monthly offerings for the year 1924 of the Junior Mission Band amounted to $45.00. They are paying $30.00 for the support of a girl in India. They spent $14.17 for merchandise, which included 8 comforters, 7 quilts and 77 booklets which the children made. There were 57 children in attendance at the last meeting.

The Intermediate Band met nine times in regular session with an average attendance of 15 girls. The meeting in June was a program for the public. In August a picnic was held with Miss Martha Burkhalter as speaker and guest of honor.

The girls embroidered a quilt for Miss Burkhalter. They also made 48 sewing bags and pin cushions supplied with thimbles, pins and needles for the girls in India, 20 pillows and pillow cases, and work was also started on two embroidered quilts for missionaries in China. A dozen dolls were dressed and 18 head shawls were made for the adult society.

The girls decided to support an orphan girl in India for one year and to give $25.00 for general mission purposes.

The total receipts for the year were $86.57. The expenditures amounted to $79.63, leaving a balance in the treasury of $6.94.

On Feb. 3 the women's missionary sewing society celebrated the 38th anniversary. Eight regular meetings were held the past year. The regular meeting fell out in June on account of the annual quilting bee. On that day 33 comforters and 19 quilts were made.

A special children's missionary program was given in September, also one in behalf of Mrs. Burkhart, missionary to India.

During the year 33 comforters, 19 quilts, 346 garments, 2 blankets, 12 yards material, 12 booklets, 52 handkerchiefs, 37 toys, 2 dozen pencils, 2 dozen knives, and dried fruit were sent to O. B. Pankratz, Birney, Mont., Carl Friesen, Oraibi, Ariz., and to Alfred Habegger, for stations in Busby, Mont., and Ashland, Mont., 59 dolls, 40 knives and 20 balls were donated to Anna Scheidegger in China by several members of the society.

Thirty-seven new members were added to the society, and three were lost through death, making a total membership of 483.

It was decided to continue the work of the Junior and Intermediate mission bands, inviting all the girls between the ages of 6 and 14 to join the Junior department and all the girls between the ages of 14 and 18 inclusive to join the Intermediate band. Their time of meeting is the first Saturday afternoon of each month.

The treasurer reported as follows: Balance from 1923 $1.56, monthly and personal offerings $1,369.69, for the China building fund through house solicitation, $472.12, for the Hutchinson building fund through house solicitation, $196.63, total receipts $2040.00 with expenditures of $2,038.00, leaves a balance in the treasury of $2.00.

We thank God for the blessings, growth, and interest shown in the work during the past year.

At our anniversary program a group of 35 to 40 girls sang a few appropriate songs. All the names of the missionaries were given, and banners representing all our mission fields and stations were shown. The Junior Band also sang a song.

Miss Martha Burkhalter gave a very interesting talk about the work in India. Miss Aganetha Fast, who was to be the speaker of the evening was attending the Missionary convention in Washington, D. C.

A report of Miss Burkhalter's talk will be given next month.

Do you know what it means to "take the name of God in vain"? Preachers who give expression to their thoughts and emotions by using such expressions as, "My God, we must do this"; or "My God we cannot do that," should pause and consider what they are saying.

THE MENNONITE

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"GENERAL CONFERENCE MEDITATION"

By J. W. Krehbiel

First a Meditation and Then a Computation

Our Mission Boards, repeatedly, find themselves in grave distress because they can not pay workers when salaries are due, and in fact they fall far in arears at times. Mission Boards, must question the cause of this situation, possibly wondering whether the expectation, from 21,000 members of the conference is already set too high or whether we fail in implicit faith and trust in God and fervent prayer; or is our Budget at fault; or should we count the cost before we undertake work; or should a field worker solve the problem in soliciting required funds?

Colleges, missions, church and relief work make huge and increased demands for funds, possibly pressing other demands ahead of the Mission needs.

Mission fields in India and China, are ripe for an abundant harvest of souls, so that with sufficient men and means, it appears the Native Christians in our Missions, in India and China, might reach the present number of Conference members, 21,000, in ten years. The Mission Workers in the field may question why the support is not forthcoming.

Agricultural and industrial help, that will lead the native mission churches to be self-supporting, may help to relieve the situation in due time. Possibly God destined that it is best that churches, and Conferences should always be in debt, to keep them dependent upon God and man and humble in His sight?

Twenty-five years ago, leaders of the Conference, and churches, were largely of the producers, making their own living, while they served in God's kingdom in many ways; today, leadership is largely in the care of the educated, who have wholly consecrated themselves professionally in such a way toward the educational and spiritual fields wherefrom they may not be in such close touch with the producer. Conference activities throughout were abundantly blessed, when unsalaried servants carried the work; but under the present leadership, growth of the work, in all fields has been wonderfully blessed and expanded, in the churches and Conferences.

Thus the problem, became more important to the writer, to the extent that he asked himself, whether it is sufficient, that the Lord's work rests only on consecrated prayer and faith, as Paul enjoins in I Cor. 2:5: "Your faith should not stand in the way of wisdom of man; but in the power of God," also in James 1:6, "But let him ask God without wavering"; or need we observe God's word "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it"?

So the writer came to the conclusion to seek a clearer vision for himself in setting out the following COMPUTATION; as he felt that the 21,000 members are carrying too big a load; or that while some do others may not. The Computation led him to think that as a whole we are not reaching high enough.

Manifestly the computation is an estimate ONLY of the writer as no statistics are at hand; therefore perfecting the computation is hoped for, from anyone interested, herein and in God's cause.

If faith alone is needed, then God grant grace that we pray more fervently; and that we exercise faith to obtain funds before expanding, and that the use of budgets and computations of capacity to carry, may help to maintain a close touch between leaders and members.

Deficits arising from paying salaries, requires provision of some plan relieving the treasurers from the extreme burden they now carry, thereby also relieving the Mission Boards.

THE COMPUTATION

General Conference membership—21,000—5,000 families.

Number of churches—129.

Estimated Annual Budget of General Conference for Missions, Charities, Relief, Colonization, Local Churches and Colleges.

Foreign Missions	$ 100,000.00
Home Missions	25,000.00
Relief and colonization, annually for the next three years possibly $200,000.00	110,000.00
General Conference, regular charities	25,000.00
Local church charities—129 x $100.00	13,000.00
Local church pastors salaries—75 pastors, @ nothing average—54 pastors, @ $700.00	37,000.00
Local churches, fuel, janitor and sundry expenses	15,000.00
Bethel, Bluffton, Freeman Colleges, funding	120,000.00
Keep up and new building of churches	20,000.00
Cost of 600 students at colleges—$400.00	25,000.00
Annual deficit all colleges	10,000.00
Total annual requirement from all churches, "Budget"	$ 500,000.00
Annual living expenses 5,000 families, @ $700.00 amount to $3,500,000.00	
Auto investment—2500, @ $800.00—$2,000,000.00; Auto average 5-year life, shows cost	400,000.00
Auto annual expense each 2500, @ $100	250,000.00
Annual taxes, $80,000,000.00, @ 1½%	1,200,000.00
Sundry expenses not specified	150,000.00
Total expenses 5,000 families $5,500,000.00	$ 5,500.000.00
Total expenses and conference budget	$ 6,000,000.00
Total worth of 5000 families average $16,000.00	80,000,000.00
Total annual income 5000, @ $1400.00, gross	7,000,000.00
Deduct total expense	6,000,000.00
Leaves a margin only for carrying on business of	$ 1,000,000.00
Total income, $7,000,000.00, Tithes 10%	700,000.00
Indicates that above Budget is less than 10% by	200,000.00

To make up the above Budget of $500,000.00 from 5,000 families might require payments distributed as follows—Annually:

3 Legacies, each $5000.00	$15,000.00
2 Legacies, each $2500.00	5,000.00
5 Families, each $1000.00	5,000.00
10 Families, each $500.00	5,000.00
100 Families, each $300.00	30,000.00
100 Families, each $250.00	25,000.00
300 Families, each $200.00	60,000.00
500 Families, each $150.00	75,000.00
500 Families, each $125.00	62,500.00
2500 Familes, each $100.00	250,000.00
500 Families, each $50.00	25,000.00
500 Families, each $30.00	15,000.00
500 Single people, each $25.00	12,500.00
100 Sunday schools, each $100.00	10,000.00
50 Societies C. E., each $50.00	2,500.00

While Christians should not let the left hand know what the right hand does, should they not make certain that the right hand does ENOUGH?

Moundridge, Kansas

CORRESPONDENCE

Salem Church, Dalton, Ohio, Feb. 9, 1925—We have again been highly favored by a visit from a brother prominent in the affairs of our General Conference, in the person of Rev. J. W. Kliewer, president of the Foreign Mission Board. Bro. Kliewer gave us his very instructive and entertaining illustrated lecture Friday evening on Egypt and Palestine, which he gave at the auditorium of the high school at Dalton and on Saturday afternoon he addressed our Missionary sewing circle at its monthly meeting, and in the evening preached from the Salem church pulpit, graphically telling us what it costs a missionary to go into the foreign field, especially to China and India. On Sunday morning Bro. Kliewer was taken to Wadsworth to meet his appointment there. We thank Bro. Kliewer very much indeed for his valuable visit to highten our interest in Mission work.

Our church has received a very much needed inside redecoration, which was very ably and artistically performed by our former pastor, M. A. Niswander and his son Paul and other help. There's considerable meaning put into the beautiful decorations, making it far from being "idle show". The cross and crown emblem was beautifully, though not "loudly" woven into the stencil work encircling the walls of the church, and high up on the front wall behind the pulpit was placed the crowning emblem of a live church; on the background in the shape of a banner was emblazoned what might be called the "coat of mail" bearing the **cross** in **blood** color signifying what it cost the Lord and Master to establish His church, and over-topping all a flaming torch, meaning what is expected of the church to be, namely a **light** in the **world.**

Rev. Niswander occupied the pulpit Sunday before last, explaining the meaning of the decorations, so that we were giv-

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

NEW HYMNAL

A special committee that is preparing the copy for the new Mennonite Hymnal is at work. Each of the members has selected the songs that in his judgment would be suitable to incorporate in the new book, and now the secretary of the committee is making a "dummy" out of these hymns and those sent in by friends. He does this by a process of elimination. After this preliminary work is done, all of the hymns are to be thoroughly studied as to text and tune. This is work of such importance that it should not be done hastily and the committee hopes the churches will not become impatient. It is gratifying to know now that one church has placed an order for 300 of the new books.

DEAD WOOD

We are always glad to get contributions to The Sower. That is the best evidence of the fact not only that the Young People's Page is read, but also, that there are those who give serious thought to this phase of church responsibility. Young people, make The Sower your form for communicating with others who are also interested in the growth in numbers and influence and grace of your own church, the church that this year is celebrating its four-hundredth anniversary. If you had a piece of furniture of that age, you would not dispose of it for a great price, though it were only dead wood. But what of a living, growing expanding spiritual tree whose Maker is God, whose Master, Jesus? No dead wood is tolerated here.

Jan. 27, 1925

Dear Brother—

Just feel I should take a few minutes time and write you a few lines for The Sower. This month we had two Sundays that may well be called Red Letter Sundays for our congregation.

Sunday, January 4th, was the 22nd anniversary of the birthday of our congregation. This anniversary happened to fall on a Sunday, as it did twenty-two years ago. For the pastor of the church, it is easy to remember, for it is also his birthday. Twenty-two years ago, out near Cucamonga in an old Catholic Mission, then the home of the Wm. Harms family, we organized the church with 18 members. It was an act of faith for we did not know whether any more of our people would settle with us. We did not dare to hope that ever we should grow into a large congregation. By the dear Lord's grace, we had a steady growth and today number 250 communicant members. Of the charter members we still have eleven with us. One has moved away and six have gone to their reward.

The other Red Letter Sunday was January 25th, the birthday of our beloved denomination. During the morning service the pastor touched upon it using as his text and theme the words of Christ in St. Luke 12:32. Fear not, little flock, it is your Father's good pleasure to give you the Kingdom. Into his sermon he wove bits of Mennonite history and doctrine.

Then in the evening a program was rendered jointly by the three Christian Endeavor Societies.

Following is the program:

Leader, Gertrude Eyman
Song Service with Orchestra accompaniment
Scripture Reading and Prayer
A Junior Song
Origin of the Mennonites, Rev. John Lichti
Song with Orchestra accompaniment
Mennonite Labor in Europe, John Schmutz
Immigration and Labor in America, Albert Schmidt
Saxaphone Quartet
Mennonite Doctrines, Irene Toews
Song with Orchestra accompaniment
Five Minute Talks:
Our First Missionary Work, Mrs. S. S. Haury
Work Among Lepers, Metta Niswander
Work in China, Gladyne Baumgartner
Schools and Colleges, L. J. Horsh
Male Chorus

Closing remarks and prayer by the pastor. We were all greatly blest and had a profitable day. May our young people learn better to appreciate our history and the doctrines for which we stand and may we prove ourselves worthy of the blood and tears of our forefathers.

Sincerely yours, **An Uplander.**

Donnellson, Iowa
Jan. 26, 1925

Dear Brother—

An article appeared in The Sower some time ago requesting that the names of members belonging to Teacher Training Classes be sent to you. I want to say that the Zion Mennonite church of Donnellson, Ia., has a splendid group of interesting young people in the training class. Rev. Basinger started it and had charge of it for two years. When we came here they were ready for their third and last year which requires specialized work. Mr. Kaufman has charge of the Primary and Intermediate division and I of the Junior. Here is the list of students taking this work.

Members specializing in the Primary Department:

Goldie Krebill, Bertha Galle, Stella Galle, Lillie Krehbiel, Elsie Krehbiel. Goldie Lowenberg, Mary Krehbiel, and Freda Krebill.

Members specializing in the Intermediate Department:

Anna Krebill and Katie Krehbiel.

Members specializing in the Junior Department:

Pearl Krebill, Mildred Krebill, Elda Krebill, Margaret Krebill, Ruth Koller, Irene Galle and Lillian Krehbiel.

The class is very interesting and no doubt will mean much to this Sunday school in the future. The members are taking active part in church work and recently rendered the enclosed program. The social life is well taken care of for many hours of enjoyment are spent together. This gives but a glimpse of what the class is doing.

Enclosed you will also find an article for the "Sower" entitled, "Is Teacher Training Necessary". I find that many Mennonite churches are today confronted with this question. Having come in contact with this great work I realize the importance of it and thought perhaps this little article might help some solve their problems.

Sincerely yours in His service,
Mrs. J. E. K.

IS TEACHER TRAINING NECESSARY?

In religious education, as well as in all other fields of work, specialized training is today a badge of fitness for service. Effective leadership comes only through special training. The first reason why Teacher Training is today considered necessary is the fact that our young people are willing to prepare to teach and sincerely desire such training. You can find young people in most every Sunday school who say, "I want to be a better Sunday school teacher. How can I learn to do it?" Is it not the duty of Sunday schools to provide for such instruction as our youth calls for?

Furthermore, the inadequate amount of time devoted to religious instruction calls for trained teachers. The Protestant churches provide for only twenty-six hours of instruction annually in their Sunday schools. To this statement must be added the painful fact that the pupils enrolled are absent from half of the Sunday school sessions. Two-thirds of the youth of America is untouched by the work of any Sunday school and the one-third that is reached receives only thirteen hours of religious instruction annually! Is it any wonder that churches are feeling that this inadequate time should at least be given to trained teachers. When your boy is sick you get a doctor that can help him most When you bring your children to Sunday school do you not want them to have teachers that can help them most in the short time assigned to them? How much more we ought to be concerned about the spiritual life of our youth than about the physical!

Lastly, Teacher Training is necessary because this age demands it. If we could put our boys and girls in the same world in which our grandparents lived then they might get along with the same training. This is an electric age. Ten years ago we recall rides of sixty miles a day. Today we cover the same route and distance in an hour. Not long ago we marveled over a hotel that burned gas. A few years ago we marveled over the first electric light. "The old order passeth." The youth of today has a better chance to see more, to hear more, and to know more things, than come to his grandfather in a life time. If he is not as wise, it is not for lack of knowledge. The multiplying cities, the great railroad systems, the long-distance telephone, the public library, the lyceum, the chautauqua, the "little red school house", the penny daily, the Sunday school "lesson leaf"—all these things are greatly influencing our boys and girls.

What does this mean to the Sunday school teacher? It means that this boy, alert, wide awake, insistent, seeing and hearing many things and always on the lookout for more is his Sunday school scholar. It means that he is taught by highly trained public school teachers and that he is going to draw comparisons between the teachers of his day-school and the man or woman who teaches him on Sunday. It means that he knows good teaching from bad and whether the Sunday school teacher's Bible knowledge is genuine and thorough or if it is merely a matter of passing time. The other day I read a pamphlet where a man said this: "Some time ago I saw from my car window a wagon-load of dark-eys, big and little, drawn by an old gray mule, trying to race with our limited express. The public school teacher is the 'Limited' and the Sunday school teacher who makes mock of his work, and sneers at teacher training is the gray mule."

The church is concerned about it, and well may she be. For a hundred and fifty years the church has concerned itself chiefly over the message from the pulpit and paid little attention to the lesson from the pew. Subterranean basement, bare floors, dust, smoke, poor equipment in the way of books, libraries, maps, backboards etc., have often been good enough for the Sunday school. The church's concern for the teaching of the child as against the churchly needs of the adult should be as three to one, and I am glad to see that more emphasis is laid on good Sunday schools. Many churches are holding conventions where the training of Sunday school teachers is the dominant theme. A few churches have already started teacher training departments and are putting training courses and men into the field. It is indeed encouraging that Mennonite churches too are realizing the necessity of Teacher Training and are providing for such instruction for they see the danger of losing the young people. **Mrs. J. E. K.**

TEACHERS TRAINING CLASS PROGRAM, DONNELLSON, IA.

Hymn 94
Scripture Reading and Prayer, Rev. Kaufman
Topic—Why is an organized S. S. necessary for an adequate presentation of the lesson period? Anna Krebill
Topic—The ideal classroom for the primary dept., Goldie Lowenberg
Solo—Frieda Krebill
Topic—Why should the Juniors have a separate class room with adequate equipment? Pearl Krebill
Duet—Elsie and Lillie Krebill
Reading—Bertha Galle
Topic—Intermediates, Katie Krehbiel
Solo—Mary Krehbiel
Topic—Worship in the Junior Dept., Irene Galle
Duet—Elda and Margaret Krebill
Reading—Ruth Koller
Topic—Why should there be a Teachers' Training class in every S. S.? Mrs. Kaufman
Solo—Lillian Krehbiel
Topic—The necessary equipment of

the Primary Dept., Goldie Krebill
Topic—Worship in the Primary Dept., Stella Galle
Closing song 205
Benediction.

CORRESPONDENCE

(Continued from page 4)

en to understand, "What seems but idle show strengthens and supports"—the church—in the words of Longfellow. On Sunday, Feb. 1, six persons were added to our congregation by letter.

N. G. F., Corr.

Bethel Church, Fortuna, Mo.—There has been no report from our church for a long time, and as I was elected correspondent at our annual business meeting I shall write or some readers may not know that there is a church in Missouri. During the past year our church has had no extraordinary changes, though we have received many blessings. No deaths occurred in our church with the exception of a small son.

On November 23-25 we had the privilege of having Rev. C. E. Krehbiel with us, and listening to his addresses for three evenings. We are indeed thankful that he did not miss us as most ministers and missionaries do. During Nov. Dr. S. K. Mosiman visited us in the interest and needs of Bluffton College. On Feb. 2 Rev. J. W. Kliewer from Bethel College was here and showed views on the Holy Land. It is to be regretted that the light power was not stronger and the pictures as clear as they otherwise would have been. It must have been with a mingled sense of joy and fear that Bro. Kliewer could visit the many places and get the pictures as he did. It is wonderful how he was kept from harm and safely returned home.

On Jan. 25 we had an all-day service at our church, celebrating the 400th year of the founding of the Mennonite church. In the morning service Rev. Hilty presented some of the Mennonite doctrines, in the afternoon the young people gave a program after which our pastor talked on the life of Menno Simon. On Feb. 5, our Ladies Missionary Society held its monthly meeting in the parsonage with Sister Hilty. The offering at this meeting was some over $22.00. The ladies do sewing when they meet in the homes. Last Saturday our pastor began a class in catechetical instructions. Our Sunday school meets every Sunday under the leadership of S. J. Moser. We have had real winter with much sleet, ice and snow. The first days of February were warm however so that most of the ice melted. The health of people has been good this winter.

Mrs. J. A. L., Corr.
Versailles, Mo.

THE S. S. LESSON

March 1

Christ Before Pilate

Matt. 27:11-26

Golden Text: "He was wounded for our transgressions, He was bruised for our iniquities." Isa. 53:5.

That noted Christian and business man, the late John Wanamaker of Philadelphia, paid a fortune for the celebrated painting, "Christ Before Pilate" which he hung in a specially constructed room in his beautiful home on the outskirts of town. He delighted in taking his friends to see the picture and explaining to them that the title should be called, "Pilate Before Christ" since, he used to say, the person on trial there really was Pilate. On the shore of one of the beautiful Swiss lakes there stands a tower that, tradition says, marks the spot where, years after, Pilate in disgrace and banishment, threw himself into the waters, ending his life because he could not escape the torture of conscience that continually kept him in mind of the world's greatest crime in which he had so conspicuous a part.

That Pilate was a man with no respect for things of God and that he was utterly without a sense of right, is shown by the many cruel and corrupt acts of his life of which there still remains a record. Perhaps there were many other Roman governors who would have acted as he did, had they been in his place, but the fact remains that to him came the supreme opportunity for doing right and he blasted it utterly in the interest of his political and personal policy to become, next to Judas, the most detested character in all history.

Pilate's question, "Art thou king of the Jews?" was prompted by the charge that the accusers had made against Jesus. As the representative of the Roman Empire the governor could not permit the accusation go by unnoticed. Yet, how different was the prisoner from the kind of a king that Rome feared? Behind him was a life that was free from any political activities whatever that had been wholly devoted to the service of men and the teaching of a theory of life what would make anyone who followed it a safe and honorable citizen anywhere. No wonder that the accusations made so little impression on Pilate. Jesus did not see fit to give a detailed denial to the question. There was no use. It would not have changed things at all for his enemies were prepared to resort to other measures to gain their end. Indeed, Jesus was the King of the Jews. (1) The prophets had described Him as such. (2) He was of the princely House of David. (3) Kingly honors had been given to Him by His followers on Palm Sunday. (4) He had set down the laws of the kingdom in His teachings, especially in the Sermon on the Mount. (5) He is the King, not only of the Jews, but of all men. (6) The power He exercises is a power greater than the force of earthly arms. He rules with the sceptre of love, (7) He now rules as King in Heaven and as King He shall come to judge the earth. (8) Being Lord, all that His servants have is His. (9) He has been served by the faithful in every age since His time.

It was a marvel to Pilate that Jesus made no effort to defend Himself of the charge of treason, seeing that it would have been easy to prove that He was not a rival to the earthly government under which He lived. Pilate's duty should be to free Him, but Pilate was not a just man and he was not brave enough to do right no matter what the trouble might be that would follow his act. He sought to avoid a plain duty by an evasion. Let the people choose between Jesus and Barabbas. Barabbas had to commend him nothing but his crimes. Jesus was an innocent person. The mob, incited by their leaders, chose the criminal Barabbas. Pilate had no right to endanger Jesus by balancing His life with that of a notorious criminal. In the cry for Barabbas we see how far wicked leaders can take their followers into doing iniquity and should let the incident teach us to be careful about our leaders, even though they assume the spiritual leadership. One also wonders where those who had joined in the shouting of praise on Palm Sunday of nearly a week before were. It is easy to be for Christ when everyone appears to be for Him. A few voices in favor of Jesus might have changed the whole attitude of the crowd. Pilate thought more of what the crowd might say than of what was right. He was not the last to sacrifice right for popular approval. Pilate's wife enters here with a sensible suggestion. Had he listened the story would have been different. A great many men invite doom because they will not listen to the good sense of their wives. Again, Pilate resorts to evasion when the crowd will not listen.—He washes his hands, implying thereby to the crowd, "It is up to you". But where the manly thing is to be done there is no shifting of blame on others, no matter how evil they may be.

The accusers called His innocent blood upon their heads. The whole story of the Jewish race shows how thoroughly they have had to bear the curse.

THE C. E. TOPIC

March 1

The Cost of Friendliness

John 15:13; I Sam. 20:1-4; 16-42; II Sam. 1:26

A thing is valued by its costs. One who comes into his possessions without an effort scarcely is in a position to appreciate them. Friendships may mean sacrifices, but all the sacrifice made in acquiring them and cementing them are worth all they cost because friendship is the dearest earthly tie we may know. The Bible presents us a number of beautiful pictures of friendships. David had his Jonathan. Daniel had his three companions, Paul's epistles are full of warm greetings to personal friends and in the accounts of his efforts we find the names of such friends as Barnabas, Silas, Timothy, Luke, etc. Though Jesus came to be the friend of all men He selected a little circle of twelve to enjoy His sweetest confidences. The marvel is not that Jesus made so many friends, but that He held all world of men to be His friends and prayed even for the forgiveness of those who were instrumental in bringing about His death.

To be a real friend costs something every time. I have done nothing worthy of being called the friend of any one unless I have willingly and readily put myself out for that one in some way. Suppose a poor hungry fellow-man should knock at my door craving my assistance and I then told him that God would take care of him and lectured him upon taking care of whatever he had so that it would not go to waste, the probabilities are that even in his hunger and weakness that one would turn away from me in disgust. My whole attitude toward him would have been one of the hypocrite. In order to show any one that God is caring for him I as the steward of God must show my sincerity by doing something real for that one. I am neither the friend of God or of His children if I do not show it by some real and loving sacrifice.

The friendship of Jonathan for David pictures to us a way by which friendship may be to one's own disadvantage and cost more than can be estimated in the world's worth. To Jonathan David was a dangerous rival, judging from the way that men regard advantages and disadvantages. Yet, between these two men there was a wonderful and beautiful friendship. Why was this so? It was because to them the real kind of friendship is the kind that regardeth not itself. Every one can readily understand why wealthy men have no trouble in making friends. So long as they have the means at their disposal by which they may make themselves popular there is no mystery about their popularity. That kind of friendship even the world despises. But, on the other hand, there may be the person who has the finger of scorn pointed at him from every direction, he may have come to his misfortune through no fault of his own or he may be richly deserving all that is coming to him. It takes a brave person to go and make himself the true friend to such a one. It may mean that the world will pile equal contempt upon such a friend. Yet our Lord has pronounced His blessings upon the heads of those who have visited those in prison or in any other kind of misery or distress. With all the contempt that the world has for those who will stand by the out-casts as their friends there is nevertheless reserved a deep feeling of respect for them when it is once realized that their friendships are from disinterested motives.

In the life of our Menno Simon we learn of those who suffered loss of property and even life because of their friendship for in the special and trying needs of his family. We are not now living in a time when one's life is in danger for just doing kindnesses to God's children. Often we wonder on which side we would be today if these were the days of persecutions. Yet, none is sure that he is safe from such things, even now. Should the time ever come that a kindness to God's people becomes a crime we will have opportunity to put our professions to a real test. In Russia our own brethren have been severely tested. Their faithfulness has often cost them dear, but we are glad that among them there are numerous ones who have been ready to run terrible risks in order to help the brethren.

Our thoughts naturally go back to the One Great Friend, the One Who laid down His life to save us. To be worthy of Him we must be as ready to prove our friendship for Him, even at the cost of our lives should such a sacrifice be required.

MARRIAGE

Frey-Nicholson—Miss Kathryn Frey of Noble and Mr. Raymond Nicholson of near Washington were married at the home of Mr. and Mrs. Dave Richard Wednesday afternoon, January 28th, Rev. Schrag of the Mennonite church performed the ceremony.

The bride is the daughter of Mr. and Mrs. J. A. Frey of Noble and has lived in the community all her life. For several years she was employed as a clerk in the O. F. Frey store at Noble and also assisted her father in the post office.

The groom is the son of Mr. and Mrs. Thomas Nicholson of near Washington, and has spent most of his life as a farmer.

Mr. Nicholson and his bride will be at home to their friends on a farm near West Chester after February 15th.

DEATHS

Neff—George Washington Neff of Wayland, Iowa, was born in Tuscarawas county, Ohio, July 10, 1851 and died December 20th, 1924, having reached the ripe age of 73 years, 5 months, and 10 days.

He was an orphan and had been thrown on his own resources as a lad, and made his own way from his childhood. At the age of seventeen he came to Iowa to seek his fortune. He was an active farmer all his life, and a hard worker till his health broke about fifteen years ago. After that he lived as a retired farmer in his home in Wayland up to the end, which came Saturday night at 8:30 after an illness of two weeks.

He leaves a wife and six children. Four children are dead. The living are: Miles P., Gola and Dolph of Omaha, Nebraska, Fred on a farm near Wayland, Martha, who happened to be at home just now, and Maud who is married and lives near Albany, New York.

He was a faithful member of the Mennonite church in Wayland, where he also served in the capacity of deacon for a number of years.

Funeral services were held Tuesday afternoon, December 23, conducted by his pastor, Rev. H. J. Schrag, who was assisted by Rev. Pritchard of the Methodist church, Rev. Pritchard read a Scripture passage and offered prayer.

Interment was made in the family lot in North Hill Cemetery, which is a half mile north of Wayland.

Hertig—Bettie Marie Hertig, child of Mr. and Mrs. Christ Hertig, was born February 11th, 1924, and passed away January 30th, 1925, after having reached the young age of 11 months and 19 days. From the first days of her life she showed signs of weaknesses, being afflicted with sicknesses of various kinds which held on to her life up to her last days. Eight weeks ago, in addition to the already existing complication, whooping cough set in, and the child was unable to recover but grew weaker and weaker until the end came on Friday afternoon at 2:30 o'clock.

She leaves to mourn her early departure, both parents, Christ and Minnie Boese Hertig; one sister, Velma, and one brother, Clinton.

Funeral services were held Sunday afternoon in the Mennonite church in Wayland, conducted by the pastor, Rev. H. J. Schrag, and assisted by Rev. Pritchard who read a Scripture passage and offered prayer.

Interment was made in the North Hill Cemetery, a half a mile north of Wayland.

Wittrig—Henry Wittrig was born near Crawfordsville, Iowa, May 7, 1881 and died January 16th, 1925, at the age of 43 years, 8 months and 9 days.

He was the son of John and Mary (Wittmer) Wittrig. His father passed away 8 years ago. He was baptized on February 9, 1897, joining the Emanuel Mennonite church, maintaining his membership in the same until the end.

He was married to Edna Smith of the Crawfordsville vicinity February 24, 1909. To this union two children were born, one son dying in infancy. His wife, one son, Orlin, aged 10 years, his mother, six brothers and one sister survive.

He was a mail carrier out of Crawfordsville for a number of years but later on took up farming and continued same until about one year ago when his health failed and he was compelled to leave the farm. Three months ago they went to Phoenix, Ariz., in hopes that the climate would be beneficial, but to no avail. He suffered very much during the last few months but bore it patiently; his first thought was always of those near and dear to him.

Short services were held at the home followed by services at the Emanuel Mennonite church at Noble, conducted by Rev. Schrag, assisted by Rev. Pritchard, January 24.

Interment was made in the Noble Cemetery.

Berger—Anna Elizabeth Berger was born near Thun, Switzerland, and died at her home in Wayland, Iowa, on January 23, 1925, age 75 years and 3 days.

On July 2, 1881 she was united in marriage to Peter Imhoff. To this union were born three children, John, Louise and Marie, all of Wayland.

On May 1, 1883 Mrs. Imhoff and her husband came to Wayland in which vicinity they have always made their home.

She leaves to mourn her departure her husband, her three children and a number of relatives and friends.

Funeral services were held at the Mennonite church Sunday morning at ten o'clock and were conducted by the pastor, Rev. Schrag and Rev. Simon Gingerich of the Sugar Creek church.

Interment was made in North Hill Cemetery.

Eymann—Ralph H. Eymann died at the home of his mother in Reedley, Calif., on February 4th, at the age of 26 years and 13 days. He was born at Moundridge, Kansas, and in 1904 came with his parents to California. After staying at Upland for 6 months they came to Reedley, where he has resided ever since. On March 23, 1913 he was received by baptism upon confession of faith into the membership of the First Mennonite Church in which he remained a member to the time of his death. On March 28, 1920 he united in marriage with Oleeta Edwards and the Lord blessed this union with a son and a daughter.

About 2 years ago he was taken sick with tuberculosis. He went to Arizona for 3 months and then returned and on the advice of the doctor went with his family to Cedar Brook, where he stayed until a few days before his death. Funeral services were held February 6th at which the Male Chorus sang 2 hymns and Bro. Krehbiel spoke words of comfort basing his remarks on James 1:12.

He leaves to mourn his death, his wife and 2 children, his mother, 2 sisters and 4 brothers and many friends.

Hofer—John L. Hofer died at his home near Dinuba, Cal., on Jan. 30th, at the age of 75 years, 4 months and 20 days. He was born in South Russia and at the age of 16 years received by baptism upon confession of faith into the Mennonite church, of which he remained a faithful member to the time of his death. In the year 1867 he united in marriage with Anna Glanzer, who died that same year. The following year he united in marriage with Katherina Hofer and the Lord bessed the union with two sons and five daughters. In the year, 1877 he came with his family to America, and they settled in South Dakota. Here his wife died in 1891. On the 17th day of May, 1892 he united in marriage with widow Margaretha Hofer, nee Decker, and the Lord blessed this union with one daughter.

They came to California in 1910. About 3 years ago he became afflicted with asthma and suffered much with shortness of breath. The funeral service took place Feb. 3 in the First Mennonite church. Rev. Tschetter of S. Dakota spoke in German and Rev. Krehbiel in English. At the home Rev. Kleinsasser made a few remarks and at the Cemetery Rev. Wiens spoke briefly. He leaves his wife, eight children, three stepchildren, 39 grandchildren and 8 great-grandchildren, and many friends to mourn his death.

Sommer—Christian C. Sommer was born October 1, 1871, at Markolsheim, Nieder Rhein, Alsace. He died December 22, 1924, near Crawsfordsville, Iowa, at the age of 53 years, 2 months and 21 days.

He was the son of Christian and Catherine Eicher Sommer. He with his parents, two brothers and two sisters arrived in Washington county, Iowa, May 21, 1882. His father, two sisters and one brother preceded him to yonder shore.

At the age of 24 years he joined the Emmanuel Mennonite Church near Noble and has been an active member of the church ever since. He was very active in all parts of the church activities. He was a charter member of the Christian Endeavor society, served as superintendent of the Sunday school part of the time, as trustee of the church, and also in the capacity as deacon for a while. He was at all times ready and willing to do all he could to further the work of the church and become an inspiration to those in charge at such times when he himself was not in any office.

On October 5, 1916, he was united in marriage to Selma Clara Suter of Pandora, Ohio. This union was blessed with three children: Dora Lavaun, Otto Laverne and Irvin Carl. Besides his deeply bereaved widow, three children, his aged mother, three brothers and four sisters do mourn his departure.

The funeral services were held on the 24th at 1 p. m. at his late home, and at 2 p. m. at the Eicher church. The services were conducted by his pastor, Rev. H. J. Schrag and Rev. S. M. Musselman of Bluffton, Ohio, his former pastor.

JOTTINGS

The Roaring Spring, Pa., church expects to begin a series of meetings with the first week in March. The brethren Snyder and Yoder will be in charge.

The congregation at Buhler, Kan., is planning to make changes in its church building. Either a new church will be erected or the present one will be considerably enlarged.

The home of Brother and Sister W. W. Miller of Pulaski, Iowa. was recently destroyed by fire. Sister Miller has been sick for some time and the loss of the home comes as a severe shock.

The communion service held in the Barrville, Pa., church was largely attended. The Brethren Snyder and Wolf were with the people in an all-day meeting on Feb. 1. The roads were closed with snow and yet the meetings were very well patronized. A welcome visitor to the meeting was Bro. Sam. C. Yoder of the Amish Mennonite church, who participated in the afternoon service.

Rev. B. S. Graybill of Richfield, Pa., writes that the meetings held there by Rev. Unruh of Mechanic's Grove some time ago were greatly appreciated and that 14 confessed Christ and were received into church membership on January 11. It is planned to have Rev. A. M. Fretz of Perkasie, Pa., in the Richfield church April 11 and 12. The following members of the church died during the year: Mrs. John Riehl, Albert Shirk, Solomon P. Page, Mrs. John Frantz. The last three were over 80 years of age.

In Napier, Bedford Co., Pa., the newly elected pastor, Bro. Wolf, has arranged a series of meetings to begin Feb. 20.

A series of meetings is arranged for the Mennonite Memorial church, Altoona, Pa., which is to begin March 8 and will be under the direction of Brother Glass.

The meetings held by Dr. Torrey, the noted evangelist, in Berne, Ind., are reported to have been followed with considerable interest. The church members were greatly edified by the discourses and numerous unconverted ones confessed Christ as their Lord.

There will be a meeting of the Foreign Mission Board held in Newton, Kansas, Feb. 18 to 20. All friends of missions are requested to pray for the Lord's blessing on this meeting.

The churches of the U. S. raised $547,560,562 in 1923. 4,343,170 Northern Methodists raised $100,819,730. 1,-803,593 Northern Presbyterians gave $50,430,097. The 18,260,793 Catholics gave $75,368,294, while 28,286,030 Protestants gave $465,927,972. This means that Catholics are poor, or poor givers, or what is more likely, that the 18,000,000 far overstates the active membership. In most churches the Sabbath school membership is about the same as the church membership. The Catholics report only 4,332,561 Sabbath school members. If their church membership is about the same, their giving would be somewhere near that of the Northern Methodists.

Italian speaking people throughout the United States will welcome the announcement by the American Bible Society of the publication of the Gospel of St. John in the Italian language for one cent. The same volume, illustrated with four colored pictures, may be secured for two cents.

This little book is 3x4½ inches in size, has a heavy paper cover, and is printed in good, clear type. It is in the Diodati version which, although prepared over three hundred years ago, is still considered the most accurate translation of the Bible into the Italian language.

"Penny" gospels in English have been issued in large quantities for over a year, but this is the first time that any portion of the Scriptures has been published in Italian at the nominal price of one cent.

The production of this much needed volume has been made possible by the kind generosity of a direct descendant of Giovanni Diodati, now living in New York, who is deeply interested in the Italian people.

A rest cottage for girls by the sea is to be built by the Yokohama L. W. C. A. with funds donated by Dr. Chas. C. Roosa of Buffalo. Dr. Roosa's gift is in memory of his daughter, Mrs. Edith R. Lacy, an American woman on the staff of the association in Japan and a victim of the earthquake in Yokohama in September, 1923.

A note of formal thanks from the Japanese Association members recently received by her father in Buffalo when translated read: "The autumn has gone into its deepest depth and fulness, and the leaves of the branches of the trees have become colored. At this season we are very happy to receive your gift of 7,107 yen and we thank you very much for it. Our Young Women's Christian Association has decided to build a house on the seashore that we may remember Mrs. Lacy's beautiful spirit and your kindness. Please accept our deep gratitude." The letter was signed by Sho Yamashita, Corresponding Secretary.

Upon completion, the cottage is to be used for activities. "We have found a wonderful location, high with a view of the harbor as well as the city, with wonderful air and great old pine trees, although it is only a half hour's journey from Yokohama," writes Miss Hazel Verry. "We are all very happy about it."

The location and the fact that it is a memorial to Mrs. Lacy, Miss Verry adds, makes it almost necessary that the funds be used to build a house which while simple should be unusually beautiful.

A group of Christian people have formed themselves into a non-sectarian organization to raise funds for a Fanny Crosby Memorial Home to be built in Bridgeport, Connecticut, where she spent her last years. This blind song writer who wrote more hymns and Gospel songs than any other person known, about five thousand, deserves signal honor. The plan is to raise funds by an appeal to Sunday schools and Young People's Societies for small contributions. Her birthday is March 23, and it is suggested that Sunday, March 22, 1925, he observed in the churches as Fanny Crosby Day.

The Mennonite Year Book and Almanac For 1925

The 1925 edition of the Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

Scripture Text Calendar

For 1925

The Scripture Text Calendar has been prepared with such care and contains such a fund of Scriptural information that it is more than a convenience—it is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent to have one in the home.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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NOTICE

The next session of the General Conference of the Mennonites of N. A. is scheduled to convene at Berne, Ind., in the fall of the year 1926. In order that the conference program may be adapted to the needs of the churches the business committee requests that ministers and lay workers in the various congregations may send in practical suggestions concerning the content of this program. Especially desired would be subjects for papers or addresses on timely questions which should come up for discussion or action. The prayers of the churches are also requested in behalf of this conference session. In the name of the committee,

E. J. Hirschler, Sec.
Bluffton, Ohio

MRS. EDITH LINGENFELTER SNYDER, WIFE OF REV. JACOB G. SNYDER

Edith Lingenfelter Snyder was born June 15, 1870, the daughter of Geo. W. and Mary Nofsker Lingenfelter, in Greenfield township, Blair county, Pennsylvania, and received her education in the public schools of that township. She was united in marriage to Jacob Grove Snyder on Jan. 2, 1889, and moved with her husband near the town of Roaring Spring, Pa. To this union were born eleven children, four of whom preceded their mother to the Great Beyond: George William, Lois Maretta, Jacob Herbert and Adeline Edith Snyder. Those surviving are: Arthur A., Samuel P., Mrs. Ruth Havens, Mrs. Erie Dively, of Altoona, Pa., and Grace, Daniel Allen, and Mrs. Mary Milleisen at home. In addition to the rearing of a large family, Sister Snyder always found time to assist those who were in need in any way within her reach. When the Roaring Spring Mennonite church was organized in September, 1906, she became a charter member and teacher in the Primary Department of the Sunday school, and a staunch defender of the faith. In 1912 the mission work was begun in Bedford county and the mountain districts of Blair county, and it was when she accompanied her husband and came in contact with the mountain people and their homes that her active interest in home mission work began. Not only did she visit the homes of these people but she distributed to their needs and rendered service in case of sickness. Her home was always open to all who came there. She took an active part in all the services of the church and in the large circle of friends which she drew around her by her activities.

She was instrumental in finding homes for fifty-four orphan children throughout the church of her choice, none of which was ever known as not having been placed in a good home. The last of her activity along this line was taking the five little Lingenfelter children to Newton, Kansas. The parents of these unfortunate children, who lived near one of the mission stations, died of the "flu" and the children were left destitute. Quite a number of children had been put under her care by the District Attorney and Judge of the courts of Blair county. During her illness one of the girls who had been placed in a home in North Dakota years before returned to Altoona, visited here and thanked her for the aid she had given her in securing her a Christian home among Mennonite people. She often spoke of her great desire of seeing established within her church an orphanage or home where homeless children and homes without children might be brought together.

It was in April, 1923, that the first symptoms of her malady were discovered. She entered the Mercy Hospital in Altoona during the last week of April, 1923, and returned to her home the second week in May the same year apparently much benefitted and what was believed a permanent recovery. In March, 1924, evidence of carcinoma again appeared and a second time she entered the hospital and underwent an operation from which she never fully recovered. She nevertheless continued her work in the church and Sunday school. She had planned to atted the fall communion services at Manns Choice, as was her custom, on November 1st, but during the week preceding the first a rapid change took place and a pulmonary condition developed which was intensified by severe attacks of coughing. This appeared to grow worse and on Friday, Oct. 31, she decided not to make the journey to Bedford county.

The grim reaper did not find her unprepared. All arrangements for the future care of the home, admonitions as to the care of the church, were made. One of the last things she prayed for was the protection of her family and people and almost her last words within twenty-four hours of her departure were that it was not a sad thing to die because there were so many more to meet on the other shore than there were to leave. She admonished those whom she loved to be faithful that they might meet her.

Though she had severe coughing spells in the last thirty-six hours of her life, when the time of her departure came, no medical science can explain, the difficult breathing all disappeared and at three o'clock in the morning of November 8, 1924, after speaking to her husband and those around her, went to sleep and slept sweetly until 7:30 a. m. when her spirit wafted its way to the God who gave it.

May those she has left become workers and walk loyally in the foosteps of the blessed Savior Whom she so much loved.

HISTORICAL SKETCHES HEARD AT BLUFFTON COLLEGE CONFERENCE

Observe Four Hundredth Anniversary of Founding of Mennonite Church

The Chapel hall was filled twice daily as the various speakers related the early history and beginning of the Mennonite church.

"The Dissenting Sects of the Middle Ages"

Rev. J. W. Kliewer of Bethel College, Newton, Kansas, opened the Christian Workers Conference with a well worked-out paper on "The Dissenting Sects of the Middle Ages." He discussed briefly the prevailing state of the church during and through the age of its infancy. He pointed out some men, as Tertullian, Bishop of Carthage; Basil the Great, Bishop of Caesarea; Jerome; such sects as the Cathan and Waldensians, and others, which contributed their part to the beginnings of the early faiths. He also enumerated the great persecutions and injustices to which those early dissenters, then known as heretics, were subjected. But all of this injustice and cruelty did not stop the growth of the dissenting sects, and they became the heroic predecessors of the later Anabaptists, many of whom suffered a similar fate.

"The Reformation in Germany"

Pres. S. K. Mosiman graphically told of the situation at the time of the Reformation, when various peoples broke away from the conventional doctrines of the Church and formed sects of their own. The church held a prominent place then for it dominated the entire life of the time. The prevailing opinion of Christ was that He was a Judge, not a Savior. But with Luther, the one prominent figure of the time, this idea was changed, for he taught first, the righteousness of God and, second, the fellowship of man with God, and these exerted great influence in bringing Christ nearer as a personal Savior.

"Zwingli and the Anabaptists"

It seems that in the early days of Zwingli's career, he and the Anabaptists held practically the same positions on many questions, for several of his disciples were members of the Anabaptist movement. Chief of these disciples were Conrad, Grebel, and Manz. Later a division arose among them which manifested itself in a growing dispute on infant baptism. Hubmeier was very active in debate against the practice. He argued so ably that Zwingli became enraged, for it seemed that church organization would be overthrown by the new belief. He then issued "The Refutation of the Tricks of the Anabaptists", one of the hardest attacks made in that age of intolerance. He became so embittered that he finally passed an edict which crushed the Anabaptist movement in Switzerland. Many outlawed Anabaptists were dispersed to other lands.

"Dispersion of Anabaptism Over Europe"

Rev. S. M. Musselman brought before us the story of the disper-

sion of Anabaptism over Europe during the early part of the sixteenth century, this movement being an aftermath of the reformation of the 15th century. It is difficult to determine definite reasons for this movement but it grew to be of great import when a particular group of those believing in adult baptism, led by Felix Muntz, broke away from the beliefs of Zwingli and from then on are a distinct group.

Being looked upon as extremists receiving cruel treatment from the state and being threatened with exile if they did not give up the policy of non-resistance many, including Felix Muntz, met an untimely death while others of Swiss birth found refuge in North Europe, especially in Germany and Holland.

Here under the leadership of Hubmeier and later Hoffman they made an appeal to the more radical group. With this beginning we find the final growth of the more conservative group under the leadership of the Philips Brothers and Menno Simons.

"Heretical Groups Among the Anabaptists"

There are many groups of Anabaptists. One writer finds forty different groups, although most men find a much smaller number. According to Newman all Anabaptists may be divided into three classes: (1) The soundly Biblical, (2) The mystics, (3) The heretical groups. These heretical groups sprang up because of different beliefs on the part of leaders and because an Anabaptist organization was impossible. The heretics placed much emphasis on the Second Coming of Christ and the Millenium. Hoffman, one of the leaders of the peaceful group, actually went to Strasburg to meet the returning Lord. The chief heretical group was the militant Munsterites who held only one thing in common with the peaceful Anabaptists—belief in adult baptism.

Although the state church saw no difference between the Munsterites and others, yet a very marked difference was present.

"Menno Simon and His Work"

Menno Simon was born at Witmarsum, Netherlands, approximately in 1496. The importance of his life was not actually realized until he had passed away. We must be satisfied to know only approximate dates and general statements of his life.

Menno Simon began early to study for priesthood and became a priest at the age of twenty-eight. He knew comparatively nothing of the scripture, while a priest, because he feared they would lead him astray. But because of the great Reformation, and the many religious ideas sweeping Europe, he began to study Luther's works and search the Scriptures. The killing of the five hundred Munsterites and his own brother, caused him to side against the Catholics, and to begin preaching the Gospel. By so doing he entered a career that promised only humiliation, poverty and persecution. But in spite of this fact he did great work, and became very much envied by all Catholics and especially Charles VI. He soon became a great religious leader and although he and his followers were persecuted and driven from place to place, Menno Simon became leader of the Anabaptists in Netherlands north and south Germany, and Switzerland. His last years were spent in Wuestenfelde where he wrote quite extensively. He died on January 13, 1561, and his only memorial stands in Witmarsum with his motto as an inscription: For other foundation can no man lay than that which is laid, which is Jesus Christ.

As a reformer we must give Simon a place with other great reformers. In genuineness and honesty of spirit, in whole-hearted devotion to a cause, and in practical living and thinking he surpassed most of them.

"Early Mennonites of Central and Eastern Europe"

The Anabaptist movement was a mass movement of the common people. The two greatest historical events of this early period were the Peasants' War of 1525, and the fall of Munster in 1535. Persecution had driven the Munsterites to take up arms to bring in Christ's earthly kingdom.

Switzerland, supposedly the home of religious freedom, continued to persecute the Anabaptists until 1811. Here we find the Anabaptists dividing into factions and engaging in bitter disputes and quarrels. The Amish Mennonites was one of factions originating in Switzerland.

South Germany was the scene of the most severe of all persecution. This, together with the Thirty Years' War, nearly stamped out Anabaptism in this section.

The Mennonites of East Prussia and Russia were invited there as tillers of the soil. They were farmers par excellence and converted marshes, deserts and poor lands into fertile and productive fields. Prior to the war, the Russian Mennonites possessed the finest community of all Mennonites.

"Early Mennonites as Pioneers in Religious Toleration"

Religious toleration is grounded in the principle of the separation of church and state. The Catholic church was very definitely a state church. Church and state were one. This idea began at the time of Constantine. The churches founded by Zwingli and Luther, were based upon the same fundamental principle. The Anabaptists, however, would have nothing to do with the state church. This difference of opinion led to persecutions and the establishment of a new church. These reformers believed in obedience to the civil authority, in so far that it did not conflict with their convictions based upon the principles of the New Testament. The early Puritans came to America to seek religious freedom, but after becoming thoroughly established they did not permit religious toleration. The basic principles for the growth of Mennonitism has been "liberty in non-essentials, unity in essentials and charity towards all."

"Ethics of the Early Mennonites"

This lecture, culminating the series, was a connecting link from the early days to the present. The ethical roots of Mennonitism are traceable to the Reformation.

The church existed for the first one hundred years as a denomination with no creed except the Bible, later a confession of faith was written. The field of ethics was discussed in six different phases. The first phase was that of the State. Entire separation of Church and State was demanded. The field of education was next considered. Although many highly educated men were at first connected with the group, there developed a neglect and revulsion against education, which grew from the fact that the State controlled it.

Then again, there is no participation in war. Non-resistance is upheld. Good is returned for evil, the instincts find an outlet in love.

The sanctity of the family is the basis of society and the church. The institution of marriage is ordained by God.

The union is for life, insoluble, and not a thoughtless act. The present world of men is evil, therefore they believed in separation from the world and non-conformity to it. Those of the world were children of the devil, the others were children of God.

The passing generation entertains fears for the future, the rising generation is interested in the salvation of men's souls. The question is what will we do in the future. Whether the work will cease, depends upon the present generation. We must plan a program that concerns the potentialities of youth, one that embraces Christian education, and we must lay aside our petty quarrels and differences.

does the world require and need? Much might be said here, but summed up the world wants and needs a faith that is firmly set in Jesus Christ and His teachings. Further a faith is required that unifies all believers and binds them into one mighty body. The world wants a witness that lives the faith that is professed.

We believe the Christian religion is big enough and many sided enough for denominationalism. A study of the leading denominations reveals that each one has certain distinctive doctrines and that each one has made some definite contributions to the interpretation, application and understanding of the Christian religion. The world sometimes seeks to hide behind the many denominations as a reason why they do not accept Christ. There is no ground for such excuses since each one has made its contribution to Christian thought and life. But when a small denomination, one as we are, still has to have so many divisions one is led to ask, is there any valid reason for this or are we giving the world a chance for valid excuse for staying out of such a split-up church.

(a) What of our Divisions? Of the sixteen distinct divisions, as named by Dr. Smith, much might be said by way of criticism. It may seem strange but each one maintains in the main the fundamental principles, mentioned above as basic, for their faith. There has been no far-reaching departure of the Mennonite faith, although to be sure there are some distinguishing characteristics because something had to be stressed to make a division seem necessary and in a measure reasonable. The remarkable fact about the many divisions is that the majority were started and finally made because the older group had become lax in their faith, devotion and Christian life. The new group would always set up a more active and vital faith and profession of Christian life. This constitutes a charge to the leaders of the past and may well serve as a warning for us today that we be fervent in the spirit.

Now let us look at the divisions from another angle. When were they made? Is the spirit of division still as active as ever? Is there a change in sight? The divisions in America were all made in the 19th century with one exception. The so-called River Brethren had their beginning about 1770. During the Revolutionary war there was a temporary division on the point of war tax, but later they were reunited. All the other Ameri-

THE HISTORICAL DEVELOPMENT AND GROWTH OF THE MENNONITE CHURCH

A. J. Neuenschwander

(Concluded)

V. The Present Day Challenge to Our Mennonite Church

We have not given any special attention to the divisions as they occurred in America, but we expect to touch on this in the following paragraphs.

What type of a Christianity can divisions were made between the approximate dates 1812-1880. During the years between 1847-1870 the climax was reached. In fact during the last half century we recall only one distinct division.

(b) Unification and cooperation. This movement has been at work ever since the crest of the division movement was passed. The first indication of unification came in the form of conferences uniting various branches. The Mennonite Brethren in Christ branch of today is composed of four formerly separated groups. The General Conference Mennonites is composed of a number of small and widely scattered groups. It is a happy moment at General Conference sessions to welcome churches who desire to unite with us. It is not uncommon that some of these should be of more or less isolated groups. Other conferences are also working for more definite cooperation between their sectional conferences. Thus the matter of conferences has resulted in bringing cooperation and unification.

The unifying and cooperating spirit has also manifested itself in the Educational work of Mennonites. Bethel College an institution of the Western District Conference has been supported by Mennonites of various other districts. In 1900 Central Mennonite College was opened by the Middle District Conference. In 1914 it was merged into the larger Bluffton College and Mennonite Seminary as a cooperative school. Five different branches of Mennonites have been supporting the institution ever since; they are: Mennonite Brethren in Christ, the Defenseless Mennonites, the Central Illinois Conference of Mennonites, the Old Mennonites and the General Conference of Mennonites. Some of these have been cooperating on Conference action, while others are helping without Conference action. Under this cooperative effort Bluffton grew from about 125 in 1914 until last year there were 364 students in school.

Witmarsum Theological Seminary became a separate institution since 1921. Until that time the same five branches supported the Mennonite Seminary and it was carried on in connection with the College. Since its separate existence it has been supported by the same five branches as the College, but when it became a separate institution, one more branch, the Bruedergemeinde has been cooperating. The Seminary has sent forth many workers in the mission field and also in the various pulpits and Mennonite schools as instructors.

Missionary Work. Here we may find the most ready response to help each other and it may be in this respect that most definite steps will be taken to unify our work. The Defenseless and Central Illinois branches have for some years been cooperating in their African Mission work. Their work in Africa is growing and making itself felt for Christ. Their cooperation has gone even farther for they have been conducting a hospital in Southern Illinois.

At present in our General Conference work we have a helper in India, who was formerly connected with one of the other branches. The churches of her former association are sending the money for her financial support to our Mission Board. In India, the old branch and the General Conference are helping each other in the educational work. The old branch had a high school and so our missionaries send candidates for high school work to their school since we have none, and give them financial aid in return.

The All-Mennonite Conference which has been meeting every three years since 1913, is another link that tends to draw us together. While not a legislative body, it has served to make us acquainted with each other and our work. In the last session the mission and relief work were discussed as well as education, and we found that in these phases of work was found most cooperation.

(c) Peace Principle to be preserved. For a long time it seemed that only one or two small branches of Protestants were interested in this principle. These pioneers have suffered much for it, but God has permitted them to continue in the faith until now we find many of the other denominations are being won over to the New Testament peace principles. There are many peace theories afloat, we have championed the Scriptural interpretation and it seems necessary that we continue to do so. The Bible must be the foundation upon which the principle is to be built. We need to preserve our Biblical interpretation of the peace principles and thus lift the thinking of the people on this mighty subject.

If we as Mennonites will continue in the unifying and cooperating work, there will be removed much of the reason for finding fault with our denomination. We need a spirit that desires so much to give the most winning and convincing testimony of our love and unity in Christ, that we no longer desire each one to have his own way, but to bury our differences in the many non-essentials and unite on the many vital principles that are built on Scriptural ground. When we once do this we will be able to do more efficient work and also on a larger scale. All history teaches us that in unity there is strength, and this holds as well in our Mennonite denomination. I would not attempt to indicate where this unity should be carried on most definitely, but it would seem on the mission field. Missionary history has shown that in many instances when denominations of comparatively small differences have been carrying on mission work that the work on the foreign field was the point of converging interest and finally it furnished the basis of unity. Comparing our history of missions, we, as Mennonites, have made records that stand well with the records of other denominations, but would we not be able to do still much more if all our forces were united?

We have lived for 400 years, all this time we have maintained certain great Biblical principles. Now if we stay true to the spirit we profess and make our confession count, by more cooperation and unity, giving to the world a united testimony our denomination, although small, will still be worth its existence. If by our loyal adherence to the teachings of Christ we foster a true spirit for peace, among nations as well as among individuals, the world will some day rise up and call us blessed, and if God wills that this present order shall continue, there will be just cause for our continued existence. May the Lord bless us as we continue to give a true and saving and unifying Christ, to all who might come under the sound of our Gospel preaching and teaching.

WANTED—GIVERS

It is God's plan that we be always "on top" in our Christian experience and have constant victory through Him who "always causeth us to triumph," but as to feeling every Christian must admit that he has his ups and downs. If you do not you need not read this, for in that case this is not for you. Some times we are so happy and our cups are so full of joy that we can hardly contain it; we get a vision of God and His work and the vision so inspires us that we wonder how we could ever have come when we have no vision, nothing but out own frailties and limitations loom up before us. We feel weak, helpless, useless. God has hidden His face and we must walk alone.

Sometimes we feel that we can "run through a troop and leap over a wall;" we see many things that we can do for God. Other times we see nothing but our own failures, and it seems we can see nothing that we can do in God's service. These are the "ups and downs" every Christian has. When we are having our happy, ecstatic experience we wish that it might be always thus, but Satan is still in the world and we must descend from the mountain-top and share the woes and heartaches of our fellow-men. Would we be always happy, always free, carrying no burdens? Then would we know not how to sympathize with those who are in distress. Would we be always on the mountain top? Then when would we have time to fight the battles which bring forth the shouts of victory? Would we be always joyous and light-hearted? Then would we not be able to appreciate God's special blessings on our souls.

Oh, these ups and downs that come in every Christian's experience! We like the "ups" all right, but how we loathe the "downs". But ever shall it be while we fight the battles of life. Trials, sorrows, difficulties, dark days must come to all of us. No one is exempted. God is no respecter of persons. "For too well thy Father loves thee to allow thy life to be one long, calm, unbroken summer, one untroubled placid sea." As long as we are in this tabernacle we shall be subject to temptations and difficulties that will try our souls. We cannot expect to sail to heaven on flowery beds of ease, nor can we expect to be always joyous in this life. As long as we are human we shall have the ups and downs of humanity. —Sel.

THE MENNONITE

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EDITORIAL

The radio has become a factor in the religious life of our time that cannot be ignored and is bound to grow in importance, no matter how much it may be belittled in some quarters. It remains for the church to use it to its best advantage or allow it to become monopolized by those influences that tend to oppose and hinder Orthodox Christianity. As it is, Wilbur G. Voliva, the successor of the late Dr. Dowie, of Zion City, has found it a convenient means for putting strange doctrines into the air. The Advent station at Berrien Springs, Michigan, and the Russellites at Staten Island, N. Y., have followed the lead as have the Mormons. The latest venture along this line will be that of the Church of the Paulist Fathers of N. Y. who are installing a 500 watt station for so as to be able to "acquaint the public with the Catholic point of view". Surely there will be no lack of variety when these and others complete their "Religious raid on radio," as it has been called by some one.

The radio fan who tries to make himself believe that there is now no more need for attending divine service because the radio brings to him the service, the music and the sermon of any church he may select, should at least be careful that he selects the safe sermon. He may hear instead of the sweet message of the church in whose bosom he grew up the appeals of the sects and isms that seek to undermine this faith he learned at his mother's knee. He should also bear in mind that just listening in is not altogether worship. True, there comes the eloquence that may entertain and even edify, but in worship there must be a fellowship of the saints and a living contact with the brotherhood. There is in the true service a sense of the Spirit's immediate presence that requires the assembly of the children of God. Music and eloquence, though mighty factors in the religious experience of the believer, are not the whole service. There are multitudes of gatherings where there is little inspiration from the personality of the minister or the music of the choir and yet there is a devotion, a sense of being in God's presence receiving new visions of his goodness and love, and a feeling of joy in the fellowship of the saints that cannot be imparted to isolated persons, devout though they may be. Personally we do not believe that the radio is a disturbing element in the matter of church attendance. The person who tells of getting just as much good out of the radio as he or she does in church service is the one who was a stranger to church services long before the wonders of radio were known. The new and novel excuse that such a one gets out of his radio is but an excuse that has not been worked quite as much as the old ones in which it was declared one could be just as good a Christian by not attending services as by attending them, or that one can worship God in nature as well as in the church.

However, we must not discredit the influence that radio is gaining in the field of religion. It is a means open to all and therefore a legitimate means whereby the Word of God may obtain a larger hearing. Recently, a friends of ours, a popular minister of a large church whose sermons are often broadcast, said: "I tremble at the responsibility of it all when I think that a possible million of listeners in are within the sound of my voice. I am never so 'stage struck' as when speaking to that iron post." If the non-Scriptural bodies gain a monopoly of the air and fill it with their strange doctrines it will only be because the Christian people of our day have not been alive to their opportunity.

COMPROMISING HEAVEN IN CHINA

A good deal of publicity has been given rather recently, by officials of a well known Bible distributing organization, to the Chinese Christian general, Feng, and his Christian army. A representative of the Bible Society went to China some time ago for the express purpose of distributing Bibles among these Chinese soldiers. As publicity for such commendable zeal, and in demonstration of the far-reaching results of the work of this and missionary organizations, enthusiastic stories have been coming back to the American press, especially the religious press, extolling the Christian virtues of these model disciples of the Prince of Peace, who are engaged as military professionals in the civil strife that is proving the bane of their country. Photographs for illustrative purposes accompany these stories, picturing these belligerents as receiving the Scriptures with acclaim and going about with Bibles under their arms, etc. Two of these stories are before us, the headlines of which will suffice to indicate their nature: "When God Gave Victory—How General Li and his Christian Soldiers Defeated the Foe, Like Gideon Long Ago—How God Fought for General Feng's Christian Army—Heaven's Artillery Routs Cavalry Regiment." Now we certainly approve of supplying Chinese soldiers, as all other soldiers, with Bibles. We read with much satisfaction of the transformation which Christianity has brought to the life of General Feng and his army. We have serious misgivings, however, regarding the interpretation of the Christian Gospel which is being given them by these distributors of Bibles. There is not anywhere a suggestion to these soldiers, so far as we have been able to see, that there is any incompatibility between their warlike occupation and the Gospel they profess to have espoused. On the other hand these twentieth century apostles rather seem to encourage them in the idea that having become Christians they may now confidently look to God to fight for them in the distressing and miserably civil warfare in which they are engaged. Heaven's artillery, forsooth! These publicity stories are fairly saturated with the Old Testament atmosphere that hovers over us at the mention of such names as Agag, Jael and Joab. It is not the Chinese we are criticizing—we should certainly not expect too much of these recent converts in the face of the terrible example set by the Christian nations of the Occident. We do fear that vital Christian principles are being compromised by those who attribute divine approval and assistance to Chinese armies whose soldiers carry American printed Bibles in their pockets.—Editorial in The American Friend.

Confidence in humanity and in one's self are essential to our confidence in God and His Word. Parents can do their children no greater harm than to talk against others in such a way as to cause their children to lose confidence in these same persons.

CORRESPONDENCE

West Swamp Church, Penna., Feb. 16, 1925.—Dear Readers of the Mennonite. It is with deep sorrow to report that our beloved pastor, Rev. P. E. Frantz has left us.

But the change was made on account of health conditions. We hope they will soon be restored to normal health. We wish them God's richest blessings.

We had a farewell party for them at the church. Although the roads were drifted with snow, the people came out to have a sociable time together.

We had a program consisting of Scripture reading, prayer, singing, readings, recitations and the song, "Smile, Smile, Smile" was very beautifully sung by four small children. After the program refreshments were served.

The following Sunday Rev. Frantz preached his farewell sermon. He had a touching sermon, many people were gathered in the church to hear him. Many people left the church feeling sad, knowing that this was his last day in our midst. It was also a sad time for them as they said they enjoyed their work here. They left many friends in this vicinity.

Two weeks ago we were privileged to have Rev. S. M. Musselman with us, who was on his way home from a convention in Washington D. C. He brought us an inspiring message. Last week Rev. Soldner from Souderton occupied the pulpit. Everybody enjoyed his sermon very much. He will be with us next Sunday again. Yesterday Doctor Harvey Bauman occupied the pulpit. He also brought us an interesting message.

Yesterday we had pleasant news. We received word from Brother S. M. Rosenberger from Philadelphia that he will accept the charge.

Verna Keiser, Corr.

IN THE DAWN

Hope! The nations stand together on the borders of a dawn
That shall dim the noonday splendor of the ages that are gone.

Peace, and light, and hope of morning! Let the belfries reel and sway
While the world is swinging swiftly out of darkness into day.

Into light beyond our dreaming, into peace, good-will toward men,
Hope beyond the poet's vision, joy beyond the prophet's ken.

Forward then! And onward, upward, toward the greater days to be,
All the nations singing with us one great song, fraternally.

Up and up, achieving, failing, weak in flesh but strong of soul—
We may never live to reach it. Ah, but we have seen the goal!

—Odell Shepard.

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

INDIANS SAY "YES"; DO YOU?

Many a young person has found it hard to say "Yes" just at the right time. Even children of devout Christians, growing up under the shelter of the church and in protected Christian homes, have had to struggle to overcome an inexplainable hesitancy in deciding to join the church. They may have decided in their hearts that it is the thing for them to do. But they hesitate to speak even to their parents about it, and the parents may be burning to have them decide, but may not have even an inkling of what is going on in the minds of their children. The minister, in whose instruction class they are, may not even have noticed it. He may have suggested a decision and a number may have responded; but one or two of whom he positively expected it have kept silent. They were not as quick to respond as others, and now the feeling that they do not want to be under suspicion of having decided "because others did" handicaps them. They may be so oversensitive about it that they do not even want to be urged. You know what I mean.

Well, the Cheyenne and other Indians are not troubled in that way. It's not the "natural thing" for them to join the church or rather to confess and accept Christ. Tradition is against them. Environment is against them. Race prejudice is against them. Superstition is against them. It requires courage of a much higher order for an Indian to step forward and say "Yes". He may shed his blanket. He may cut his hair and shave. He may speak English. He may play football and basket-ball and become as deeply engrossed in sport as any white amateur. He may even smoke and chew, and drink and swear and fight and carouse with the so-called "best" of the white frontiersmen. But that does not require a shadow of the courage it takes for the self same Indian to break with tradition, to break with environment, to break with race and family, to break with inbred superstition, to break with all the pleasures and sins of the Whites and the Redskins, and humbly and penitently to bow before the Cross and say, "God be merciful to me, a sinner!" To boldly say, Yes under such circumstances requires courage of a higher order—courage born out of Grace Divine!

Brother Alf. Habegger, Busby, Mont., who supplies us in this issue with a Chapel Talk, tells us in "What's Lacking"? where the source of strenght, not only for the Indians, but for all of us, is found as indicated above. Read the Chapel Talk.

He writes further:

Dear Brother:

On Sunday, Jan. 18th, five grown folk, were added to our list of Christians. Their ages range from 21 to about 35. We are pleased with their interest, and enthusiasm and ask an interest in your prayers on their behalf, that they may be ever faithful to their newly accepted Lord.

Their names are: Ben Limpy, Edward Womanleggins, Oliver Eagle-feathers, Mrs. James Onebear and Mrs David Deafy. All are married. The wives of the men have been Christians for some time.

We are having good sleighing this winter, the attendance at services has been better than usual, and we are glad to say that the prospects are good. A number of other men are candidates for baptism, and a number of school children are receiving instruction towards that end.

Hope this finds you and yours all well as it leaves us.

Cordially,
Alfred Habegger.

Buhler, Kansas
Jan. 16, 1925

Dear Brother:—

I am sending you a few lines as per agreement on our Bible classes in high school. I also send the names of those baptized into our Buhler Mennonite church last year, 1924.

Henry T. Unruh
Peter F. Dick
Cornelius J. Penner
David C. Heidebrecht
Mrs. D. C. Heidebrecht
John W. Janzen
Bertha E. Janzen
Martha R. Janzen
Justina Ratzlaff
Katherine Dick
Emma E. Buller
Hilda M. Nachtigal
Katharina Buller
Selma Flaming
Minnie R. Unruh
Mrs. Frank Riffel
Marie Brauer
Jacob Voth.

Wishing you much blessing in your work with the young people,

I am yours in brotherly love,
P. R. Voth.

THE BUHLER HIGH SCHOOL

Have you as father ever lived in a community with unsatisfactory school conditions? If under such circumstances you looked at your boys or girls growing up fast and thought of their future—you will understand why some fathers and mothers have left behind them valuable farms or other commercial advantages and have moved into Mennonite centers which offered sound Christian educational facilities.

Such we found the Buhler community to be when we came here five years ago. Our expectations have been realized. The church members representing this community live in peace and harmony, as far as this can be expected in Mennonite circles. This is one essential of a good school system. For how can the students of our high schools be interested in our future home and church activities, if we older folks tear and fight among ourselves? Our school boards, both for the district and the rural high school have been conscientiously careful to employ only teachers of high Christian, moral and educational standing; good mixers with the people and who stand four square on the word of God, and take active interest in church affairs. It is but natural that such teachers gladly arrange their school program in such a way as to meet the prevalent desire of the parents and the best educators to give the Bible a place in the high school.

For the past four years they have given the writer the privilege of conducting a Bible class in our high school, during the first period (40 min.) in the morning. In the last two years we have found it more advantageous to place the freshmen and sophomorcs in a separate class of 20 min. three times a week and the juniors and seniors also 20 min. three times a week in an advanced class. In the lower class we use as text book together with the "Bible Stories and Question," Zahn. Old Testament 1st year; New Testament 2d year. In the advanced class we use the Bible only in the study of the Acts of the Apostles and some of the Pauline letters for the 3d year; and The Life of Christ by James Stalker and the letters of John, Peter, James, etc. for the 4th year. Credit of one-half unit is given to students for one year of satisfactory work in either of these classes. These credits are intended for our own colleges only.

This work is entirely under the supervision of the churches and no remuneration is received from the state. Enrollment in these classes is optional, about one-half of the students participate. No sectarianism is taught. While we are in close touch with the Hi Y organization, our chief aim is Bible study. Each class is opened with prayer. We find that these classes span the gulf that is often found between the churches and the high school. These classes do not take the place of our preparatory schools which are much better, but fill a gap otherwise left blank. They meet in the high school class rooms.

To know and to lead our young people is to love them and vice versa.

Yours in true love,
P. R. Voth.

WHAT'S LACKING?—CHAPEL TALK 14

Alfred Habegger, Busby, Mont.

One day as little four-year-old Jeanne arose from her afternoon nap, she was crying and pouting and making a disagreeable atmosphere in the home. Her mother said: "Jeanne, you try to be real good and I will give you a piece of candy." Jeanne replied: "Give me some candy first, then I will be good." The suggestion of the child was complied with, and the result was satisfactory.

Unmerited favor, is not a manifestation of Justice, it is a sign of Goodwill. Unmerited favor has its source in a heart of love. Its bestowal is an act of **Grace.** "The law was given by Moses; **grace** and truth came by Jesus Christ." God's good-will towards us. His love for the world, is all unmerited favor, pure **Grace.** Christ was the embodiment of heavenly grace and truth. Coming with a fullness of grace and truth, He has transformed the world by His good-will, by bestowing unmerited favors, and inspiring those thus blessed to do the same. "We love **because** He **first** loved us." I Jno. 4:19.

The Old Testament Judiciary System was a great improvement over the jungle-like affairs of heathen nations, where necessity and expediency made up the legal code. Jewish reverence and aspiring righteousness reached its full bloom in "Love thy God and love thy neighbor." Christ brought out its full fragrance, by putting its application in the setting of the Good Samaritan. It was not justice, not righteousness, nor piety which saved the poor robbed Jew lying by the road leading to Jericho, it was mercy, unmerited good-will, sympathy, bestowed by one despised and unadmired Samaritan. This gracious Samaritan had the spirit and the grace Christ wishes to emphasize in the following: Ye have heard that it was said: Thou shalt love thy neighbor, and hate thy enemies: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in Heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For, if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect. Matt. 5:43-48.

Unquestionably this **Grace** of bestowing unmerited favors, unmerited love, unmerited sympathy, unmerited care, unmerited interest, on strangers, yes even on enemies, was to our Lord's mind the crowning essence which gives to the otherwise upright, sincere, reverent, truthful, pious and just, the one thing lacking for perfection. Kindness, mercy, compassion, love, are incarnate in the perfect Christ. They give Him that magnetism which draws all men to Him.

Each day gives us ample opportunity to exercise this grace. Show a deed of unmerited kindness to an old enemy, a grouch, a fault-finder, or slanderer, do him an unmerited favor with the prayerful intent of helping him;—you will find a new joy, a new peace in your heart. It may be a visit, a gift, a little help unasked-for, a letter of condolence in grief, an invitation to share in the joys of a party, a sleighride, loaning a book, a kind greeting—whatever it may be, the loving heart will find a way.

Again grace may manifest itself in patience towards the irritable, the stupid. It may show itself in clemency, leniency, and mildness, when blind justice would prescribe ruthless condemnation, even though the subject repent for his wrong. Grace may be seen in forbearance, long suffering, and quietude when all about there is agitation, and discord from fault-finding friends.

Wherever there is real graciousness, loving kindness, genuine good-will and patient forbearance, there is always a magnetic dignity, which is recognized even by such who themselves are devoid of grace. Where loving graciousness abounds sin must recede. Grace brings comfort and hope, sin causes doubts and despair. It is because grace has been abounding that Chris-

tianity has made headways in this world of sin. Grace holds its magnetic dignity amid sinful surroundings, because it looks beyond sin, and pities the soul burdened with sin, and thus extends a helping hand, free pardon, and forgiveness, that the sin-stained soul may become a child of God, through grace.

May the Lord grant us all a larger measure of grace, that we may be clothed with the gracious dignity of the Master, Having this grace, we shall cope with all vexing situations in a manner acceptable to our Lord. But * "when once we have our grace forgot, nothing goes right". May the Giver of all good and perfect gifts, keep on bestowing on us grace upon grace, for by His favor alone do we attain to this Ideal of Perfection. Grace be unto you all!

* Quotation from Shakespeare.

DEVOTION TO TRUTH

Who is really devoted to the truth? There is one class of persons who undoubtedly believe they are; these are the scientists. A scientist has said that "The spirit of science is an overpowering devotion to truth." He is right; but alas, how few scientists who pride themselves on this have such devotion! For there can be no "overpowering devotion to truth" until one has yielded himself unconditionally to Him who alone is the Truth, Christ Jesus. The Creator of the natural world, with which the scientist has to do, is Christ. He said, "I am the truth." He gave the Holy Spirit, of whom he said, "When he, the Spirit of truth, is come, He will guide you into all truth." The natural scientist who is not a believing, yielded, Spirit-filled Christian cannot be overpoweringly devoted to lesser truth while he is rejecting and denying the greater truth, Christ. For if the Gospel be hid from him, he is one of the lost, "in whom the god of this world hath blinded the minds of them which believe not." Thus it is that, even in the realm of natural science on which he prides himself the scientist sincerely believes delusions and lies which Satan the father of lies and the enemy of the truth plausibly brings to him. Evolution is the modern scientist's Gospel; he has "an overpowering devotion" to it; but it is not truth. Once in a great while we find scientists who have yielded to the Holy Spirit and have received Christ as Saviour and Lord, and then their understanding of natural science is glorious indeed.—S. S. Times.

Does your command to Satan to get behind you mean that he is to flee from your presence, or that he is to get behind and push?

Truth is mighty and will prevail; but sometimes it is well to withhold a part of the truth.

THE S. S. LESSON

March 8

The Saviour on the Cross

Luke 23:33-46

Golden Text—"He that spared not His own Son, but delivered Him up for us all how shall He not with Him also freely give us all things?"

If ever there was joy in hell it must have been the hour when Jesus hung upon the cross. Hell seemed to truimph, but it was the moment of hell's great defeat, for by that sacrifice the power of the devil was broken. We sometimes feel that inquity has its own way and the powers of evil are triumphing. If we feel that way we are not looking far enough, for all such manifestations of iniquity are but the sign that it is rushing on to its own overthrow.

The record of the most terrible crime is told when it is written "they crucified Him". Every step that led to His crucifixion was one of injustice and defiance of God. Jesus in life and word was the most blameless and holy being the world ever saw. If inspired by the devil, as they were, men did not hesitate about nailing Jesus to the cross, no one can feel himself free from his attack. Were the destruction of God's Son to have been brought about by men ignorant of Him or His law it would have been terrible enough, but when a nation that had for centuries and centuries been God's people and had His revealed law to guide them committed this sin they attained to the depth of iniquity.

Jesus came to live with sinners and die for them. It is significant that the worst types of sinners were His companions in death. Anciently it was a law that that he who hangs upon the tree is cursed. Crucifixion was a most shameful death, reserved for slaves, murderers and those who had committed unspeakable crimes. It was the worst of deaths that Jesus had to endure, because He died for the worst. The tortures of crucifixion cannot be described, intense agony continues long and the victim remains conscious all the while. In this world of suffering the Saviour was to endure the most severe kind of torture. All this was in accord to prophecy. It seems as though the prophets sometimes had an actual picture of the cross and its Victim before them.

The prayer of Jesus, "Father forgive them" portrays a love that has reached the extreme of loving. Without hatred or condemnation Jesus submits to the cruel and unjust torture with the words of forgiveness on His lips. If there can be possible forgiveness for a crime such as this no sinner, no matter how terrible may have been his wrongs, need hesitate about seeking the forgiveness of sins so freely offered through Jesus.

We note how Scripture was fulfilled, even to the parting of His garments. While they were engaged in their cruel vocation, the soldiers could be so forgetful of the Victim's miseries as to throw dice for the few shreds of clothing He possessed, yet, their very captain, upon seeing the noble way He died gave a wonderful testimony to His character.

There were other witnesses, the people, their leaders and the few faithful women and John from whose pen the story was to flow in after years as from an eye-witness. The people, easily swayed by their leaders saw the crucifixion. When we remember the enthusiasm the crowd showed for Jesus at other times we wonder why they were unmoved now. There must be something stronger than the enthusiasm of the moment to hold crowds faithful. The only sure way is for those who make up the crowd to believe upon Him sincerely and earnestly to the extent that they will throw their lot with Him no matter what the prospects may be.

The rulers stooped to the level of the vilest mockers. Perhaps they were choking an accusing conscience under a mask of open contempt. To them God had entrusted the leadership of the people and they abused this responsibility by leading them into committing the blackest crime.

The superscription over the cross was significant and prophetic. It proclaimed Jesus King. He died a King. He is now King forever. The languages indicated the range of His Kingship. Hebrew was the language of the people of God and of religion. Latin was the tongue of Rome and represented law. Greek was the speech of literature, philosophy and of international communication. In every sense Jesus is enthroned on the cross as the Lord of religion, of law, of culture and of all men.

In the thief on the cross we have (1) an extreme picture of the sinner. He belonged to the very worst. (2) The thief first joined in ridiculing Jesus. He was as bad as the other one. (3) The suffering, holiness and innocence of Jesus brought him to realize that Jesus could help him. (4) He confessed his own sin acknowledging that he justly deserved the punishment he was receiving. (4) He appealed to Jesus and (5) was assured a place with Him in paradise. This is the program for every sinner. He must be impressed with the character, love, holiness and perfection of Jesus. He must confess His sins. He must appeal to Him as his Saviour.

God testified to His displeasure by sending the world in darkness. It had a two-fold effect. Some were plunged in terror, others were led to faith.

The veil of the temple was rent as Jesus died. The way into the presence of the Holiest of All was opened when the atoning blood of Jesus was shed.

THE C. E. TOPIC

March 8

The Master's Method of Winning Followers

John 1:35-51

When Jesus selected men who later were to be given the responsibility of heralding His kingdom, He was not influenced by things that generally prompt men to select their friends. Although there were many living at the time who were learned in the Scriptures He passed them all by to find disciples from among the poorer classes who had no special advantages and who had to earn their living by hard labor. The fishermen whom He found busy at their nets offered Him more promising material. The Scribes were proud of their knowledge of Scripture, of their rigid observance of the law and of their ability to make impressions upon the minds of the public by their display of piety. Jesus sought men who were naturally what the Scribes affected to be. Those who were first with John the Baptist were men of larger vision and filled with hopes for the fulfillment of what John declared was to come. Peter was a man of great natural ability who gave promise of leadership. John was a youth but with a mind capable of the highest spiritual flights and a deep appreciation of spiritual things, moreover, he was a loveable person who naturally took place on the bosom of the Master. Nathanael was an Israelite without guile. No man ever had a nobler tribute paid to his character than that which Jesus bestowed upon him. Matthew, though one of a despised profession, had in him that decision and that appreciation of Jesus that led him to accept the Lord as his Master and abandon his profitable profession without hesitation. Moreover Matthew possessed a well defined capability that would make him useful in the future work of the kingdom. His training and habits that showed themselves in the systematic and precise keeper of accounts were needed in future years for the preparation of the orderly and systematic Gospel that bears his name. We do not know what Judas had to recommend him, but even with his mean and grasping character, there must have been something about him that specially commended him, and had he been faithful and loyal as were the others, there is no doubt but that an important place was waiting for him in the future development of the Christian church.

As we read the life of Jesus as given to us in the Gospel we note that there were persons other than the disciples who were called. A sentiment that He expressed late in life, "Ye will not come unto me that ye might have life", indicates that it was his desire that multitudes should follow Him. He surely made a bid for the affections of the poor and heavy laden inviting them to Him for the rest that their souls needed.

In many instances the Master sought out His friends. The conversation He had with the woman of Samaria was the result of His going through Samaria. Why did He find it necessary to go to that country where He knew the people generally would not welcome Him? It was because there was a soul there that would respond to Him. Why did He call Zaccheus to Himself? He gives the answer Himself, "The Son of Man is come to seek and to save that which is lost". Nicodemus was one of those who came to Him by night. Some without any reason whatever say that Nicodemus came to Him by night so as to be unobserved. We have no right to do Him the injustice of believing that. We are not told why night was selected. There might have been many good reasons why that time was selected. At any rate Jesus welcomed him as He does all those who seek Him earnestly no matter what the circumstances might be.

There were two noteworthy cases of those who consulted the Master about becoming His disciples. One wanted to first bury his parents meaning that he was not prepared to enter His service until his had died. Jesus would be the last to recommend unfaithfulness to parents, but in this case there was such an evident lack of sincerity that the offer could not be considered. It was but putting off till some more convenient season. In all His dealings with men Jesus never tolerated insincerity. The same thing holds true of that prepossessing young man who asked what he must do to inherit eternal life. He could point to a life that was correctly lived. He professed to have kept all the commandments. Jesus put His finger to the one he did not keep immediately. He did not love his neighbor as himself, or he would have been willing to sell all, give to the poor and follow Jesus.

These instances selected from the Gospel story are helpful to us in our learning how Jesus calls His friends. There is one great test for ourselves found in John 15:15, "Ye are my friends if ye do whatsoever I command you."

DEATHS

Yellowfox—Harriet, whose Cheyenne name is Oziveo, died February 3 at Ashland, Montana, where her father was sent last fall to serve as native worker under the Board to assist Mr. and Mrs. Valdo Petter.

The body was brought at once to Lame Deer, where loving hands and hearts helped to lay the precious little body to rest in the Agency cemetery. The Lame Deer congregation is bowed in grief through the death of the little girl, for whom fervent prayers had ascended for almost a whole year. She would have been six years old on the 21st of this month.

Rev. R. Petter preached the funeral sermon, Ernest M. Cheyenne and Sweet Medicine offered prayers. The father requested that the congregation sing a favorite song of Oziveo, "Aha, eseva," which is a translation of the English, "Happy day, happy day, Sweet Medicine offered prayers. The little girl was of a very sweet, sunny nature, and had endeared herself to all who knew her.

The grief of the mother is uncontrollable, but the father expressed himself sustained by the Word and by communion with God. His testimony at the Sunday evening prayer meeting was remarkable for an Indian. Pray for him and his family.

Stickle—Katie Stickle was born in June, 1878 in Bavaria, Germany. Her younger days she spent in her home in Germany. Later she came to America and lived near Halstead, Kansas. Here she was baptized upon her confession of faith in Christ and received into the Halstead Mennonite church.

In 1906 she came to California on account of failing health, and lived in Upland. Here too, she became a member of the Mennonite church and remained such till her end.

She was greatly troubled with a dread disease, tuberculosis, that had relentlessly fastened itself upon her body. About ten days before her end she had to be taken to the hospital and Saturday, February 7th at 8 o'clock in the morning, she quietly passed away.

She brought her life to 46 years and 7 months. Funeral services were held in the Upland Mennonite Church, Feb. 10th. Rev. Horsch spoke German, text, Psalm 90:1. Rev. Mehl spoke English, text Psalm 91:1.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR JAN., 1925

Sew. Soc., Bethany, Quakertown, Pa., Orphan, India, $30; Sew. Soc., Homestead Ch., Aberdeen, Idaho, Girl, India, $30; Sew. Soc., Bergthal Ch., Corn, Okla., Kablasso, India, $30; Zoar Sew. Soc., Goltry, Okla., Biblewoman, India, $15; Ebenezer Sew. Soc., Bluffton, O., Biblewoman, India, $30; Do., Biblewoman, China, $25; Swiss Menn Sew. Soc., Alsen, N. D., Orphan, India, $30; Do., Orphan, China, $30; Jr. Mission Soc., Halstead, Kansas, Argamatti, India, $30; Do., 50 Mission Leaflets per Mrs. J. Quiring, $2.50; Sew. Soc., Reedley, Calif., do., $5; Sew. Soc., First Menn. Ch., Newton, Kan., Gen. Treas., Home Missions, $22; Do., Russian Immigrants in Canada, $27; Neuhoffnungstal Sew. Soc., Meno, Okla., Relief Work, Russia, $15; Do., Relief Work, Germany, $15; Girls Menn. Sew. Circle, Hillsboro, Kans., Gen. Treas., Home Missions, $5; Do., China Bldg. Fund, $25; Sew. Soc., N. E. Alexanderwohl, Do., $5; Do., Expenses of Ex. Com., $1; Sew. Soc., Homestead Ch., Aberdeen, Idaho, do., $1.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

EMERGENCY RELIEF COMMISSION JAN., 1925

For Russia: Abr. Pankratz, Inman, Kans., $25; Ruff S. S., Ruff, Wash., $31.69; First Menn. S. S., Berne, Ind., $247.43; S. S. Class No. 44, Berne, Ind., $10; Prof. Jak. Quiring's Class, Bluffton, Ohio, $5.85; Gerh. Wiens, Newton, Kans., $54; Sewing Soc., Medford, Okla., $25; Sew. Soc., Butterfield, Minn., $25; J. J. Langemann, Elbing, Kan., $800; Miss. J. R. Duerkson, Hottevilla, Ariz., $20; Heinr. Thiessen, Whitewater, Kans., $54; Bethesda Church, Henderson, Nebr., $267.73; S. S. Convention, Mt. Lake, Minn., $55; First Menn. Christian Endeavor, Mt. Lake, Minn., $15; Zoar Church Goltry, Okla., $19.06; Jak. Stoesz, Butterfield, Minn., $30; Gehurtstagsgabe der Frauenbibelklasse, Newton, Kansas, $5; Abr. Boese, Springfield, S. Dak., $27.25; J. D. Kaufman, Marion, S. Dak., $10; Bethel S. S., Mt. Lake, Minn., $50; Bergthal Church, Pawnee Rock, Kansas, $18.69; John Beer, Silverton, Oreg., $10; F. Busenitz, Whitewater, Kans., $25; Gerh. Wiens, Newton, Kansas, $22; Immanuels Church, Doland, S. Dak., $89.06 (paid over to J. G. Regier, Treas., for Dr. Lohrentz); J. E. Entz, Newton, Kansas, $10; P. P. Janzen, Newton, Kansas, $22; Anonymous, Newton, Kansas, $2; First Menn. Church, Geary, Okla., $12.40; Emmaus Church, Whitewater, Kansas, $102.75; Nik. D. Esau, Buhler, Kansas, $12.

For Germany: Sichar Church, Cordell, Okla., $23.94; Lena Schmutz, Sedwick, Kansas, $25; Menno Choir of Church at Menno, Lind, Wash., $12.33; First Menn. Church, Lostwood, N. Dak., $16.95; H. A. Ewert, Hooker, Okla., $2; Zion Menn. Ch., Donnelson, Iowa, $35.02; Fred D. Dirks, Springfield, S. Dak., $11; S. H., Newton, Kansas, $10; C. W. Claassen, Newton, Kansas, $50; P. Dyck, Halstead, Kansas, $5.

General Fund: First Menn. Ch., Lostwood, N. D., $47.46; Salems Zion S. S., Marion, S. Dak., $56; San Marcus Menn. Ch., Paso Robles, Calif., $10; Few Members of the Trenton, Ohio Church, $8; S. S. Class, Lehigh, Kansas, $11.54; Children's Collection on Christmas Eve., Lehigh, Kansas., $8.15; H. K. Penner, Beatrice, Nebr., $30; Hil Public School, Chr. Eve., Buhler, Kansas, $8; P. H. Claassen, Newton, Kansas, $10.70; J. S. Ewert, Dolton, S. Dak., $17.71; First Menn. Church, Upland, Calif., $30.41; Bethel S. S. at Luster, Mon., $7; Greenfield Ch., Carnegie, Okla., $20.04; Escondido Menn. Church, Escondido, Calif., $3; West Zion Church, Md. Ridge, Kansas, $10; Herold Congregation, Bessie, Okla., $32.51; Anonymous, Berne, Ind., $10; Anonymous, Beatrice, Nebr., $14; West Zion Congregation, M'dridge, Kansas, $32; Anonymous, Upland, Calif., $5; Miss O. Amstutz, Bluffton, Ohio, $10; Miss A. Wiebe, American Falls, Idaho, $15; Chr. Endeavor of Friedenstal Ch., Tampa, Kansas, $14.76; First Menn. Ch., Aberdeen, Idaho, $18; S. Krehbiel, McPherson, Kansas, $3; Bethania Church, Freeman, S. Dak., $31.23; Buhler, Menn. Church, Buhler, Kan., $31.84; Herold Congregation, Bessie, Okla., $14.62; Deer Creek Church, Deer Creek, Okla., $15.75; Bethanien S. S., Kingnian, Kansas, $75.60; First Menn. Church, Upland, Calif., $37.63; H. H. Regier, M'dge., Kansas, $5.

For Siberia: Peter Miller, Marion, S. Dak., $10; First Menn. Church, Mt. Lake, Minn., $27; Hoffnungsfeld Church, M'dge, Kans., $110; Bergthal Church, Pawnee Rock, Kansas, $60.60; Hillsboro Menn. Church, Hillsboro, Kansas, $40 50; Eigenheim Sew. Soc., Rosthern, Sask., $25; Mission Soc., Shafter, Calif., $100; Mission Soc., Shafter, Calif., $7.50; Anonymous, Newton, Kansas, $100; Anonymous, Newton, Kansas, $100; Peter A. Friesen, Burrton, Kansas, $5; Pretty Prairie S. S., Pretty Prairie, Kansas, $40; Hoffnungsfeld Church, M'dge, Kansas, $25; Mrs. B. C. Graber, Fortuna, Mo., $2; Lena and Lyd Augspurger, Middletown, Ohio, $5; From Emmaus Whitewater, Kansas, $100; Anonymous, Newton, Kansas, $10; Alexanderwohl Church, Goessel, Kan., $93.59; J. A. Busenitz, Whitewater, Kansas, $25; Sichar Church, Cordell, Okla., $16.15; Emmaus Church, Whitewater, Kansas, $110; A Brother, Laird, Sask., Canada, $5; Hillsboro Menn. Church, Hillsboro, Kansas, $67; Bruderthal Church, Hillsboro, Kan., $47.07.

For Canada: S. S. Class, No. 44, Berne, Ind., $10; Mission Soc., Shafter, Calif., $78; Bethel S. S., Mt. Lake, $45; J. A. Busenitz, Whitewater, Kans., $5; Gerh. Wiebe, Whitewater, Kansas, $10; Mrs. John Clark, Redfield, S. Dak., $10.

For Mexico: P. H. Unruh, Collector, Goessel, Kansas, $15; Canton Ch., Galva, Kansas, $43.23; S. J. Moser, Fortuna, Mo., $100; P. H. Unruh, Collector, Goessel, Kansas, $50; John Epp, Whitewater, Kansas, $100; P. H. Unruh, Collector, Goessel, Kansas, $150.

Jan. 1, 1925, balance	$ 86.66
Received during the month for	
Russia	2102.91
Germany	191.24
General Fund	643.95
Siberia	1131.41
Canada	158.00
Mexico	458.23
Total	$4772.40
Paid out during the month	4660.73
Feb. 1, 1925, balance	$ 111.67

Gratefully acknowledged,
C. P. Claassen, Treas.

JOTTINGS

The brethren of the Altoona Mission, L. H. Glass and A. E. Wolf, were East over last Sunday. Brother Glass spoke in Quakertown and Bro. Wolf in the Second church, Philadelphia.

At the Annual Sewing Society Festival of the Berne, Indiana, church, it was reported that $2,040.00 had been raised in money and material for missionary purposes by the Missionary Society.

Mrs. Elizabeth Cassell, widow of the late Daniel R. Cassell, who is remembered as the author of a History of the Mennonites, died in The Mennonite Home for the Aged, Frederick, Pa., on Feb. 2. She had been an inmate of the institution for about 27 years. Her age was 99 years and 1 month.

The Mennonite church, Berne, Ind., has a membership of 985. During the past year 41 were received into its membership, while there was a loss of 35 through death, withdrawals, etc. During this period there were 10 marriages and 52 births. 6 of the members and 4 of the children died during this period.

Mr. C. B. Schmidt, known to many Mennonites as the agent of the Santa Fe railroad, who was active in promoting the settlement of the Russian Mennonites in Kansas, died last month in Los Angeles, Calif., in his 81st year. Mr Schmidt some years ago contributed a very interesting series of articles in "The Mennonite" describing his efforts during this period of colonization.

The Mennonite church of Buhler, Kansas, being in need of more room, is planning an addition to its present building.

Rev. S. M. Rosenberger, of Philadelphia, Pa., has recently accepted the pastorate of the Swamp charge, Quakertown, Pa.

The treasurer of the (Old) Mennonite Board of Missions and Charities reports that the receipts for January, 1925 were $17,509.33 for missions and $1,370.69 for relief work.

At a meeting of the brethren in the vicinity of Altoona it was decided to begin meetings at Cross Keys, near Duncansville, under the leadership of Bro. L. L. Shaw, one of the deacons of the Altoona church.

The Salem Deaconess Home, Salem, Oregon, and Hospital, in which Mennonites are largely interested, reports for the month of January that 150 patients where cared for, 80 operations were performed, 40 medical cases were treated, 6 babies were born, 30 old folks and 14 orphans were cared for. 5 patients passed away.

The Eastern District Conference, through its officers, is making an appeal to the membership of the conference for financial support, money being needed (1) To complete the required changes to be made at the Home for the Aged. (2) To meet the support promised to schools and (3) other conference interests. It is hoped that the liberality of the conference members will make the meeting of these obligations possible.

Thieves entered the Upland, Calif., church recently by cutting through a window and stripped the building of its electric fixtures.

The main auditorium of the Berne, Ind., church was crowded on the evening of Feb. 4 when the Berne Temperance Society celebrated its thirty-ninth anniversary. Mr. Robert Hicks, the speaker of the evening, brought a wonderful message.

On the 8th of February the Men's Chorus of the First Mennonite church of Reedley, Calif., gave an evening of music in the First Presbyterian church of that town and on the following Sunday they made a similar visit to a church in the neighboring town of Fairmead.

Two cars of supplies were loaded at Canton, Kansas, to be sent to the Mennonite immigrants at Irapuate, Mexico. This shipment was sent by the Pretty Prairie Mennonite church whose committee appointed for this purpose has been diligent in its undertaking.

The Annual Report and Membership List of the West Zion Mennonite Church, Moundridge, of which Rev. D. J. Brand is pastor reveals the following interesting items. There is a membership of 229 and 41 others residing elsewhere. The total receipts of the congregation for the past year were $4508.97. Of this amount $2188.57 went for expenses and $2320.40 for benevolence. It will be noted that the amount raised for benevolence exceeded that required for the running of the church by nearly $200.00.

Dean P. E. Whitmer, of Witmarsum Seminary, will be the guest at the 19th anniversary of the Men's Class of the First church, Philadelphia, on Feb. 28. The Dean is scheduled for a series of lectures in the First Church, February 22 to March 1.

Bro. Wolf filled the regular appointments at Mann's Choice and Napier, Pa., on Feb. 8. A congregational meeting was held at Mann's Choice on Saturday evening, Feb. 7, at which time the congregation went on record as supporting a minister in cooperation with the Home Mission Committee of the Eastern District Conference, an action that gives promise of prosperity for the congregation in this place. At this meeting a committee was appointed to arrange for a Bible Conference to be held the second week of August.

Dr. Frederick J. Libby, Executive Secretary of the National Council for the Prevention of War is to speak in the Zion church, Souderton, Pa., on Feb. 22. The Ladies' Aid Society of this congregation recently sent a shipment of clothing to Canada for the aid of the Russian Mennonites there who are badly in need of such relief. Other shipments were made to India, to Altoona, Pa., and to Montana where the receipt of such goods is highly appreciated. The February number of the "Church and Home" the periodical issued by this congregation displays a striking picture of Abraham Lincoln on its front page. There is a promising catechetical class now in progress in the Souderton church.

Easter Services for Sunday School

New Life (L)	The Joy of Easter (L)
The Cross Triumphant (L)	An Easter Vision (L)
Our Risen King (L)	The Glory in the Garden (L)
Victory Through Christ (L)	Crown Him King (L)
Easter Lilies (L)	Joyful Eastertide (L)
Crown After Cross (L)	Easter Bells (L)

Price 8 cents per copy; 85 cents per dozen.

EASTER EXERCISES

Easter Treasury No. 25.—Exercises, Dialogues, Decoration Suggestions, Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 26.—Recitations, Exercises, Acrostics, Pantomimes, Tableaux, Dialogues, Decorating suggestions, and Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 27.—Recitations, Exercises, Acrostics, Pantomimes, Dialogues, Drills for Primary, Junior and Senior Scholars.

Easter Treasury No. 28.—Recitations, Acrostics, Motion Exercises, Drills, and Dialogues, for Primary, Junior, Intermediate and Senior.

Easter Treasury No. 29.—Recitations, Exercises, Acrostics, Motion Exercises, Drill, Prose Dialogues, Pantomimes. Tableaux for Primary, Junior, Intermediate and Senior.

Easter Treasury No. 30.—Recitations, Exercises, Dialogues, Pantomimes, Tableaux, etc.

Price 25 cents per copy.

EASTER CANTATAS FOR SUNDAY SCHOOLS AND CHURCH CHOIRS

Easter Chimes (L)	35 cents
Easter Cantata	30 cents
The Lighted Cross (L)	30 cents
The Glory of the Cross	30 cents
The Triumph of the Cross	40 cents
Jesus Lives	60 cents
King Triumphant	60 cents
The Living Christ	60 cents
Triumphant Life	60 cents
Light from the Tomb	50 cents
Our Lord Victorious	75 cents
The Thorn-Crowned King	75 cents

Bibles

Oxford Text Bibles

No. 011	French Morocco, divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps	$1.95
No. 0113x	French Morocco, divinity circuit, gilt edges, India paper, size 5⅛x3⅛ in., with 6 maps	3.50
No. 01143	French Morocco, divinity circuit, gilt edges, size 5⅝x3⅜ in., with 6 maps	2.10
No. 01154x	French Morocco, divinity circuit, gilt edges, India paper, size 5⅝x3⅞ in., with 6 maps	3.50
No. 01254	French Morocco, divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps	3.10
No. 01254x	Same as No. 1254, India paper	4.15
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Containing 32 Engravings

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Oxford Reference Bibles

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, MARCH 5, 1925. No. 10.

TO THE CONFERENCE CHURCHES

The leading Mennonite brethren in Europe anticipate participation on the part of our Conference at the quadricentennial anniversary of the founding of our denomination in Switzerland.

Since the date of the anniversary has been postponed to the month of May, the Executive Committee thinks there is time and it would also be opportune to ascertain if our congregations desire participation in this festival. Among the reasons for participation are:

1. It brings us in touch with the Mennonites of Europe and the world. Among them are true children of God. Contact with these would bring inspiration and blessings.

2. As a Conference we have resolved (see Resol., sessions 1920 and 1923) to do what we can to familiarize the world with our doctrines, especially that of peace. Will not this assembly in Switzerland be an excellent means to help bring this to pass?

3. At the jubilees held last fall in commemoration of the coming of large groups of our people to America many a young soul learned to appreciate fully, for the first time, the splendid heritage to which they have fallen heirs. Remarks similar to this found expression, "I am proud to be a descendant of such noble fathers and I thank God for it." Would not direct reports by a personal representative and eyewitness at the celebration of the founding of our church increase the devotion of our young people to the principles for which we stand?

4. Every triennium we spend thousands of dollars to attend our general conferences or to send delegates to it. Would not a few hundred dollars spent in sending a delegate to Europe for this memorable occasion bring as proportionately as much benefit as the same amount spent here?

Now there may be those who will say, this expense is unnecessary; we have worthier causes to which to give; the Conference spends too much money for travel, etc. But, seriously, are we always so cautious in this regard in matters that concern our private affairs? Who is there that doesn't occasionally take an auto trip that is not really necessary? Or who is there that doesn't occasionally eat a piece of pie or other dainty that he could easily get along without?

Some one else may feel, that we should let those represent us who may desire to go at their own expense. But might such a plan of procedure not put us in the predicament of seeing our Conference represented by some one who would not represent us after all?

To come to the point, the Executive Committee is ready to appoint and commission some one that is suitable as our delegate to this gathering in Europe, provided the churches are willing to furnish the funds for this purpose. The Conference treasury is empty. If the churches wish that we be represented, will they kindly lift offerings for this cause within the next two or three weeks, and forward the same to our treasurer Bro. C. F. Classen, Newton, Kansas?

The trip of a delegate would cost in the neighborhood of $500. That would mean 2½ cents for every member of the Conference. But since not all will give, those that are willing to help, should give more.

If the churches fail to come forth with the means, the Committee will take it that they are not in favor of participation.

May God give us the wisdom to do the right thing here as in all other matters.

For the Executive Commitee,
J. R. Thierstein, Sec.

TO THE MENNONITE CONGREGATIONS

In Switzerland, Germany, Holland, Canada, United States of America, and Mexico

After much waiting, coupled with great fear and indecision, it has become possible for the representatives of the Mennonite congregations (of Russia) to assemble in Moscow, the capitol of the Soviet Republics.

Thanks and praise be to God, the Guide and Shaper of our people's destiny, as well as that of all other peoples.

With warmest enthusiasm do we inform you of this realization of our hopes, you who in turn respond with such heartfelt interest.

God bless you with his peace, brethren; we greet you with the greeting of brotherly love and with wishes for your welfare. From this all-Mennonite conference here in Moscow accept the sincerest thanks for the good which your high-minded self-denial accomplished for us in our darkest hours, and in which good work you even yet continue, not only in material aid but also by supplying us with Bibles.

Our distress and your generosity, our need and your sympathetic aid, have made the more secure that bond which has united us from days of old.

But, still more cordial, and of a higher order, shall be the ties which reach back to the beginning of our faith.

Therefore, with special rejoicing do we greet you on this day which in a visible way marks the beginning of our church.

On this day, January 25, each Mennonite should call to mind that he is a member of a church which, from its inception, has desired to stand free and separate, free from every subjection and allegiance to temporal power, or to other ecclesiastical authority.

With no lesser joy do we consider the thought of the founding of a Mennonite world alliance whose common expression shall be an assembly of representatives of all the Mennonites of the world. This Mennonite world conference will assemble there where stood the cradle of our now scattered congregations.

There the representatives of all Mennonites will exchange in person their mutual greetings, wishes, troubles, and aspirations; they will mutually insure and make certain that Mennonites, despite their repeated divisions, today are still redeemed through the blood of Jesus Christ and stand upon the principle of true evangelical freedom, that they strive after the Ideal of love and truth—Jesus Christ, and aspire to make their lives a realization of this Ideal, and who hate and strive against but one thing: evil and its causes.

The proposed Mennonite world alliance then shall demonstrate that we through a firm union are furthering and building the kingdom of God, in which swords will be beaten into plow-shares and spears into prunning hooks.

May God the Almighty add His blessing to this.

The Praesidium,
J. Rempel,
J. Wiens,
A. Dyck,
J. Paetkau,
K. Martens,
Secretary.

January 25, 1925.

IDAHO S. S. AND C. E. CONVENTION

There will be the first Mennonite S. S. and C. E. Convention of the two Mennonite churches in Idaho on March 22d in the First Mennonite Church at Aberdeen. The two churches participating are the Emmanuel and the First Mennonite Church, the one in Aberdeen, the former 4 miles from Aberdeen. The following topics will be discussed:

1. Parents aiding the Sunday school.

2. The importance of memory work in the Sunday school.

3. Every member of the church an active member in the Sunday school and Christian Endeavor.

4. The importance of acknowledging and delivering the assigned task. There will be music and recitations. At the close of the discussion of the above topics the business part of the convention will follow at which this convention shall be fully organized.

In the evening of this day a joint C. E. program will be rendered by the two C. E. societies taking the topic as outlined for that day by the United Society of Christian Endeavor.

Regular S. S. session and preaching services will be conducted in the morning of the day.

Very sincerely yours,
M. J. Galle.

WITMARSUM THEOLOGICAL SEMINARY

The story of any denomination can be told very largely in terms of its leaders. In this respect the history of the Mennonites is no exception. Here, too, the progress and growth has varied very largely with the quality of the leadership. It is a significant fact that the great constructive periods of our history came at a time when they had an educated leadership. The very first leaders of our denomination were men like Grebel, Manz, Hubmeier, Denck, Menno Simon who in education and training compare very well with other Reformation leaders like Luther, Zwingli, Calvin, and the like. These men and others of the same type and training were responsible for the sane, peaceful, and constructive development of our denomination.

The great forward movement in recent years with its remarkable growth in missionary interest and activity and its extraordinary growth in educational interest and activity, and with its establishment of colleges, the seminary, hospitals, old people's homes, orphanages, etc., is likewise largely due to consecrated leaders with training and vision.

These men did a remarkable piece of work in their day in their attempt to meet the great needs which they faced. But the question naturally comes to us, "Will we in our day serve our needs as well?" The needs and demands that come to us are far more complex and exacting than those which our fathers faced. Will we provide facilities big enough so that we can train leaders who shall be able to meet effectively and wisely and courageously the growing, changing needs 5, 10, yes 25 years from now?

Evidently some such thoughts were in the mind of the Board of Trustees when they met Feb. 10 and 11 to discuss the future work of the Seminary. They must have realized very keenly the need for a well-trained ministry and the importance of having our own institution well equipped to undertake this great task. With this in mind, no doubt, they adopted a program that seems daring for the present but which the succeeding generations will praise and admire for its vision and wisdom. This program looks forward (1) to the securing of $100,000 for the erection of a building that will provide lecture rooms, library, assembly room, etc.; (2) to a permanent endowment fund of $200,000 for the institution; (3) to a scholarship fund of $25,000, the income of which is to be made available to worthy and qualified students for the ministry or other lines of religious work. A committee of five, consisting of Rev. E. Troyer, Rev. J. W. Kliewer, Rev. J. E. Amstutz, Pres. J. E. Hartzler and Dean P. E. Whitmer, was appointed to work out, subject to the approval of the Executive Committee, methods and means of procedure in the execution of the program. The actual work involved in this program will not be started till next year but in the meantime the program is to receive publicity so that people may get acquainted with the work that is being planned.

Although the present quarters are sufficient for our needs in the immediate future, it is not too early to plan for a plant which will no doubt become an urgent need before 10 years are passed. The program as outlined is sufficiently large to meet the needs for many years to come and not too large but that through a united effort on the part of all the Mennonites it can be reached in a few years. Of course the whole program is of no avail unless it receives the wholehearted prayerful support of the people at large. This we feel confident will be forthcoming in an even greater measure than it has in the past, because, after all, the Seminary is not merely the product of human initiative but it is truly. God's work, and because it is God's work it will not and dare not fail.

The week of Bible lectures by Dr. Erdman, February 8-13, was indeed very helpful and inspiring. The same could be said of the series of addresses in commemoration of the 400th Anniversary of the founding of the Mennonite denomination. The attendance and the interest were exceptional. The following subjects were discussed: "The Dissenting Sects of the Middle Ages", Rev. J. W. Kliewer, Newton, Kansas; "The Reformation in Germany to 1530," Pres. S. K. Mosiman; "Zwingli and the Anabaptists," Dean P. E. Whitmer; "The Dispersion of Anabaptism Over Europe," Rev. S. M. Musselman; "The Heretical Groups Among the Anabaptists," Dr. C. H. Smith; "Menno Simon and His Work," Henry A. Fast; "The Early Mennonites in Central and Eastern Europe," Prof. J. Quiring; "Early Mennonites as Pioneers in Religious Toleration," Rev. A. S. Rosenberger, Pandora, Ohio; "The Ethics of Early Mennonitism," Pres. J. E. Hartzler. It is possible that this series may be continued next year carrying the history of the Mennonites up to the present. It is no doubt true that we as a denomination are, as a whole, not sufficiently informed about our own history and such a discussion serves as an inspiration and a challenge to the present generation.

The work of the Seminary is progressing nicely. We are very glad to welcome another one of our missionaries on furlough as a student, Miss Martha Burkhalter from India who has recently joined us. The outlook for the coming year is also promising, for already several new students have expressed their desire to be with us next year. In about three weeks we start our final quarter of work and on May 29th the fourth year of the existence of Witmarsum will come to a close under the guidance and blessing of God. Let us continue to pray for the work.

Henry A. Fast.

EXTRACTS FROM BRO. PETTER'S LAST REPORT TO THE BOARD

Lame Deer, Mont.
Jan. 26, 1925.

To the Mission Board of Foreign Missions,

Dear Brethren:—

One day has been crowding the other, but there are not enough of them to enable me to come abreast of my work.

The past year did not see the printing of the New Testament portions materialize, for reasons already stated to you in a previous letter. However I was able to finish all the linguistic work preparatory to further translations and print, and to begin the multigraphing of the Old Testament portions. . . . .

In my recent letter you learned why I did not go to my daughter in Washington state for the printing, as was first planned. Some of the mission workers here suggested that we first try one of our young Christian men, and just at that time it happened that Ernest resigned from his position as engineer at the Government flour mill, and asked to do the printing.

So I showed him the whole process, and now he is able to do the work alone, except for the proof reading. A young Indian woman does the folding of the papers.

My daughter Olga would perhaps have worked faster and cheaper, but as we are training Ernest as a native helper, the printing is quite an education for him. . . . .

Being so far from all centers of supplies makes it very inconvenient at times, and causes unlooked for interruptions. It also takes a good deal of my time, besides my usual station duties. Thus I will hardly begin preparing the New Testament manuscripts for the New York Bible Society until the presenting printing is done. . . . . .

While only seven were added to the Christian flock here during the year 1924, there has been an intensive spiritual growth, which has been of great blessing to all Christian Indians and to your missionaries here at Lame Deer. The average attendance at all services was never spasmodic and fluctuating, but steadily good, even in summer time, when not a few of our Indians would come from their divide farms, some ten miles distant.

The prayer meetings on Sunday evenings, are entirely under the leadership of the Christian men. These meetings never last less than two hours; it is oftener more than three hours, for Indians never tire of praying.

To us, after all the work of the week, the Sunday school and the sermon, besides the many visitors, a three-hours' prayer meeting is rather a long stretch, but again we do enjoy it, for through it we are as much, if not more blest than the Indians.

The leader always dwells on what the Sunday school lesson and sermon of the morning taught. It is not only very interesting to hear the Indians comment on what they have heard and thus express their own thoughts, but their spiritual life growth is thus opened to us, and we are enabled the better to understand them and to guide them by the means of God's precious Word. . . . .

Next fall it will be 34 years since I have come to the Cheyennes, but at no time before have I felt as blest and encouraged in this work as I am now. The other day I was telling one of our "Marys", "I am getting older and soon I shall no longer be needed here, the Christians will be able to get along without me, with the leaders they now have." She answered in the usual Indian "oratio obliqua", "No, he should stay here until old age, yes, he must surely stay with us."

Of course not all the members of the Christian flock rejoice our hearts, some make them pretty heavy. But the ones who do make our hearts glad are enough to make us overlook and forget all the disappointments, troubles and toil.

Among the men are such as Ernest M. Cheyenne, with his humility and his ability to explain the Word, so all understand and profit spiritually. Then Yellowfox, the genuine older Indian, a Nathanael soul, faithful and true. We miss him here, but he is useful is Ashland. Then Vohokass the fearless, sometimes too blunt, the best hated Christian on the reservation, because of his uncompromising stand against all forms of heathen practises. Then comes Frank Littlewolf, Ironhand, Twentystands, Sweetmedicine and others.

Among the women we have similar souls who gladden our hearts, among them three "Marys", and one "Martha", who give us special joy and great encouragement. Their lives and their prayers are a light and a salt in their own surroundings, and to us the visible signs of God's power to regenerate heathen lives and make them vessels of fragrance for Christ's sake.

The "Martha" one was formerly a very devout Catholic, and has a fine Christian serving spirit, a valuable worker among the women. All of these and not a few others have their names written in the book of life, for they live with the Master. Their Christian influence is growing in their tribe. Pray for them all, that they may more and more become living witnesses for Christ in this new year of mission work ahead of us. . . .

With cordial greetings, yours in His service,

Rodolphe Petter.

Lame Deer, Mont.
Feb. 17, 1925.

Dear Brother Richert:—

As so little from Mr. Petter's pen appears in our church papers, I copied part of his report for this purpose. If you deem fit, please send it on for publication. It could also be translated into the German.

Thanks for your letter to Yellowfox which came yesterday. I will read it to him at my first opportunity. The reference to the part Satan played in the life of Job as well as in the lives of all saints is a striking lesson. We will convey it as Yellowfox is able to bear it.

Miss Voth's finger did not yield to treatment as we thought it would, and fearing the Government doctor might not be wholly dependable, I made the 130-mile round trip to Forsyth last week, and arranged that she stay at the Deaconess hospital. To my surprise, she returned with the stage yesterday, and said the doctor said she would now be able to care for it herself. It does not pain her, but makes work in the kitchen a little awkward. Fortunately it is her left hand.

We are so glad to have a new Deaconess hospital in Forsyth, and all who have been there speak words of praise for the treatment received there. Mrs. Habegger was there when one of her babies was born. Mrs. Pankratz was there when her baby came, and two of our Lame Deer women went recently, one has not yet returned. Having a fine road for the greater part of the years, autos come and go all the time, besides we have a daily stage line from there. Just this week a heavy snow fell again, but it will not last.

Remembering your Board session which begins tomorrow in prayer.

Sincerely,

Bertha E. K. Petter.

CORRESPONDENCE

Beatrice, Nebr.—Dear Editor and Readers of the Mennonite:—In the last correspondence it was mentioned that the Lord had called three members of our congregation into His realm. Since that time four more have been gathered into His fold. Three of these departed before Christmas, leaving empty places and sorrowing families behind. But God knows what is best, His will be done.

On January 6th our congregation was called together for the annual business meeting. In his introductory remarks our elder called attention to the maxim expressed in the last verse of I Cor. 13, and stressed upon the necessity of its practical application to the order of the day. Also the placing of faith, hope and love at the foundation of our intentions and plans for the future, and thus would build on a solid foundation, whose maker and keeper is God.

The religious instruction in our parochial schools is to be continued as heretofore. Attendance in general was reported good.

Our Hospital and Home for Deaconess has had a very busy year, of which the reports from the treasurer and the sisters gave ample testimony. A summary from these reports will be sent in for publication, in a few days.

Our Sunday school superintendents, from our three churches, rendered comprehensive reports. They showed an increasing interest among our members in Sunday school work. The attendance is around 165 in the children's classes. The Bible stories are the main subject in the classes for children under 10 years of age. After that the catechism becomes the main source of instruction.

Our quarters for housing the Sunday school classes are becoming crowded and action has been taken, looking toward a solution of the problem.

On Feb. 22d our congregation elected two members to become ministers, to succeed those that have been called from our midst. Jacob Wiebe and William Penner were chosen. Both of these young men are sons of ministers that have served our congregation long and faithfully, before they were called to their reward. We hope and pray that God may give them grace and wisdom to become true ministers of the Gospel.

Our weather during the winter was cold. But on account of the steadiness of the temperature it was much more pleasant than the usual extreme and sudden changes. During the middle and latter part of February the temperature has risen considerably and the harbingers of spring have been appearing. We have had plenty of moisture and our prospects are very good.

Wishing you, dear Editor and all the readers of the Mennonite the blessing of Him, from whom all blessings flow, I remain as ever your brother,

John von Riesen.

YOUR CHILD'S IDEA OF THRIFT

Edith Lochridge Reid

When you give your child his school allowance on Monday morning does he have an idea where it came from? When you take your daughter downtown and buy her a new coat, does she think that the "Charge it, please," settles the account?

Just recently Richard wanted to buy a second handed bicycle which a chum had to sell, but his father told him he didn't have the money to spare. "Well, give me a check," said Richard, and when Daddy explained that there wasn't any more money in the bank, Richard insisted, "Why there is,too, I saw my teacher come out of there this noon with some dollars they had given her."

Now Richard doesn't belong to an illiterate family, nor to a poverty stricken one, either. His father makes a deposit in the savings bank each time he receives his salary check, although he may run low on his checking account the last of the month. But Richard, although past nine years old, still thinks that banks exist in the community to pass out money per order by check.

Teaching thrift is not only a parental duty, but it is a civic obligation which the family owes to the community. To be sure, it takes more time and patience to divide up the savings account into respective accounts for each member of the family, but any moral training takes effort. Why not give five-year-old son his ten or twenty cents a week and then take him down to the bank and show him where to put half of it or a fourth for safe keeping? If he spends the remainder for candy on the way home, let him learn the consequences of such procedure by going without luxuries of that sort the rest of the week.

Good habits are so much easier taught when the child is still in the home or at least in his very early school years, because then he has fewer distractions and temptations, and his mind is most impressionable. If we can succeed in getting the child to follow a safe and sane schedule while directly under home influence, there is a pretty good chance of his keeping to it.

The mother who hands out to her children pennies and nickels without restriction during their babyhood, will find them demanding dollars in later years with no appreciation whatever and no idea of their value except as they translate it into terms of ice cream soda and frills.

Thrift involves more than the mere putting of money into the bank from a stated allowance. It is moral training in self denial, promptness, reasoning, and a right attitude toward the family finances and home comforts.

Children taught to save intelligently make better men and women; they are usually successful in business and are self-reliant and contented.

Take your boy to the savings bank next week when he gets his allowance, get him a deposit book like "big folks" and watch his eyes shine.

Recently our Elinor opened a savings account and a few days after-wards when a new little neighbor came over to get acquainted, Elinor said, "Don't you want to trade at my bank?"

So the thrift habit and its influence may easily spread. The time spent in teaching the child to save is a good investment and will always bring its own reward.

THE MENNONITE

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EDITORIAL

A recent reviewer of the splendidly written story, "The Trail of the Conestoga" in which the Mennonite migration to Upper Canada in the early part of last century and the few years before is portrayed by B. Mabel Dunham, beside favorably commenting upon the work, expresses his surprise that the economic development of the Mennonites has received so little notice. Persons familiar with the events accompanying the migration of Mennonites from Lancaster, Bucks, Berks and Montgomery counties in Pennsylvania to Waterloo, now the garden of Canada know something of the hardships involved, especially how these pioneers were victimized by land sharks and found themselves living on lands they thought their own but without a title. It is also well known that the brethren in Pennsylvania, when they heard of the plight of their relatives in Canada, raised the money to redeem the land and secure a clear title.

The world generally knows something about Mennonites that it thinks queer, but it is not generally known how much Mennonites have done and are doing to assist their brethren to establish themselves in new communities and thus assume their traditional tasks of making the deserts blossom as the roses. The story is a long one and goes far back into our history. Nearly every Mennonite community in Europe has behind it the story of affectionate and intelligent aid that came to it in some crisis of its development. There were times when prosperous communities were faced with banishment and loss of possessions but received speedy assistance from the brotherhood in other parts that enabled them to continue their tasks of making the soil yield its increase. During the migration to Pennsylvania in the Colonial days hundreds could find homes for themselves in Penn's fair land because of the Dutch Mennonite Commission for the Relief of Foreign Needs. German and Swiss refugees found in Holland the door that opened to their opportunity. When our Russian brethren were first coming to America in great numbers in the early 70's of last century they found in America the brotherhood organized to assist them. Recently we read the account of the first comers written by their leader. It tells of the cordial reception they received from their American brethren. When the "grass-hopper plague and other calamities threatened them it was again the established brotherhood here that came to their assistance. In recent years the relief efforts that Mennonites the world over have made for their unfortunate Russian brethren have become noteworthy things. The emigration situation, both in Canada and in Mexico, is, thanks to the efforts of brethren everywhere in the United States and Canada, offering a refuge to thousands of refugees from Russia who would have no other favorable outlook and would have to remain in Russia with a likely possibility of speedily perishing there.

It is remarkable that where Mennonites locate one will find the "garden spots". This was so in Pennsylvania, in Ohio, in Indiana, in Illinios, in Kansas, in Nebraska, in Minnesota and in Canada. From reports that reach us from the earlier of the Mennonite settlements in Mexico we are led to believe the combination of instinct for good land and intelligent and hard cultivation will add the Mennonite section in Mexico to the numerous localities that they have made the marvels of farming. We agree with the reviewer that there still remains to be told the fascinating story of how Mennonites have succeeded in getting along.

FOUR HUNDRED YEARS
(In India)

By J. A. Ressler

According to the best available authorities it is now four hundred years since the first Mennonite congregation was organized in Zurich, Switzerland, and that organization has continuously been kept intact as a denomination until the present time. It is true that the name Mennonite was not applied to this people until some time after this, but the organization has remained the same.

Among Mennonite societies in Europe, and among some of the Mennonite branches in America there has been some effort made to commemorate in a suitable way the four hundredth anniversary of the founding of the Church. In India there are three Mennonite branches at work. One is in South India, the Bruedergemeinde from Russia, who had formerly worked in connection with the Baptists, another is the Mission of the General Conference of Mennonites of North America, working about two hundred miles northeast of Dhamtari, and the third is our American Mennonite Mission, centered about Dhamtari, Central Provinces.

When the matter of an Indian Mennonite commemoration of the four hundred ears was mentioned, those who dealt with the matter felt that the gain from such a meeting would hardly justify the expense involved. The South India Mennonites would have had to make a long journey to come here and they did not feel able to invite our people to come to visit with them. So the matter was dropped.

However, a few days ago there happened to come into our Dhamtari community, all unpremeditated and without thought of any anniversary, three families of the General Conference missionaries. One family was traveling by train, the others by two autos. And the two "visitors" from America were on hand. And some one had a bright idea.

Over at Maram silli, where the storage reservoir for the Great Mahanadi Canal is located, is a spot where nature and man's art have united to make one of the most beautiful places in the Central Provinces. The road from Dhamtari is beautiful. Why not take the visitors out there for an afternoon lunch and spend an hour in a meeting for mutual spiritual help and uplift?

And so it was arranged. All of the American Mennonite Mission families were there except two who were out on tour. The meeting was not planned for in advance, but it was a success, nevertheless. The meeting was opened by Scripture reading, prayer, and song. Missionary problems are much the same, and the temptations that come to converts are the same in most of the missions we come in contact with. These facts were brought out in the talks that were given. The missionaries returned to their stations in the late afternoon feeling that the day had been well and profitably spent.

A feature of the return journey that was not on the schedule was a free entertainment given by a panther of immense size. This beautiful creature of the jungle was quietly seated by the side of the road as the cars came by. Not all of us saw him, but those who did declared he was a very fine specimen. When the young folks in the car saw him they called the attention of the Doctor to him. The car was quickly brought to a standstill, and the panther politely withdrew into the jungle!

Dhamtari, C. P., India.
January 20, 1925.

—Gospel Herald.

WESTWARD HO

There is an oft recurring sentence in the log-book of Columbus that can hardly fail to thrill us even after the lapse of centuries. No matter how hope deferred may have made his heart sick, no matter how terror and the spirit of mutiny may have seized on the crew as wind and wave tossed the little ships, or the weeds of the Sargasso sea enmeshed them, always at night the commander entered in his journal the phrase "This day we sailed westward which was our course."

Then pale and worn, he kept his deck,
And peered through darkness. Ah that night
Of all dark nights! And then a speck—
A light! A light! A light! A light!
It grew, a starlight flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: "On, sail on!"

Few of us enter the New Year without at least some small access of purpose and vigor. There are some things we plan to do better this year than last. Certain things, on the contrary, we are going to try to do as little as possible or not at all. The loose ends of work are to be gathered up, waste is to be stopped and life made more efficient.

Such purposes as these are good ones and we do well to form them. Resolutions, however they may be derided by the funny paragraphers, are really of untold wealth. They reflect infinite credit on those who make them with honest purpose. A kind of nobility attaches to even a commonplace life that has set a great goal before it. As Lowell says:

"The thing we long for that we are
For one transcendent moment,
Before the present, poor and bare,
Can make its sneering comment."

—Christian Observer.

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Remember NOW thy Creator, Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SEEDS

If kind words and deeds we sow,
In some life they'll root and grow;
What we sow we'll reap again,
Words of joy or—words of pain.
—Marg. Cook.

NEWSPAPER SENSATIONALISM

Rumor has had it lately, that definite information had been obtained that the Relief Worker, Clayton Kratz, who was arrested by the Reds some years ago and has not been heard from since, was still living and a banished prisoner somewhere in Siberia.

In January a friend sent us a two-column "story" on the matter, giving the name of a Pennsylvania teacher as informant. We wrote to this gentleman at once, and on January 20, received the following reply:

"Dear Sir:—

"I am sorry to say that I know nothing tangible for the presumption that Mr. Kratz is still alive. I heard the rumor as reported, first from Goshen, and told a few of my friends; the story expanded as all rumors do. Local papers copied and finally a Philadelphia reporter visited Kratz's home neighborhood and wrote a somewhat fantastic tale which he credited to me as the source. I have been anxious to trace the origin of the rumor, which I have never believed myself.

"I am more than anxious to hear of any clue or possible explanation of his fate. The rumor has done harm in that it may have stirred hopes only to have them collapse again."

"GIGANTIC FLIGHTS OF STAIRS"

Brother H. D. Penner, Beatrice, Nebr., by nature and profession a teacher, has by long experience become expert at presenting the essence of things in simple form This attracts the seeking young soul.

Lately he was called upon to present to a group of Nebraska ministers an Outline for the Study of Salvation. You can easily read it in half an hour—in a way. But if you will really read all of it, we venture to think it will not only occupy you many, many half hours, but that thus you will come closer to the golden stairway that "ope's the gate to eternity." Here you have a ladder that makes "The Ladder of St. Augustine" with its "gigantic flights of stairs" seem diminutive. Read it!

Sister Ummel of Ransom, Kans., in her contribution for the next issue, brings out the same great fact. We may improve ourselves, but we can't save ourselves. We may lay hold of salvation, but God through Christ alone is able to save to the uttermost.

Let us suggest that it might be very profitable to form classes and study this outline thoroughly in six or eight evenings, reading all of the references.

At any rate preserve the outline. If anyone would like it in pamphlet form, please write The Sower, C. E. Krehbiel, Newton, Kansas, at once.

A BRIEF OUTLINE FOR THE STUDY OF SALVATION

I. The Universal Need of:

"For all have sinned, and come short of the glory of God." Rom. 3:23. Isa. 53:6; Rom. 3:9, 12; 5:12.

II. The Way of (From the Divine Side):

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." John 3:16.

Isa. 53:4-6; John 14:6; Acts 4:12; Rom. 5:18, 19; I Cor. 3:11; Titus 3:5-7.

III. The Means of (From the Human Side):

"Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5:24.

Matt. 3:2; 4:17; 16:13-20; 25:34-36; Mark 10:17-22; Luke 10:25-37; 16:9; Acts 2:38; 16:31-34.

IV. The Order of (Succession of Acts and Processes):

1. The Call—Seeking to Save (from the Divine Side): "And the Lord God called unto Adam, and said unto him, Where art thou?" Gen. 3:9. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

Isa. 55:1-6; Matt. 22:1-14; Luke 15:1-7; 19:5; Acts 2:39; 9:4; I Cor. 1:9; I Thess. 2:12; II Thess. 2:14; I Peter 2:9; Rev. 3:20.

2. Obedience—Compliance with Divine Requests (From the Human Side):

"And he left all, rose up, and followed Him." Luke 5:28.—(In obedience to the call extended to him in V 27.)

Luke 19:6; Acts 2:41; 6:7; 16:30-34; 26:19; Hebr. 5:9; Rev. 3:20.

3. Illumination—Enlightment (from the Divine Side):

"In Him was life; and the life was the light of men. That was the true Light, which lighteth every man that cometh into the world." John 1:4, 9.

John 8:12; 12:46; Acts 16:14; Eph 3:9; 5:8, 14.

4. Repentance—Turning from Sin Unto Righteousness (from the Human Side):

"Repent ye: for the kingdom of heaven is at hand." Matt. 3:2.

Mark 1:15; Luke 15:7; Acts 2:38; 3:19; II Peter 3:9.

5. Forgiveness—Remission of Sins (from the Divine Side):

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9.

Matt. 9:2; Luke 7:47, 48; Eph. 1:7.

6. Faith—Trust and Belief (from the Human Side):

"He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Mark 16:16.

Mark 1:15; Luke 19:9; John 3:18; Acts 16:31; Rom. 1:16; Hebr. 11:1, 6.

7. Regeneration—Birth of the Spirit (from the Divine Side):

"A new heart will I give you, and a new spirit will put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Ezek. 36:26.

John 1:12, 13; 3:3, 5; Rom. 8:4-6; I Peter 1:3; I John 3:9.

8. Conversion—Accepting Christ (from the Human Side):

"But as many as received (accepted) Him, to them gave he power to become the sons of God, even to them that believe on His name." Jno. 1:12.

Ezek. 18:30, 31; Acts 3:19; Gal. 3:26; Phil. 2:12; I Peter 2:25.

9. Justification—Adoption (from the Divine Side):

"Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24.

John 1:12; Rom. 5:18; 8:15; II Cor. 5:21; Gal. 4:6, 7; I John 3:1.

10. Sanctification—Growth into Christ (from the Human Side):

"But as He who hath called you is holy, so be ye holy in all manner of living; because it is written, Be ye holy, for I am holy." I Peter 1:15, 16.

Rom. 6:22; I Cor. 1:30; Eph. 4:12-16.

11. Glorification—Perfection (from the Divine Side):

"Whom He justified, them He also glorified." Rom. 8:30b.

II Peter 1:3, 4; I John 3:1, 2; Rev. 7:13-17.

12. Adoration—Praise and Thanksgiving (from the Human Side):

"We give Thee thanks, O Lord God Almighty, who art, and wast, and art to come, because Thou hast taken to Thee great power, and hast reigned." Rev. 11:17.

Psalm 50:15; I Cor. 6:20; Phil. 1:20; II Thess. 1:3, 4, 12; Rev. 5:8-14.

Twelve Steps

This division or analysis into "Steps" is made simply for the purpose of studying this wonderful process, not for the purpose of establishing a "System of Doctrines".—Some of the above acts and processes occur simultaneously, and cannot be separated in practice or in their working. The phrases, "From the Divine Side" and "From the Human Side", are used relatively only. But in the main the above order will be confirmed by experience and observation. To make the Outline more intelligible, we add the following explanation:

To begin with ("In the beginning") man is (1) **called** by God (Gen. 3:9) and sought by Christ (Luke 15:1-7). If (2) man responds to this call and **obeys** God's orders, as far as he understands them (Luke 19:6), God will reward his obedience and will (3) enlighten him with more knowledge of the eternal truths, will give him more light on spiritual things (Eph. 3:9), and man will (4) naturally turn away from sin and **repent** of his iniquities (Acts 3:19). Then God will (5) fully **forgive** his sins and cleanse his heart from all unrighteousness (I John 1:9). After this experience man will (6) **believe** on God as his Father and on Christ as his Savior and Redeemer (John 14:1); he will have faith in the Gospel (Mark 1:15), and will be desirous of further spiritual growth. So God (7) rewards man's faith in the spiritual by the birth of the spirit, or **regeneration,** by completely spiritualizing his attitude of mind and heart (John 3:5; Ezek. 36:26, 27). And this complete change of heart will (8) result in a faithful working out of his own salvation on the part of man (Phil. 2:12), dedicating himself unreservedly to the great cause of his Redeemer, becoming **converted** into a true branch of the true vine. Then God (9) **justifies** him, pronounces him blameless in Christ Jesus (II Cor. 5:21).—Following this justification on the part of God, man feels (10) his obligation **to become holy** in all manner of living, a vessel sanctified for the Master's use unto every good work (I Tim. 2:21; I Peter 1:15, 16).—While this process of sanctification is going on in man, God in his graciousness perfects His own image in him and thus (11) **glorifies** His now fully redeemed child, the faithful Christian (Rom. 8:30; II Peter 1:3, 4). And for this unspeakably great act of full and complete salvation, man (12) **adores God** "with heart and mouth and hands" (I Cor. 6:20), and praises Him in life and in death, and after death, in all eternity (Rev. 5:8-14; 11:17).

And thus, the complete salvation of man by God through Christ will be the theme of all our study and meditation in heaven, and the object of our adoration and praise in all eternity. Are we making sufficiently faithful preparation for this glorious occupation? Are we sufficiently concerned about "tuning our harps" for this celestial Oratorio on, **"The Gospel of Our Salvation"?**

H. D. Penner.

Aletter from Russia brings the information that the Mennonites of Ogus-Tobe, Crim, are negotiating the sale of their village, including dogs and cats, to the Jews and propose to migrate to Mexico this spring.

In recognition for his work along educational lines one of our missionaries in China, Rev. Ed. G. Kaufman was presented with a Gold Medal by the Military Governor of the province in which he is working. Bro. Kaufman will return to America this summer on his first furlough.

The first of a series of conferences for a Definite Life Work was held by the Y. W. C. A. of Bluffton College. Dr. Rosella Biederman was the speaker. As a theme for the topic Dr. Biederman took the **saying** of Christ which reveals the purpose of His coming to earth: "I have come that ye might have life and that ye might have it more abundantly."

"HIS STEWARDSHIP OF LIFE"

Not often is such a recognition accorded as that given Albert Alexander Hyde on March 2, at a birthday dinner in his honor arranged by his fellow citizens of Wichita, Kansas. At this dinner, attended by men from many parts of the country, he was honored "for his stewardship of life, because of his public benefactions and consecrated support of Christian and humanitarian enterprises," and "to give expression on his seventy-seventh birthday to the affectionate appreciation in which he is held by the citizens of Wichita, by friends in this and other states, as well as by many engaged in philanthropic and religious work at home and abroad."

The variety and scope of Mr. Hyde's interests and benefactions were indicated by messages and memorials presented from the National Council of the Y. M. C. A. through Dr. John R. Mott, its General Secretary, and from many other welfare, religious and philanthropic organizations.

The tribute to Mr. Hyde is the tribute to a life in which constant and practical application of Christian principles has been made.

A remarkable illustration of Mr. Hyde's practice of stewardship, even as a young man, is found in his action following severe losses in the business depression of 1887, when he was plunged into what many men would have regarded as almost hopeless debt. He not only started again and prospered, but he paid off every obligation incurred through the investment of friends in his enterprises. Though not legally bound to meet these obligations he considered himself morally responsible for them.

Throughout his business career Mr. Hyde has been a large contributor to Christian and philanthropic causes. Church work and missions have received freely of his means.

The Y. M. C. A. movement in his own state of Kansas, in the country as a whole, and throughout the world, has had generous support from Mr. Hyde in time and money. For nearly thirty years he has been a director of the Wichita Y. M. C. A., of which he is a charter member and an ex-president. He served on the International Committee of the Y. M. C. A. and in a recent year was the largest single contributor to its work. Mr. Hyde has said that his interest in the Association movement is due to his belief that money invested in boyhood and manhood brings larger returns than any other investment.

THE BIBLE IN SYMBOL

By William M. Langdon

God's Word is full of types and symbols, but as the child of God studies its pages, he begins to realize that the Bible itself is marvelously symbolic. Perhaps the symbols which are here given may help others, as they have the writer, to a deeper understanding and keener appreciation of God's wonderful Word. The Bible is as —

The Rain and Snow: it comes from heaven to refresh, purify, and fructify the earth; it accomplishes the will of Jehovah (Isa. 55:10,11).

A Fountain, a never-failing spring (John 4:14, Weymouth).

Milk, nourishing the new convert (Heb. 5:12).

Bread, the staff of spiritual life (Deut. 8:3).

Meat, strengthening the mature Christian (I Cor. 3:2).

Seed, sown throughout the world; meets with varying fortunes; but finally produces a satisfying harvest (Matt. 13:19; cf. Isa. 53:11).

A Tree, affording shade, and fruit, and leaves for healing (Rev. 22:2).

A Graft, a miraculous cutting, a supernatural shoot, which, being grafted into a corrupt tree, purifies the whole, and brings forth good fruit (Jas. 1:21)

An Oasis, furnishing refreshments on the wilderness journey (Psa. 107:4-7).

A Fire, that will warm friends and devour enemies; it consumes the dross and purifies the life (Jer. 5:14; 23:29).

Light, in the spiritual darkness, guiding the pilgrim through the wilderness of this world (Psa. 119:105; 130; Exod. 13:21).

A Beacon, warning the voyager of the shoal and rock (Psa. 19:11).

A Burning Bush: the fires of persecution and of higher criticism cannot consume the divine Revelation, but it abides to confirm faith (Exod. 3:2).

The Rod of Moses: given by inspiration of God, useful for teaching, for convincing, for correction of error, and for instruction in the right doing (II Tim. 3: 16, 17, Weymouth). It is used to work miracles (Exod. 4:17, Scofield Reference Bible).

A Road, which must be surveyed and built lest the traveler be misled and come to grief (II Tim. 2:15, Weymouth, footnote).

A Voice, still and small (I Kings 19:12). Guiding (Isa. 30: 21).

A Trumpet, warning against the enemy (Ezek. 33:1-7), and celebrating the victory of Truth (I Cor. 15:57).

Music, songs in the night (Psa. 119:54,55; Job 35:10; Ezek. 33:32).

A Harp, touched by invisible fingers; exorcising the evil spirit (I Sam. 16:32).

A Mirror, in which the beholder may gaze upon his glorious Lord, and by contemplation of him be transformed into the same image from one degree of radiant holiness to another (II Cor. 3:18, Weymouth).

A Telescope, through which we discover the "far country," the City of God, and the throne of Christ (Isa. 33:17).

Wireless Telegraphy: the Holy Spirit is the Hertzian wave; the pages of the Book, the receiver (II Pet. 1:19-21).

An Oracle, which we may consult with assurance (Rom. 3:2).

A University: the President,—the Holy Spirit; the Faculty,—Prophets, Priests, and Kings; the curriculum, — the eternal truth of God (Luke 12:12; I Pet. 1:21; Heb. 1:1-2, Weymouth).

A Sword: "S. Word," the Spirit's Word, the Sword of the Spirit, laying bare secret thoughts and motives (Heb. 4: 12).

A Hammer: it rains blows on the spirit of pride and shatters the heart of stone (Jer. 23:29).

A Cyclone: a blast of the Divine Spirit, sweeping a multitude of humanity out of the reach of Satan into the fellowship of Christ; the Word preached on the Pentecost by Peter and by his successors, down to the by his successors, down to "Cyclone McLendon," the evangelist of South Carolina (Acts 2: 2,41; 4:4; 6:7).

A Mine of metals, useful and beautiful (Job 28).

A Quarry, from which we hew the pillars of the temple, palace and house (Prov. 8:14-16).

A Treasure House, from which we freely draw jewels of life and peace and love (Prov.3: 13-15).

An Ocean, in which we find precious pearls. It reflects the sun and the moon; it carries us from eternity to eternity (Rev. 1:15; Ezek. 43:2). — S. S. Times.

THE S. S. LESSON

March 15

Our Lord's Resurrection

John 20:1-16.

Golden Text: "The Lord is risen indeed." Luke 24:34.

In the study of the resurrection we must realize with the Apostle Paul that if Christ be not risen our faith is vain. Upon the fact of a risen Savior our entire Christian system rises and falls. We may accept the Gospel story but hesitate at the resurrection but, if we do, we discard the entire account and make the Bible a fraud and the writers of the Gospels either deceivers or men who were deceived. It would then mean that the multitudes who have died for the Lord's sake have died in vain and the millions who have found comfort at the side of the grave in the hope of the resurrection have been the victim of a cruel hoax. Indeed, if there is nothing in the resurrection then the life and death of our Lord upon earth was a needless sacrifice accomplishing no results.

There are many things that confirm our belief in the resurrection. In nature we see numerous beautiful analogies. The worm appears to die, but comes out of the dry dead form he assumes a beautiful butterfly. Winter sweeps over the earth, brings with its cold a drear desolation, but it is followed by the beautiful spring when the kiss of the sun renews fields and forests and they break forth into life again. Paul aptly illustrates the resurrection with the grain of corn that is planted to decay in the earth, only again to appear in new and fruitful life. He reasons that as the grain so dies and comes to life again so shall it be with the human body. But we need not depend for our faith on so an essential doctrine of the resurrection upon mere analogy. The Bible teaches it, and accepting the Bible as the infallible Word of God, we can do nothing better than place our hopes upon its assurances. Unbelievers say that such things are not in accord with the teachings of science, but who can pin his faith upon science when it is changing its teachings nearly every year? Those who have confidence in the Word of God know that it is sure and true. There is also within man the consciousness that death does not end all. Men in all ages and all places have believed in a future life so that this belief has become a universal law. What all men at all times and in all places have believed is truth.

That Jesus died there can be no doubt. There is every physical evidence for this fact. He suffered a penalty from which there was no possible recovery. The wound of the soldiers made His death double sure. He was laid in the tomb. The disciples had given Him up as dead. They were more interested then in their own safety than having in their possession of the body of their dead Master. Even heaven and earth gave testimony to His death in

the darkness that followed.

Could it be possible that the account we have in the Gospels is unreliable? We know that the disciples were honest men. They tell the whole story, even to the extent of their failures and the rebukes their Master administered to them. They so thoroughly believed in their story that they devoted their entire lives in telling it and, in fact, laid down their lives because they persisted in telling it, when, had they been silent, they might have ended their lives in peace. Could they have been deceived, seeing that they were simple men? This would have been impossible. Everything was clearly before their eyes. Even the enemies of the Lord had to resort to the invention that the body was stolen. If the disciples fled from a living Lord they certainly would not have cared to endanger their lives with the possession of a dead Christ which certainly would have gotten them in trouble. Then there was the testimony of Thomas. Doubting Thomas we call him. But if he could be convinced there was a certainty that he was confronted with a living Christ. Again we are told of the five hundred who saw Jesus at one time. We can understand how a single individual wrought up under a great nervous strain might imagine he saw Jesus, but the human mind acts so that it is impossible for five hundred persons to be hallucinated at the same time and in the same way.

It has been pointed out that women were the last at the cross and the first at the tomb. The ministrations that Mary came to perform were for a dead Christ and not for a living one. She, too, had given up hope as had the rest. The evidence of His resurrection were before her eyes though she could not think of anything but the removal of the body. Peter and John at the tomb were characteristic. John, who was the younger, could run faster, and so was at the tomb first. Peter, who was the bolder, entered without hesitation. It was the devotion of Mary that led to the revelation of the resurrection. From her lips have come the joyous messages of the risen Christ.

The resurrection was in accord with prophecy and with the Word of Jesus. It must occur because He declared that it would. It assures us of the life after death. As He was recognized so shall we recognize our dear ones. If he, a man, rose from the dead then other men shall rise from the dead. Death is the great terror that hangs over man. Now that we know that Jesus rose, we have no fear of death. Instead of a curse it becomes the means whereby we enter into eternal life.

THE C. E. TOPIC

March 15

Preparation for Winning Others to Christ

Matt. 4:18-20; Acts 1:14; 2:1-4

The great task of the church and of every Christian is to win souls to the Lord Jesus Christ. It was the chosen mission of our Lord to come to earth and win lost souls to God. There can be no nobler or higher mission in life than this. It is all very well to recognize some social needs and endeavor to enter into the work of devoting ones self to meeting these needs. This world will be a better world for having had Christians in it devoting themselves to the service of their fellow men, but, first must be the matter that concerns their souls. This being attended to all the other social needs will be supplied as a matter of course. To alleviate poverty and misery and not give attention to the need of men's souls is to miss entirely the great opportunity that God places in the way of His people.

First of all, the qualification of a soul-saver is knowing Christ. This means more than just knowing about Jesus. I may be able to wax eloquent about the ability and virtues of the President of the United States, but that does not of necessity involve my knowing him. But now, suppose, I knew him as my friend and had spent many hours in intimate association with him. My story then would be different and effective, I could be of greater use to him as a friend and I could also enter into his work with a better intelligence about him. In the same way the essential thing for the Christian is for him to know Christ. This knowledge only comes through intimate association with Him and through the manifestation of His love to me and my love to Him. He must be The Friend of my life and enter into all of its experiences. As a friend of Jesus I must know Him face to face being able to live with and for Him and speak with Him in the directest kind of fellowship.

Jesus stands before the world as the Saviour of men. I cannot lead any one to an intimate associate with Him unless I stand for His ideals and want a share in the work of the redemption of the world. You cannot be of use to any one in that one's efforts to accomplish a great thing unless you have an absolute confidence in him that leads you to obey him, to work for him and with him for the realization of all the things for which he stands. In the language of the Kingdom of God we call this faith. Without faith nothing can be accomplished. This faith must mean a complete surrender of one's will to Him. It will lead one to let all other things go that He may be served. It will enable one to be faithful to Him though all other things go wrong and it is a faith that may cost much, even the life of a believer at times, or it may mean that of everything, even friends and possessions.

In the Gospels we have numerous examples of how people were won to Jesus. Some met Him personally, but to many was given the task of bringing them to Him. This was for what the disciples were prepared. They had first, however, to become His followers. The follower of Jesus had to leave something behind in order to become His disciples. The sons of Zebedee had to forsake their fishermen's nets, Matthew the receipt of custom and the rich young man was asked to give up all his possessions. Unlike the former, this rich youth's affections were greater for his property than for Jesus and so he proved himself unworthy. Every Christian, when he enters the great work of his Lord, is confronted with the duty of absolutely giving up the world, the flesh and the devil. If he will not do this he is unworthy as an instrument to be used in the salvation of eternal souls.

Next, the winner of souls must be a person having a vision. Jesus sent them out into the whole world to win men to Him. Unless our vision of service to our Lord includes a world to be won to Him we fall short of what He requires and demands. When we once have an appreciation of the meaning of the world as a subject for redemption there is nothing else that we may do instead of adding all our strength, efforts, possessions and sacrifices with those who are enlisted in His cause. The consecration of our all to this end is our reasonable service.

It is to be noted by the reader of the New Testament that Jesus sent His disciples out in pairs or in companies to do His work. There is needed in the work of saving souls the fellowship of the saints. We must be workers together for God. "We are not divided, all one body we. one in faith and doctrine, one in faith and charity." If there is anything to be accomplished in the evangelization of the world it must be accomplished by a united people of God. Above all other preparation, prayer must have the prominent part. Without prayer nothing is to be accomplished. Prayer is the victory that overcomes the world. Prayer changes things.

Let us ever bear in mind that effort has much to do with getting results. The Christian is "not slothful in business". He uses every opportunity as though it might be the last. He remembers that he is steward of his time, talents, possessions and opportunities and that he will be called to give an account of his stewardship.

CHANGE OF ADDRESS

Please notice our change of address from Claysburg, Pa., to East Freedom, Pa., R. 1. As we have moved into the new parsonage which the Board has built at Smith Corner, for which we praise the Lord.

Yours truly,

Daniel Gerig.

Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel. Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.—Isa. 43:1.

DEATH

Steiner—Barbara, youngest daughter of Christian and Magdalena Burkholder, was born at Rittman, Wayne Co., O., April 22, 1849, where she grew to womanhood. She passed away suddenly after an attack of heart failure while at the supper table, at her home in Bluffton, Ohio, January 8, 1925 at 6 p. m. Her age was 75 years, 8 months and 16 days. On November 26, 1872, she married Samuel P. Steiner. Immediately after the marriage they moved to a farm in Allen Co., O., upon which they resided for 44 years. Since leaving the farm they have lived in Bluffton. On November 26, 1922, they celebrated their Golden Wedding. Altogether they lived in holy matrimony for more than 52 years. She was the mother of 9 children. Christian and Monroe died in childhood, Ezra B., missionary to India, now at home, Wesley, Calvin, Milton, Elizabeth, Lydia and Harvey. She was grandmother to 17 children, and one brother, A. D. Burkholder of Marshallville, Ohio, who survives her. She was baptized and received into the membership of the Mennonite church by Elder Christian Steiner in the Crown Hill Mennonite church at the age of 19. After moving to Allen Co., she transferred her membership to the Ebenezer church, of which she remained a faithful member until her death. Her spirit gently slipping away, is only symbolic of her quiet Christian life. The funeral service was conducted by her pastor, Rev. E. J. Neuenschwander, Jan. 14. Interment in the Ebenezer Cemetery.

JOTTINGS

The Bethany congregation, Freeman, S. Dak., is planning to enlarge its present building which was erected 26 years ago.

Freeman College. Freeman, S. D., is preparing for the erection of a new building. David Schulz, of Avon, S. D., is busy soliciting contributions.

Twenty-seven Mennonite families, who arrived in Mexico have purchased the San Juan Ranch, upon which to settle. This lies near the Las Animas.

The Mennonite Board of Colonization has received a proposal from a Dutch Company for the transportation of Mennonites from Russia to Mexico. It offers to furnish transportation from Leningrad to Vera Cruz for $120, to Tampico for $126. $46 to be paid down, $40 within a year and the rest in two years. From Moscow the fare is to be $140.00. To Tampico, $146.00. $50 is to be paid down, $48 within a year and the rest within two years.

According to the recently issued Year Book of Grace Church, Pandora, O., of which Rev. J. M. Regier is pastor, the total membership is 327. The total receipts during the year were $8,005.13. The present catechetical class numbers 20. A conference of Sunday school workers will be held on the afternoon of March 8. The educational committee is preparing a program for that occasion. The Choral Society of Grace Church is practicing the "Seven Last Words". It is planned to render this cantata on the evening of Good Friday, April 10th.

The 19th Anniversary of the Men's Bible Class of the First Church, Philadelphia, was celebrated with a banquet in the local Y. M. C. A. building. Dean Whitmer of Witmarsum Seminary was the guest of honor.

Because of the prevalence of small pox in the neighborhood of Goessel, Kansas, the large Alexanderwohl church was closed on February 8th, since then conditions have improved and the services have continued as usual.

According to Rev. David Toews, of Rosthern, Sask., who as chairman of the committee in charge of the relief of the Russian Mennonite brethren who have arrived in Canada during the past few years, has been making several trips into the States in the interest of his work, these brethren are greatly in need of help. It is extremely difficult for them to get started. They still owe a half a million dollars on their fare and since they have nothing they cannot borrow money. It remains for the more fortunate and more prosperous brethren in the States and Canada to come to their relief When we recall that nearly every one of the many mass movements that occurred among the Mennonites during various periods of their history were partly financed by brethren elsewhere we must feel that in this generation it is the duty of Mennonites everywhere to come to the assistance of their unfortunate Russian brethren who, because of the war and political changes, have lost their all and find the country of their birth unfit and unsafe for their remaining there.

Dr. J. E. Hartzler, of Witmarsum Seminary will give a series of lectures in the Wadsworth, Ohio, church, Mar. 8 to 15.

The next meeting of the Old Mennonite Conference is announced to be held at Eureka, Ill., on the ground of the Mennonite Home for the Aged, August 26-28, 1925.

The Wadsworth, Ohio Mennonite church, of which Rev. L. L. Miller is pastor, has a membership of 210. During the year 31 new members have been added Plans are on foot for redecorating and otherwise improving the church building. The Junior C. E. Society has now become the Senior society in this congregation. Rev. J. W. Kliewer of Newton, Kansas, was the welcome guest of this congregation, which was one of his early pastorates, on February 8.

The sympathy of the readers of The Mennonite is extended to Prof. H. H. Ewert, of Gretna, Manitoba, the death of whose wife occurred some days ago. Prof. Ewert was formerly the principal of the Mennonite Academy at Halstead, Kansas, and has been a familiar person at the meetings of the General Conference. He is the pioneer schoolman of the Mennonites in Manitoba, where he has been in charge of the Mennonite Institute for more than thirty years. Sister Ewert was the sister of Rev. J. B. Baer, who for a long while was the traveling representative of our General Conference.

There are over 27,000 000 American children and youths, nominally Protestant, under twenty-five years of age, who are not enrolled in any Sunday school or Cradle Roll and who receive no systematic religious instruction.

There are 8,000,000 American children, nominally Protestant, who are growing up in non-church homes.

There are in the United States 8,676,000 Catholic children and youths under twenty-five years of age. Of this number 1,870,000 are in religious schools and 6,806 000 or 78.4 per cent. are not in religious schools.

There are in the United States 42,891,850 Protestant and nominally Protestant children and youths under twenty-five years of age. Of this number 14,361,900 are in Sunday schools, or week-day religious schools; 1,255,740 are on cradle rolls and 27,275,110, or 66.5 per cent. are not enrolled in any religious schools.

It seems as though there is a lot of "unfinished business" on the table of the Christian Church. In spite of all these dizzy statistics we think we are busy—with our local programs and individual plans. Just how busy are we? Or are we merely marking time with resolutions and motions that have no place anywhere outside of the minutes of the meetings? Whoever would shape America's future can do it only as he molds these young lives—the question resolves itself into whether the street or the Church shall dominate the thought and character of our future citizens. We may be rather baffled before the crime-wave of today, but there is no reason why we should deliberately invoke such a wave for tomorrow.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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FROM RUSSIA TO AMERICA

My father, Rev. Abr. J. Kroeker, of Halbstadt, Russia, was a minister and editor of the best known Mennonite paper in Russia, also the publisher of a number of other works in the Russian and German languages. In 1917 I left home for Prdrograd to study medicine. Here I was the victim of the first horrible upheaval of the Bolsheviks against the temporary government of Kerensky. The situation was chaotic and become more and more so every day. I therefore went to my home in the South and later entered the University of Simforagal, located just 300 miles from Halbstadt. In the meanwhile the Bolsheviks had occupied the larger part of our country and were pressing South. At this time Gen. Denikin arrived from the Caucasus and proclaimed a general moblization. We medical students had to arrange our affairs in two days and be ready to report to the General Staff, where I was assigned to the sanitary corps of the army of Gen. Wrangel. I got four assistants and two nurses to help me give first aid to wounded soldiers on the battle field. First we advanced against the Bolsheviks. Then our army was sent against Petlgura the proclamator of the autonomy of the Ukraina. In one battle I was captured by the soldiers of Petlugra. I was treated satisfactorily, but the next night I fled and came back through two lines to the forces to Denikin. Later our army was sent against Machno, an anarchist and robber, which army amounted to 120 thousand. I was present at the battle of Umavj, where the Crimean Officers Battalion was totally defeated by Machno, and where death found half a hundred of our Mennonite boys, mostly students who served in this Battalion. As we were struggling for the city of Jeketerinslaw I was taken prisoner with half of the Battalion. We were, however, liberated the same night by Gen. Shkure. At this time I had in my care more than fifty patients suffering with typhus fever whom I served as best I could besides caring for those wounded in battle. At last I too became sick. In a state of half consciousness I found my way home by train over several hundred miles. After I came to consciousness and recovered our place Halbstadt was occupied by the Reds. I feared to remain at home and went to the Capitol of Southern Russia, Kharkoff, here again I entered the Medical College, that at this time was administered by a Bolshewik Committee. About this time the Reds were driven back from the South by Gen. Wrangel, who liberated also the colonies around Halbstadt. With the certificate of the "Bolshevik School" I had full freedom in Karkow, and saw, as opportunity offered, Kakowsky, Petiow, and other notable commanders of that time. Being separated from my relatives on the other side of the line I had to support myself while pursuing my studies, I earned my way selling clothing to farmers or exchanging clothing for their products and selling these products in Kharkow. When I heard that our village was occupied by the Reds I started for home that same day. There was no regular train service and often I had to walk, or depend on Russian wagons, or ride on the locomotive. After nine days my destination was reached. The week before the Reds had arrested Mr. Kratz and other notable persons in the district. The day after my arrival home word reached us that the Reds had taken several men from our village and that they were coming after my father. We insisted that he go away as far as possible and in a few minutes he left his home in Halbstadt—forever. A half an hour later the Reds arrived to arrest him, and not finding him, took me instead. Now came the darkest period in all my life: seven and a half months in prison, in several places. I am not going to describe that time when my faith in God and man was trembling but the knowledge of the prayers of the motherheart strengthened me again. When I was set free I received a paper certifying that they had found no charge against me. When I came back to our home I was so unnerved that I could not sleep in the house and had to go into the fields or the garden. One Sunday in 1921 many of the young men in our village were arrested. I took to first wagon passing to leave Halbstadt again. I had decided to go to the Mennonite Hospital for the Insane, "Bethania" which I thought would be a good hiding place for me. The physician in charge of this institution, Dr. Thiessen, gave me employment as an aid in the technical part of the work, where I could remain quiet and unnoticed. Here I became acquainted with members of the government Commission of Health. When the head of the psychiatric department was appointed to a Moscow clinic, he proposed me as his successor and so I had to move to the district capitol. When I objected that only a physician could fill this place they gave me a credential by which I was made physician-psychiater. I was in charge of a ward or station for acute cases of insanity with a capacity of 25 beds. All the cannibal cases of that time came under observation. It was the time of the great famine. It was at this time that we received the first written message from my father. It came from Ellis Island. Later he sent us the steamship tickets to the States. He had now been away for two years. I immediately set about securing passports for our family. After eight months and several petitions and examinations passports came for the members of the family, but the so-called "Cheka" refused to give me one. I then found an illegal way to slip out of Russia to Latvia. Here the American counsel refused to give me a visa to the States because I was without a passport. Then, in the fall of 1923 the Mennonite Board of Colonization in Rosthern, Sask., made it possible for me to come to Canada. Upon arriving in the New World I was confronted with new circumstances. I had to adapt myself to farm work, cutting wood, carpentering, road work, etc. On account of the sickness of two members of the family mother had to remain in England for five months. Later father came from the south and so at last, after the arrival of mother and the rest, we finally met in Winnipeg, Manitoba, where we rented a truck farm. Later the family went to Mt. Lake, Minn. My brother, Rev. Martin Kroeker, is now located in South Dakota. I enter the Willamett University, Salem, Oregon. The sisters are still in Winnipeg. Since our arrival the health of the members of the family has greatly improved.

J. Kroeker.

A FIGHT OF SELF-DEFENSE AGAINST THE ROMAN CHURCH

By Dr. Adolf Keller, Secretary of the Central Bureau for Relief of the Evangelical Churches of Europe

A fight of self-defense has been imposed upon the Evangelical Churches of Europe by the strong Roman Catholic aggression which is the distinctive feature in the present-day situation. Most have heard the proverb that from a military standpoint France won the war, from the political, England; from the economic, America and the religious standpoint the Roman Catholic Church has won the war.

We do not complain if the Roman Catholic Church is strengthening its position, is uniting and collecting its forces. It must also be said that present-day Catholicism in countries where it has come into contact with the Reformation, is inspired with a new religious spirit, with a new love of Christ and his church and has also in some parts started a social activity which deserves our admiration.

But there can be no doubt that the Roman Catholic aims go far beyond the desire of strengthening the old positions and of deepening the religious life in the church. The hope is openly expressed that the time has come to heal the schism of the church and to win back the lost territories. Not only little provincial periodicals, but even such an official organ as the "Osservatore Romano" has been out-spoken enough to say that the time is not far distant when Germany, for instance, or England, will come back to the "infallible church".

A great propaganda for the conversion of the Protestants, directed especially by the Jesuits, the specific anti-Protestant order, has begun. Societies with these

specific aims have been formed and campaigns have been organized not only in Germany, but in such old Protestant countries as Holland, Scotland and even the Scandinavian countries, where a special apostolic Legate has been sent for this purpose.

The Pope has sent his Nuncios into nearly all countries where it has been possible to create such centers of Roman influence. This influence has not only religious, but also political aims as always in the history of this church.

In Germany with its 65 per cent. of Protestant population the four last chancellors of the Republic have been Catholics; the president is a Catholic. In Holland where the majority of the people are Protestant, the majority of the ministers are Catholic.

In Germany last year 88 evangelical institutions had to be closed for lack of funds, but since 1919 more than 700 Roman Catholic institutions and monasteries have been opened in that country. The 65 per cent. of Protestants have 16,700 pastors, the 33 per cent. of Catholics have an army of 22,262 priests.

A Catholic author said openly that three stars shed their lights over Germany: Liberalism, Marism and the Church of Rome. But he added: "The two first are extinguished but the third star is shining bright and hopeful over this unfortunate country."

Against this Roman Catholic aggression we do not wish to struggle with political or worldly means. The only thing which we can do and are allowed to do is to strengthen our own churches, to unite our forces, to deepen our religious life and to lend mutually a brotherly mind. First of all, we need more information.

A great evangelical press service would be very helpful in this respect. A common expression of Protestant world opinion, an urging of certain justified Protestant desires would tremendously strengthen the situation of small Protestant minorities, of little parishes and schools far away in Transylvania or Poland or Hungary and Austria. The governments of these countries would not dare to defy public opinion in the Protestant countries because they need them for getting loans or protection.

We are still far away from having the necessary organs for expressing the united voice of Protestantism. Such union alone could have the effect which is not within the power of this or that single church. We would on the Protestant side not be afraid of a really religious struggle which would be fought with the weapons of the Spirit.

But many of our Protestant communities have to face all kinds of political and financial manoeuvres from the other side. There are, for instance, numerous institutions whose property is in danger of being bought by Roman Catholic institutions or whose opportunities for buying neighboring lands or houses which they need for enlarging their activity, are snatched away by a well organized Roman financial enterprise. What a help it would be at the present time when most of the churches have heavy constructive tasks, if we could have a Protestant bank or at least a bank credit guaranteed by the great Protestant bodies, in order to enable us to act without delay in such emergencies.

We cannot wait for collections when an orphanage, as recently in Poland, is in danger of falling down, or when, as in Spain, the Jesuits were on the point of buying an evangelical college which was saved almost by a miracle. We should be ready then at once because a general Protestant feeling of responsibility and brotherliness would have already prepared the action necessary at a given moment.

We are already doing what we can to defend ourselves, to save what is menaced, to strengthen the faith and courage of our sister churches. But do you think that we have greater obligations because we are nearer, or because we are sister denominations? We do not care for denominational interests in a moment when the whole house is burning. The Central Bureau tries at least to find help for all who are in need.

But we cannot do this work alone, therefore we stretch out our hands towards America. And in doing it we do not think only of material help. Because the crisis is spiritual as well as material. Therefore we ask: help us pray!

Let us humiliate ourselves together! Let us seek the old sources of the Reformation. Let us seek new life for the churches in agony; let us build up together. To do this together would mean a great historic hour, an opportunity to erect a monument of magnitude like that of Stone Mountain (the Confederate memorial on the side of a mountain of granite near Atlanta, Ga.), not hewn in rock but in living hearts and built with gratitude and with a consciousness of new relationships and new responsibilities.

CORRESPONDENCE

Berne, Indiana, February 23, 1925—Dear Readers: Several months have passed since the last report appeared in the Mennonite from our church. During this time God has wonderfully blessed us and given us far more than we have deserved.

In the past year we were privileged with visits from our missionaries, Bro. and Sister P. J. Boehr from China, Bro. and Sister E. B. Steiner and Sister Martha Burkhalter from India and Sister Mary Burkhard, who is now in our Mission in India. Also Bro. Menno Lehman from our city mission in Chicago and Bro. and Sister G. M. Baergen who were at Altoona, and Sister Levina Burkhalter from the Los Angeles Mission.

Nov. 2d Prof. Neufeld from Bluffton College gave an illustrated lecture on Russia. These pictures gave us an opportunity to become better acquainted of conditions as they existed in Russia during the Revolution and at the present time.

Sunday and Monday, Nov. 30th and Dec. 1st Bro. C. E. Krehbiel, general conference field secretary visited our church. His addresses were a great inspiration, and especially were we touched by his talks on Russia.

From Dec. 28th to Jan. 4th the four churches in our town had German Union Services. These meetings were conducted by Dr. J. Heinrichs, Prof. of the Baptist Theological Seminary of Chicago. Dr. Heinrichs had for many years labored in India and besides his regular addresses on Hebrews, he gave us many interesting facts concerning the great work there.

Jan. 25th to 30th the churches of Berne held their 20th annual Union Meetings. We had the privilege of having the great evangelist Dr. R. A. Torrey in our midst at these services. He brought with him Mr. Homer Hammontree and Mr. Hermanson, who served respectively as song leader and pianist. In the afternoons Dr. Torrey's messages were based on the Holy Spirit. The evening services were of the evangelistic nature. Special meetings were held with the High School students, and after the afternoon services, children's meetings were conducted by Mr. Hammontree and Mr. Hermanson. The Spirit of God worked mightily in our midst during these meetings, many confessed their sins for the first time, while others realized that they had not been following Christ fully. The church which seats 2,000 people was not large enough to seat all the people the last evening.

The Missionary Sewing Society celebrated its 38th anniversary on Feb. 3d. A program was rendered by young ladies and children of the Society, after which Sister Martha Burkhalter gave a talk on India.

The evening following, the Temperance Society celebrated their thirty-ninth anniversary at which occasion Robert Hicks gave an account of his life. He had been a drunkard and mail defrauder. After his conversion he confessed an act, which caused him several months of prison life. While there he led many prisoners to Christ.

In Feb. the Township Sunday School convention was held in our church. Rev. E. W. Praetorius of Cleveland, Ohio, was the speaker at these meetings. He had for his theme, "Recognizing God's Divisions in Life." He brought out the great psychology of life, using a large chart to show the main divisions of life.

Sunday, Feb. 8th Bro. David Toews of Canada and Bro. A. J. Neuenschwander from Philadelphia, Pa., were in our midst. Bro. Toews spoke on Russia in the morning services and Bro. Neuenschwander delivered a message to the new converts in the evening. **Corr.**

A GOOD FRIDAY SERMON

Seven Reasons for the Suffering and Death of Jesus Christ

Luke 24:26, 46, "Ought not Christ to have suffered these things, and to enter into His glory?" "And said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

We must admit that there are some things we are taking for granted because somebody has said so. But we are living in an age when making mere statements will not satisfy, or convince the thinking people. They demand the arguments, reasons, logic, demonstrations, proofs, etc., before they form their own conclusions. Everybody has a right to do this. A certain professor used to tell his students, that he could give them the arguments of facts, but he could not give them the brains to perceive them. So the Bible gives us laws, facts and truth. But it cannot give us believing hearts to accept them. The enlightenment comes from above. The Holy Spirit does the work in our hearts and minds. The conviction is obtained through faith, obedience and application.

Some people today believe that Christ was a mere martyr at the hands and by the will of a people whose sins he censured, whose traditions he ignored, whose nationality he belittled, who over-emphasized his own peculiar divine character, who associated too much with the lower classes of people instead of joining the ring of the leaders and rulers, whose teachings were visionary and idealistic instead of practical, who was teaching suffering and cross-bearing, instead of taking revenge and using force.

Some say, the death of Christ was not necessary, as far as saving the human race is concerned, or the appearing of an angry God. They consider the cross as a great calamity from both the view points of God and man. We do not find it this way, although we deplore the blindness and sinfulness of the human race in the ill-treatment of a righteous man, their Creator and Saviour. We see an absolute need for Christ's incarnation, suffering, death and resurrection, and may the following seven reasons help to establish and convince us more firmly in the above made statement:

1. **The suffering and death of Christ was in God's plan, will and determination.**

The following passages of Scripture prove this: Acts 2:23, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Matt. 16:21, "From that time forth began Jesus to show unto His disciples, how that He must go to Jerusalem and suffer many things of the elders and chief priests and scribes and be killed, and be raised again the third day." Also read: Isa. 53:4-7, Eph. 1:4-7, Col. 1:18-20, John 12:24, 27, Luke 22:22, Rom. 8:32.

Christ's sufferings are the fulfillment of the Old Testament symbolic teachings. Such as, the brazen serpent, Jno. 3:14. The smitten rock, I Cor. 10:4. The Paschal Lamb, Jno. 1:29. The request of Abraham to offer up Isaac, Heb. 11:17-19. Yea, the whole sacrificial offerings of beasts would have been meaningless, had they not typified the suffering and death of an unforgiven sinner in the first place, and Christ, in the second place.

Joseph is the prototype of Christ's suffering. His treatment by His brethren and at the court of His adopted country are typical of Christ's experiences in this world. Jonah's experience in the whale's belly is pointing to Christ's death, Matt. 12:40, David's sufferings are pictures of Christ's experiences. Psalm 16:22, 69, 102. Many prophetic words from Gen. 3:15 to Mal. 4:2 would be mystical words were they not pointing to Christ's death. See Acts 3:18, 10:39-43. Jesus Christ did not merely suffer and die because it was foretold by some one and he had to fulfill Scripture. The underlying meaning of these expressions are, that God had determined the process of man's salvation before He created this world and mankind. That He revealed and foretold this process long before it was enacted and in which the sufferings and death of Christ took the most prominent place.

There may be some reasons yet for God's determination and permission of the cross, which He did not reveal. But the following given reasons are good ones.

2. **The second reason for the suffering and death of Christ is to reveal the love of God unto us.**

We read in Jno. 3:16, "For God so loved the world that He gave His only begotten Son, etc."

I Jno. 3:16, "Hereby perceive we the love of God because He laid down His life for us."

"Rom. 5:8, "But God commended His love toward us, in that, while we were yet sinners. Christ died for us." Cf. II Cor. 5:13-15. Eph. 5:2. Love is revealed by the amount of time we are giving to the One whom we profess to love. In the second place, by the gifts we are giving them, and in the third place by the degree or amount of suffering we are willing to take upon ourselves in their behalf. If a mother would not love children, she would not be willing to endure the pains at child-birth.

If a doctor, or a nurse would not love their patients, they would not be willing to come in contact with people who are suffering from contagious, or epidemic diseases. Would a missionary go to a cannibal tribe and bring them the Gospel if it were not for the sake of his love to them, which he received through Christ?

God has proven His infinite love to us through all the above mentioned means, and not the least through His suffering and death. No one will ever accuse God for not having manifested enough His love and mercy towards the fallen human race. Christ has done this in word and deed. This work of love revealed by Christ's suffering and death is unparalleled in the history of the human race with the exception of parents for their children, or martyrs who believed in the same doctrines, or who believed in God's way of salvation, restoration, reconcilation, propitiation or whatever you may call it. Jno. 15:13, "Greater love hath no man than this, that a man lay down his life for his friends."

Rom. 5:10, "For if when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life."

3. **The third reason for Christ's suffering and death was to become for us a perfect High Priest.**

Scripture passages, like the following indicate this.

In the first place Christ was made perfect unto God through obedience. Phil. 2:8-9, "And being found in fashion as a man He humbled Himself and became obedient unto death, wherefore God also hath highly exalted Him, etc."

Heb. 5:8-9, "Though He were a Son, yet learned He obedience by the things, which He suffered; and being made perfect He became the author of eternal salvation unto all them that obey Him."

In the second place Christ was made perfect unto us by experience. Heb. 2:10, 18, "For it became Him, for whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 4:15, "For we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Other references: Heb. 5:2, 12:1-3, Rom. 8:34, II Cor. 1:5.

The office of a high priest was one of mediation between man and man but in particular between man and God. He interceded by means of explanation petition, prayer, retribution and sacrifice. Christ incarnation was for the very reason that He could be tempted, suffer and die as the whole human race is tempted, suffers and dies.

What we have experienced in life we understand. Christ has experienced all the temptations and trials and sufferings of life, therefore He is a good High Priest, who understands. He went through it all.

He was poor and needy.

He was hungry and thirsty.

He was cold and hot.

He was tired, fatigued and sleepy.

He was exceedingly sad and wept.

He was misunderstood and slandered.

He was mocked at and cursed.

He was whipped and scourged.

He was spit at and crowned with thorns.

He was crucified and died.

He was tried and tempted to the uttermost by all classes of people. The church and state. Even by His friends and relatives and immediate family. Can any one in life experience any more, or anything sadder? When we come to Christ and tell Him our troubles, will He not understand? Yes He will understand and sympathize, for by His own choice and submission to them He had similar experiences.

4. **The fourth reason for the sufferings and death of Christ is to make Him a righteous Judge.**

The following words of Scripture illumine this assertion: Gen. 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise his heel." Luke 22:53, "When I was daily with you in the temple, ye stretched forth no hands against Me, **but this is your hour and the power of darkness.**" See Rom. 3:25-26, Jno. 16:8-11, Jno. 5:22.

God's attribute of righteousness is a very important part of God's character or essence. God as a creative agency has a great moral responsibility towards His creatures. He is bound to love them, yes, but He is as much bound to uphold law, righteousness and justice. Standards and principles are set up by God Himself. They are the means of peace and harmony between intellectual beings. To transgress the laws of God is to come in conflict with an authoritative ruler. To do contrary to the will and dictum of One who is mightier than we is to become responsible to Him. In Phil. 2:8-11 we read, because Christ was so shamefully treated, while on earth, by all His enemies, both human and spiritual, He is made by God the Father, their Judge, before Whom every knee should bow and every tongue should confess that Jesus Christ is Lord." Neither the human race nor the fallen angels will ever rightfully accuse God of being unjust with them when they remember the suffering and death they have willfully brought upon their Saviour and Lord. They judged Him, condemned Him, cast Him out of this world and would have confined Him to hell, if they could. Therefore if Christ will ever have to separate His enemies, from Himself and all the saved ones, He will be a righteous Judge, for He will do unto them (who never repented) what they did unto Him. II Thess. 2:7-8, Rev. 19:11; 20:10-15.

(To be concluded.)

THE MENNONITE

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REPORT OF FOREIGN MISSION BOARD MEETING

Held Feb. 18 and 19, in the Home of Bro. and Sis. Regier, Newton, Kan.

For the opening the president, Bro. Kliewer, read Acts 13:1-5, showing how mission work had been born in prayer. He also read part of a letter from China, telling of a never-to-be-forgotten prayer meeting held by the missionaries during their last Workers' Conference. Thereupon each member of the board led in a word of prayer.

All the members were present, J. W. Kliewer, H. D. Penner, S. M. Musselman, M. Horsch, J. G. Regier and P. H. Richert.

The first report read was that by the treasurer, Bro. Regier. It shows a total income during the year of $111,992.11, and a total disbursement of $111,050.94. It is encouraging to note that from year to year the income increases as the work expands.

The following is a brief extract of the treasurer's report for the year 1924:

Jan. 1, 1924, by balances in different accounts....$3,749.45

Receipts

Gifts for:	
General Treasury	$78,022.12
Special Treasury	26,416.05
China Buildings	1,755.80
China Chapel	694.19
India's New Station	2,535.21
Mary Y. Burkhard	1,182.08
Kuhlman's Mission	1,386.66
Total Receipts during the yr. 1924	$111,992.11
Balances and total receipts	$115,741.56

Disbursements

To Missionaries	$98,089.56
To Mission Candidates	100.00
For Interest	658.33
For Board Expenses	1,383.11
To Mary Y. Burkhard	951.54
From Special Account	6,029.05
To Kuhlman's Mission	1,839.35
On Ashland house debt	2,000.00
Total disbursements	$111,050.94
Deficit in Gen. Treas. on Jan. 1, 1924	4,222.47
Deposit with A. D. Friesen, Canada	23.87
Balance in Bank on Jan. 1st, 1925	444.28
Grand total	$115,741.56

1. Resolved to accept the report with thanks to both the treasurer and the donors.

China

After the reports of the Workers' Conference and the Executive Committee in China were read and discussed, it was

2. Resolved, that Resolution No. 27 is alright (concerning shifting of workers) provided it be handled with care. It reads as follows:

"All workers on the field may at any time be transferred from one place to the other, and from one type of work to another, if the majority of the workers so decides."

3. Resolved to approve of the furlough schedule as recommended by Resolution 33 as follows:

Spring of 1925—Rev. and Mrs. E. G. Kaufman.

Spring of 1926—Rev. and Mrs. S. J. Goering.

Spring of 1927—Rev. and Mrs. W. C. Voth, Dr. and Mrs. A. M. Lohrentz and Miss Elizabeth D. Goertz.

Spring of 1928—Rev. and Mrs. H. J. Brown and Miss Frieda N. Sprunger.

Spring of 1929—Miss Talitha Neufeld.

Spring of 1931—Rev. and Mrs. S. F. Pannabacker.

4. Resolved, that we approve Resolution No. 32 (Bro. Kaufman's resignation from the Boys' school work) with the understanding that according to Resolution 26 and 27 Bro. Kaufman is still subject to be assigned to any work upon his return from furlough.

5. Resolved to grant Sister Fast's request to remain in school another year, if the workers in China can make suitable temporary arrangements for her work.

6. Resolved to allow the following budgets for China:

China Budget—1925

Medical	Mex. $1,970.00
Kai Chow City Boys' School	530.00
Kai Chow City Girls' School	460.00
Kai Chow Tsingfeng Boys' Day School	2,405.00
Boys' Higher Education (in schools other than ours)	1,000.00
Kai Chow Boys' High School	4,400.00
Tamingfu Girls' Boarding School	1,200.00
Tung Ming Chang Yuan Boys' and Girls' School	900.00
Educational —Tamingfu Boys' Dist. Schools	4,586.00
Kai Chow Girls' Boarding School	1,580.00
Kai Chow County Girls' Day School	460.00
Tamingfu Girls' Day School	990.00
Tamingfu Nanlo Woman's Work	864.00
Kai Chow City Evangelistic budget	500.00
Kai Chow Tsingfeng Changyuan Tungming Evangelistic Budget	3,130.00
Executive Com. Report for the year 1924:	
Furniture for all missionaries.	
Tamingfu Evangelistic Budget	2,905.00
Property Com. Budget (including Furniture and General Budget and property Com. General Budget	1,930.00
	Mex. 30,410.00 = $15,200.00

7. Resolved to send Dr. Roselia Biederman (who was prevented from going out last year) to China this coming fall, 1925.

8. Resolved, that we appreciate the need of three more workers for China asked for in Resolution 64, but cannot see our way clear financially to send them all this year.

9. Resolved, in answer to Resolution 73, that we permit any missionary to bring along with him a boy to America for education, provided the treasury is not drawn upon for the expenses.

10. Resolved to allow the balance of Bro. and Sister Pannebecker's traveling expenses, $80.

11. Resolved to wait for the plans and estimated cost of a hospital in China before we act on the request to send the available money, which will be about $16,000.00 for this year, money which has been donated specially for hospital purposes.

12. Resolved, to grant the request of the Executive Committee on the field (No. 33) for traveling expenses while doing work in the field.

13. Resolved to accept both reports, that of the Workers' Conference and of the Executive Committee on the field, with the exception of those resolutions specially provided for, namely: No. 42 and 64 in the former and 9, 18, and 26 in the latter report.

India

14. Resolved to accept the following budgets for India:

Champa	Rs. 9,222, about $3,000
Janjgir	Rs. 14,107, about 4,700
Mauhadei	Rs. 12,700, about 4,200
Korba	Rs. 12,186, about 4,060
Basna	Rs. 7,629, about 2,540
Total	Rs. 55,844, about $18,500

15. Resolved, to allow Rs. 320 ($106.00) for Mrs. Isaac's hill furlough.

16. Resolved, to allow Rs. 1081, ($360.00) for Bro. and Sister Suckau's hill furlough.

17. Resolved, to allow Rs. 975 (325) for Bro. and Sister P. J. Wiens' hill furlough.

18. Resolved, to allow Rs. 434 ($144) for Sister Moyer's hill furlough.

19. Resolved, to allow $5,000.00 for the erection of the much needed larger Janjgir church.

20. Resolved, to allow $100 for the support of the medical school in which Caroline Banuar received her training, if the Executive Committee on the field, thinks this proper.

21. Resolved, to send the following workers to India next fall, 1925: Sisters Noah Burkhalter and Martha Burkhalter whose furlough ends then, and as new workers Dr. H. R. Bauman and his wife, Dr. Ella (Garber) Bauman.

22. Resolved, that we recommend the ordination of Dr. H. Bauman and Mrs. Bauman in their respective home churches, the former in West Swamp church, near Quakertown, Pa., and the latter in Bethel church, Versailles, Mo., unless they have other wishes. The intention is to send them between the 1st and 15th of September, 1925.

23. Resolved to ask Sis. Martha Burkhalter to visit the Pacific Conference during its session, and also to visit the churches of this conference.

Montana

24. Resolved, to allow the following budgets for Montana:

Lame Deer—Cur. ex.	$150.00
Paint	153.00
Furnace and lumber	150.00
Busby—Budget	200.00
Birney—Budget	100.00
Paint and repairs	150.00
Ashland—Budget	200.00
Paint	100.00

25. Resolved, to allow a new furnace for the Lame Deer house and also material for boarding the walls in the basement.

26. Resolved, that the board prefers that Habeggers and V. Petters remain where the are for another year. But if they mutually can agree upon a change the board does not oppose such change, provided good native help can be secured for Busby.

27. Resolved, in case no change takes place, we reimburse Habeggers for the plumbing expenses and the moving of the furniture.

28. Resolved to allow Bro. and Sister V. Petter full salary.

29. Resolved, to accept the report of the Montana Workers' Conference of November, 1924.

Arizona

Resolved to allow the following budgets for Arizona:

Oraibi	$70.00
Hotevilla	75.00

31. Resolved to allow $230.00 for our share of the cost of printing the catchism in Hopi. (It has already been printed.)

32. Resolved, that we are glad to hear from Bro. Frey, that he has collected the initial sum of $3,000.00 for the new orphanage from donors outside of our conference. We are ready to assume the supervision of the orphanage, the site for which is legally recorded in our name, but we assume no financial responsibility except the amount we have put into the orphanage in the past.

Oklahoma

33. Resolved, to allow the following budgets for Oklahoma:

Cantonment and Fonda—Budget	$200.00
Canton—Budget	100.00
Native help	480.00
Repair and painting	100.00
Clinton—Budget	200.00
Native help	480.00

34. Resolved, that we approve of Bro. Linscheid's plan to use $100, the balance of the native helper's money, for a wind mill. This is not to be construed, however, that generally such transfer of money from one fund to the other may be made without referring the matter to the board.

35. Resolved, to allow $800 for enlarging the dwelling house at Clinton.

36. Resolved, to approve of the plan to use the $350 previously allowed for a camp house at Clinton, for providing meeting facilities in the Deer Creek District.

Miscellaneous

37. Resolved, to accept Bro. A. S. Shelly's report of the Washington Missions Convention with thanks.

38. Resolved, to accept Bro. Musselman's report of the same convention with thanks.

39. Resolved, to send the "Mission Quarterly" as supplement to the "Mitarbeiter", and to ask the editor of the "Mitarbeiter" for a list of his subscribers.

40. Resolved, that we as board appreciate the prayer cycle pamphlet to be had at the Mennonite Book Concern, free, and we recommend a more general use of the same in our churches.

41. Resolved to send the request for financial aid for a literature fund in India, to the workers on the field to get their recommendation in the matter.

42. Resolved, to ask the workers in India and China to make an itemized list of necessary incidental expenses on the voyage between the home land and the mission field.

43. Resolved, in view of the fact that some of our stations are really double on account of the outstations, we ask the workers on the respective fields to consider the question in their workers' conference whether extra allowances should be made for such missionaries for traveling expenses to the outstations.

44. Resolved, in view of the increased work of the secretary on account of the editorship of the "Mission Quarterly" his salary be raised to $500.00.

45. Resolved, that we appreciate the willingness of our mission candidates to remain on the waiting list and to continue their preparation for the mission field either in school or in practical work on the home field, while we are waiting for the means to send them out.

46. Resolved to allow the usual $100.00 for the Foreign Missions Conference of N. A.

47. Resolved, to answer the request of missionary David Dirks of Sumatra for financial help by informing him that even on our own fields we are constantly hindered to expand on account of lack of funds.

48. Resolved, that we appreciate the help received from mission friends that have supported Mrs. Mary Burkhard and made it possible for us to send her out and support her in India.

49. Resolved, that we appreciate the fine cooperation we have received in prayer and gifts from the churches, the sewing societies, the C. E. societies, and the individuals.

50. Resolved, to express our thanks for the kind hospitality and entertainment by Bro. and Sister Regier during this session.

51. Resolved, above all, we thank God from whom all blessings flow, especially in view of the protecting hand our missionaries have experienced during the dangers of war in China and during sieges of serious sickness at different places.

52. Resolved to adjourn.

Bro. Horsch led in the closing prayer.

J. W. Kliewer, Pres.,
P. H. Richert, Sec'y.

SPURGEON'S PRAYER FOR THE CRITICS

The following prayer we transcribe from a volume of Mr. Spurgeon's prayers published by Elliott Stock under the title "The Pastor in Prayer." The date of this prayer was December 2, 1877.

O Lord, we have a burden which we must lay before Thee, and ask Thee to help us in it. We mourn over the condition of Thy Church, for on every side as we look around we see men endeavoring to undermine the doctrines of the Everlasting Gospel. Time was when a man was famous for lifting up his axe upon the trees of the forest, but now they with axes break down the carved work of Thy sanctuary. They despoil Thy Truth. There is scarcely a single doctrine of Thy Word which the wise men among us do not deny. Yea, and those that pretend to be the ministers of the Gospel are the first to speak against it, and to denounce it and to sanction license to sin because Thou wilt not punish it, and to declare that Jesus Christ is not Thy Son. O Lord our God, our heart often sinks within us; we are apt to wish to lay our hand upon the ark to steady it, for the oxen shake it; but we know it is in Thy hand, and, having spread the case before Thee, we leave it there. Many a Rabschakeh's letter have we read of late; behold, we bring it into the sanctuary and spread it before the Lord. O Lord our God, rebuke unbelief, rebuke the skepticisms of those who assail both Thee and Thy Christ and the Gospel of Thy Truth.

Give to those who know Thee intenser faith in the eternal verities, burning into us by experience the things which we do know. May they be beyond all question to us! And may we never be ashamed to glory in the good old way, the way the fathers trod, the way which leads to heaven and to God! May we not be ashamed to vindicate it and bear reproach; for Thy Gospel has of old been a stumbling-block and to the Greeks foolishness, and so we expect it ever to be a stumbling-block to those who go after the way of superstition, and also to be foolishness to the wise man of the world! O God, again confuse the knowledge of men by what they think to be the foolishness of the Gospel. Again let it be seen that the foolishness of God is wiser then men, and the weakness of God is stronger then men. O Jesus, Son of the Highest, we know that the truth is powerful, because Thou art the soul of it—— the very essence of it. Put Thy life into it, we pray Thee. May the Eternal Spirit go with every word which God-sent ministers shall proclaim! And may the Lord grant that as mists fly before the sun, and the clouds before the the wind, so error and superstition may be driven away by the Rising Sun of Righteousness in all the glory of His brightness. —The King's Business.

THE C. E. TOPIC

March 22

What Can We Do to Win Others to Christ?

I Pet. 3:8-16; I Thess. 1:8

It was said of a certain man that to know him was an education. To know Jesus is salvation for ourselves and for others. It can not be otherwise. Knowing Him, however is more than just having a historical knowledge about Him. A certain well known infidel had the reputation of having a command of the Bible at his tongue's end. This of course did not mean, and could not mean, that He was a saved man. To know Jesus is to know Him as one's Redeemer. You cannot introduce one to another unless you know that one and so you cannot bring the sinner to the Saviour unless you know Him as your own Lord and Redeemer. Unsaved persons have no part in bringing others to a saving knowledge of the Christ. To the Christian is given the privilege of access to his Lord. He may know Him as his friend and the duty of a friend of Jesus is to keep His commandments and working for the extension of His kingdom, which aims at the salvation of all men, no matter how deep they are in sin.

Next to knowing Jesus, it is important that the Saviour of souls be a follower of Jesus. Take the examples of the disciples. They left all to follow Him. To them there was nothing so important as to be close to Him. All other interests faded into insignificance. After Paul had asked, "What wilt thou have me to do?" and received his answer from the Lord everything counted as nothing. The follower of Jesus will go with Him through all the various experiences of life. He will devote his life to a life of service and sacrifice, he will take up His cross and go with Him to suffering and death, if such an offering is required. He will be with his Lord in joy and sorrow, he will be with Him in prayer and worship.

Next, the winner of souls will know the plan of salvation. If he is to make it clear to others, he will first have experienced it and then he will have an intelligent understanding of it. One cannot guide others until one himself first knows the way. Since Jesus is the way every one who knows Him walks in His way and only then will he be able to make the way clear to others. There is one reliable source of information for all. It is the Bible. Knowing what it teaches

makes it possible for one to know Him and to be able to teach others to walk in His way. There are some that suppose that salvation consists in reformation. The saved man will be a reformed man, but reformation did not save him. His salvation came by faith in the Lord Jesus Christ as the Bible reveals Him. It is impossible to suppose that any one ignorant of the Word of God can be the instrument for leading another to Jesus his Saviour. A winner of souls lives and teaches the Gospel of Salvation as he finds it revealed in the Bible.

To save others we must live our religion. The Christian, we are told, is the only Bible the world will read, or as Paul puts it, we are the living expistles, known and read of all men. Long before Judson, the apostle to Burma, made a single convert the natives learned to speak of him as "Jesus Christ's man". What a compliment that was to the sincerity and devotion of his life! A single Christian, consistently living the Christ-life, is the most eloquent appeal to men to seek a Saviour in Jesus. The great hindrance to the work of winning souls to Christ are the inconsistent lives of some professing Christians.

The important duty of every Christian is to testify. Jesus emphasizes the fact that if we are unwilling to confess Him, He will be unwilling to confess us before His Father in Heaven. The first disciples were sent forth to preach. If the world will come to Jesus it will be through the instrumentality of preaching. Workers for Christ are commanded to "preach the Word".

Our testimony shows what our Christ has done and is doing for us and by giving it sincerely and clearly to the world we show what He will do for all who are ready to accept and confess Him. Were we to ask of the redeemed what first influenced them to accepting Jesus as their personal Saviour the answer would be the testimony of those who knew His saving power.

Personal work includes doing everything that will influence the Christless to accept Him. The real church member is the one upon whom is the burden of souls and who earnestly, persistently and prayerfully devoted his every ability to influence the unsaved to make Jesus their Lord and Master. A study of the early church, and of every movement that has stirred men to the acceptance of Christ, will show that personal work has been the thing that counted. It will be the thing that counts now. In the work of the soul winner the responsibility of warning will always be prominent. "How can we escape if we neglect so great a salvation?" What is done is only done through the power of God in us. Therefore faith is essential. "Have faith in God," "Pray without ceasing."

THE S. S. LESSON

March 22

The Forty Days and the Ascension

Luke 24:36-53

Golden Text:—"Ye are My witnesses of these things." Luke 24:48. There are several accounts of the appearances of our Lord to individuals or to groups. In this account we have Luke describing how He appeared to the disciples as a group. There are various speculations as to just how many times the Lord appeared during the time between the time of His resurrection and His ascension which we will not attempt to confine to a definite number in this article. The most numerous witnesses were the five hundred who are reported to have seen the Lord at one time. In this account Jesus appears with the salutation common in the East, "Peace be unto you". This form of salutation occurs often in the Bible. To the Christian it means more than just a common daily courtesy. It indicates a bestowal of a definite blessing that involves the peace of body, mind and soul. It is the peace of God that banishes all fear of the hard and trying things of life. The disciples going out with this Christly blessing upon them were conscious of His divine protection and conscious of His presence so that their future lives were devoted entirely in a service of loving devotion. When one is sure that he or she has the peace of God upon him or her, pain, persecution, suffering and death do not matter. All is in God's plan and that plan is right.

Man in the presence of the supernatural is awed and fearful. The disciples were human and subject to human fears. The presence of the Risen Christ relieved these fears but they needed the rebuke, "Why are ye troubled and why do thoughts arise in your hearts?" Doubts in the face of something so wonderful may come. This is however no reason why any one should doubt his beliefs and believe his doubts. To the one who has Jesus there is no reason for giving way to doubts. The experience of being with Him is sufficient to drive them away.

It might have been a wonderful example of faith had the trembling disciples not needed the proof of the real risen Jesus in the form of His wounded hands and feet and in the partaking of food. Yet, this evidence was for the rest of us as well as for the disciples. That they, in spite of their doubts, were convinced, is evidence that we too should be convinced. The demonstration should silence every doubt that might arise in our hearts. Sometimes the world speaks of Thomas, about whom we are told in another account, as the Doubting Thomas. But doubting Thomas was convinced and if a person taking such a negative attitude could be convinced immediately there is all the more reason why we should accept the fact without question.

All that the disciples saw was in conformation of Scripture. The Old Testament Scriptures that they knew told all about the risen Saviour. A doubt concerning the fact was a doubt of the whole revelation they had. It will be noted that Jesus includes the whole Scripture when He declares that the event was fulfilling Scripture. He names Moses (the law), the Prophets and the Psalms. Though the product of many ages and written by many men, there is a unity in the whole that centres in Jesus through whom comes the redemption of the race.

In the Lord's address at this time certain things were stressed. (1) Christ should suffer. He is the Lamb slain from the foundation of the earth. He is the victim to be laid upon the altar to take the place of the sinner in this atonement. He in His death was to be the perfect offering to the perfect law. (2) He was to rise from the dead. The Saviour of man is not a dead Saviour. The curse of sin is the law. He paid the penalty of that curse and now lives to be our Advocate at the throne of God. Having broken the power of death there is nothing to fear from death and it becomes the means through which we may pass from this world to the glories of the Father's presence. (3) Repentance and remission of sins is to be preached. No one can be saved who is not conscious that he is a sinner and that he is sorry with all the sorrow he can command because of his wrongdoing. Repentance is the beginning of the way of salvation into which the redeemed may enter. Remission of sins is through Christ brought about according to God's plans, which include the vicarious suffering of His beloved Son. Through the cross and the cross alone is there redemption. (4) Preach His name among all nations. Salvation is a universal gift not limited to any race or nation. It is the gift of God's grace to all the world. (5) Tarry. It was God's plan they were to carry out. According to His directions were they to do this. They needed further preparation and it required waiting in faith upon the will of God and the gift of power through the Holy Spirit.

With the words of command to evangelize the world He began to ascend to heaven. This was His parting message. How we ought to ponder over it. He has gone to heaven so shall we ascend. He is there as our eternal security. He is preparing our place. He is in the presence of God on our behalf. Being in heaven He guarantees a place there for us also.

There has been collected in Holland an interesting series of pictures of Mennonite interest for use in magic lanterns. There are over 200 plates in the collection covering subjects relating to Mennonite history, The Mennonites in America, Mennonite Mission work in India and Mennonites in Russia. The collection has been made available for use in churches wherever they are desired. A similar collection made for use of our churches in the United States would be both interesting and instructive. Perhaps some one will be found to interest himself in such an effort to the extent of making the collection and having slides made that could be loaned when desired.

Rev. G. T. Soldner of the Souderton, Pa., church has been supplying the West Swamp church every second Sunday afternoon. This will continue until July 1 when Rev. S. M. Rosenberger, of Germantown, Pa., the newly elected pastor of the Swamp and Quakertown churches will assume charge.

DEATH

Dyck—Mrs. Helene Dyck was born February 25, 1857, at Loeske, West Prussia, Germany, and died February 19, 1925. Thus bringing her life to 68 years minus 6 days. The deceased was the daughter of Gerhard and Anna Regier. At the age of 16 she united through baptism with the Mennonite church of Heubuden. In 1876 she came to America with her parents and brothers and sisters, and settled in Butler County, Kansas. She was united in marriage to Johann Dyck in 1877. To this union were born ten children, of which three died in early childhood. In 1897 her husband was called from her side. During the Christmas holidays the deceased contracted a cold, which finally developed into spinal meningitis of which she died at 12:50 P. M., on February 19. Her death is mourned by five sons, two daughters, two daughters-in-law, three brothers, three sisters, and many relatives and friends. Funeral services were conducted at the home by Rev. John P. Andres and at the Emmaus church by Rev. B. W. Harder and Rev. H. J. Dyck. Interment was made at the Emmaus Cemetery.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR FEBRUARY, 1925

General Receipts

First Menn. Ch., Monroe, Wash., $24.35; Christian Ch., Moundridge, Kan., $31.30; S. S., Menn. Ch., Escondido, Calif., $17.87; Menn. Ch., Carnduff, Sask., $5; C. A. Krehbiel, Donnellson, Iowa, $30; Menn. Ch., Halstead, Kan., $64.93; Christian Ch., Moundridge, Kan., $19.48; Bethel College Ch., Newton, Kan., $63.59; Hebron Ch., Buhler, Kan., $20.95; Menn. Ch., Lehigh, Kan., $9.05; H. D. Epp, Lincoln, Nebr., $5; Menn. Ch., Deer Creek, Okla., $25.05; Bethany Ch., Kingman, Kan., $9.50; Bethany Ch., Freeman, S. D., $40; Menn. Ch., Pulaski, Iowa, $22.61; New Hopedale Ch., Meno, Okla., $25.25; Menn. Ch., Summerfield, Ill., $75; Menn. Ch., Burrton, Kan., $5; Greenfield Ch., Carnegie, Okla., $10.10; D. J. Drieger, Horndean, Man., $45; H. R. Schroeder, Goessel, Kan., $12.28; Margaret Schroeder, Goessel, Kan., $6.14; Sewing Soc., Lost River, Teddington, Sask., $40; Imanuel Ch., Doland, S. D., $89.06; Chr. & Elizabeth Hirschler, Hanston, Kan., $10; Abr. P. Unruh, Chicago, Ill., 36.86; First Menn. Ch., Upland, Cal., $31.81; S. S. Johannestal Ch., Hillsboro, Kan., $71.87; Tabor Ch., Goessel, Kan., $29.33; New Hopedale Ch., Meno, Okla., N. W., $7.20; Menn. Ch., Hillsboro, Kan., $71.36; Menn. Ch. & S. S., Pratum, Ore., $8.20; Menn. Ch., Buhler, Kan., $36.88; Menn. Ch., Watova, Okla., $11.62; First Menn. Ch., Mt. Lake, Minn., $20.40; First Menn. Ch., Aberdeen, Ida., $25.43; S. S., First Menn. Ch., Allentown, Pa., $77.58; Alexanderwohl Ch., Goessel, Kan., $89; Gnadenberg Ch., Whitewater, Kan., $43; Friend, Elbing, Kan., $80; Hoffnungsau Ch., Inman, Kan., $36.27; Bethel Ch., Mt. Lake, Minn., $75; First Menn. Ch., Reedley, Calif., $67; S. S., Brudertal Ch., Hillsboro, Kan., $60.62; Bethlehem Ch., Bloomfield, Mont., $27.20; S. S., Bally, Pa., $30; Peter J. S. Hofer, Doland, S. D., $5; Bethesda Ch., Henderson, Nebr., 147.55; Bethesda Ch., Marion, S. D., $42; Bergtal Ch., Pawnee Rock, Kan., $31.40; Menn. Ch., Canton, Kan., $34.20; G. W. Sprunger, Berne, Ind., $650; S. S., Christian Ch., Moundridge, Kan., $72.62; Jos. C. Graber, Pretty Prairie, Kan., $25; Friend, Whitewater, Kan., $53; First Menn. Ch., Geary, Okla., $15.50; Eli Baumgartner, Berne, Ind., $50; Mission Boxes, Berne, Ind., $37.-43; Male Choir, Berne, Ind., $40; Sr. C. E. Soc., Berne, Ind., $42.05; S. S., Berne, Ind. (one-third of 1924 Income), $373.90; Missionary Sewing Soc., Berne, Ind., $442.47; a Friend, Berne, Ind., $250; a Friend, Berne, Ind., $25; S. S. Class No. 2, Berne, Ind., $27.52; Birthday Money, Berne, Ind., 6c; Friedensfeld Ch., Lorena, Okla., $6.71; S. S., Fairfield, Hitchcock, S. D., $39.45; Menn. Ch., Pulaski, Iowa, $30.30; Y. P. Soc., Bethany Ch., Quakertown, Pa., $12.50; Tina P. Peters, Winkler, Man., $5; Bergfeld Ch., Mt. Lake, Minn., $32; Grace Menn. Ch., Pandora, O., $105; Mr. and Mrs. Karl Friesen, Oraibi, Ariz., $10; S. S. Class No. 3, Dalton, O., $15; Ebenezer Ch., Mt. View, Okla., $101.10; Daniel Haury, Halstead, Kan., $50; Bethel Ch., Fortuna, Mo., $32.01; Johann H. Schmidt, Alexanderwohl, Kan., $25. Total, $4,471.91.

Special Fund

P. P. Schmidt, Newton, Kan., for W. C. Voth's House, $20; S. S., New Huttertal Ch., Bridgewater, S. D., for Lohrentz, $60; S. S., Hebron, Ch., Buhler, Kan., for Miss Burkhalter, $75; J. J. Mendel, Freeman, S. D., for Child at Bartel's Mission, $25; Total, $180.00.

For Orphans, Teachers, etc.

True Blue Class, St. John Ch., Pandora, O., $30; Fidelity S. S. Class, Wadsworth, O., $15; C. E. Soc., Emmaus Ch., Whitewater, Kan., $30; C. E. Soc., Avon, S. D., $20; S. S., Eden Ch., Inola, Okla., $45; Gerhard Zercher, Moundridge, Kan., $100; S. S., Aberdeen, Ida., $27.55; Kate B. Schmitt, Halstead, Kan., $25; Menn. Ch., Summerfield, Ill., $30; Daniel Meschberger, Stafford, Kan., $60; S. S., First Menn. Ch., Mt. Lake, Minn., $20; S. S., First Menn. Ch., Allentown, Pa., $20; Jr. C. E. Soc., Salem Ch., Dalton, O., $60; Y. M. C. A., Bethel College, Newton, Kan., $25; Y. W. C. A., Bethel College, Newton, Kan., $25; C. E. Soc., San Marcos Ch., Paso Robles, Cal., $30; Mary-Martha Circle, Los Angeles, Cal., $16; Mrs. H. J. Franz, Goessel, Kan., $30; H. J. Wiebe, Whitewater, Kan., $30, Helene Harder, Whitewater, Kan., $30; Interm. C. E. Soc., Reedley, Cal., $30; Mission Band, Upland, Calif., $15; Rudolph Mueller, Halstead, Kan., $15; G. R. Toews' S. S. Class, Newton, Kan., $25; Y. P. Soc., Bethany Ch., Quakertown, Pa., $12.50; Bible Class, Dalton, O., $38. Total, $1,-054.05.

India's New Station

S. S., Inman, Kan., $91.28; Men's Bible Class, Bethel College, Newton, Kan., $30; Friend, Whitewater, Kan., $100. Total, $221.28.

Sundries

John D. Penner, Whitewater, Kan., for Kuhlman Mission, $100; Missionaries Refund, $162.50; Interest and Rents, $624.33; D. T. Eymann Children Legacy, $1,000. Total, $1,886.83.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Feb. 1, 1925, bal. in bank ..... $ 290.82

Receipts during February:

Gifts for:

General Fund	$4,471.91
Special Fund	180.00
Orphans, teachers, etc.	1,054.05
China Buildings	30.00
India's New Station	221.28
Sundry Gifts	1,886.83
Total receipts for month	$7,844.07
Bal. and total receipts	$8,134.89
Paid on the debt	5,300.00
Paid during the month	2,754.07
Total am't paid during mo.	$8,054.07
Bal. on hand, Mar. 1, 1925	$80.82

On March 1, 1925, our Board owes $1,000.

Gratefully acknowledged,
J. G. Regier, Treasurer.

EMERGENCY RELIEF COMMISSION MONTH—FEB., 1925

For Russia: Corn. & Anna Jantzen, Plymouth, Nebr., $25; J. J. Boese, Vona, Colo., $7.30; Abr. Janzen, Mountain Lake, Minn., $50; J. B. Reimer, Inman, Kans., $20.25; Emmaus Congr., Whitewater, Kansas. $97; John Wiebe, Whitewater, Kan., $27; Sew. Soc., Neuhoffnungstal, Meno, Okla., $15; J. B. Reimer, Inman, Kan., $1.75; P. D. and Lena Voth, Montezuma, Kan., $100. P. W. Tschetter, Hitchcock, S. Dak., $3.50; Rev. C. H. Regier, Elbing, Kansas, $22; Ebenezer Endeavor, Mountain View, Okla., $11.37; Bethel Church, Mountain Lake, Minn., $25; Mrs. Agnes Ratzlaff, Buhler, Kansas, $37.-80; Gerhard Wiens, Newton, Kansas. $49; H. S. Voth, Goessel, Kan., $22; Lena Neiman, Halstead, Kans., $10; J. C. Graber, Pretty Prairie, Kan., $25; M. Fast. Munich, S. Dak., $5. Anonymous. Hague, Sask., Canada, $25; A. Janz, Ruff, Wash., $10; M. P. Dirks, Ruff, Wash., $17; Herold Congregation, Bessie, Okla., $40.36; Mrs. H. Voth, Goessel, Kan., $10; Corn. Jantzen, Odessa, Wash., $10; J. W. Tschetter, Freeman, S. D., $10; Marie G. Tschetter, Freeman, S. D., $12; Hoffnungsau Congregation, Buhler, Kansas, $63.30.

For Germany: J. J. Schmidt, Goessel, Kan., $5; Christian Ch., Md'ge., Kans., $40. First Menn. Ch., Newton, Kan., $71; Mrs. Alv. Thimm, Plains, Kan., $10; Elise K. Regier, Elbing, Kan., $15; Mrs. Marie Regier, Elbing, Kan., $15; Sew. Soc., Hoffnungstahl, Meno, Okla., $15; G. K. Graber, Pretty Prairie, Kan., $10; Mrs. A. Goering, Md'ge., Kan., $17; Rev. C. H. Regier, Elbing, Kan., $150; Jak. Dyck. Newton, Kan., $10; D. H. Unruh, Freeman, S. D., $3. Mrs. K. Busenitz, Newton, Kan., $25; Bethel Church, Mountain Lake, Minn., $25; Anonymous, Dallas, Oregon, $75; G. A. Haury, Newton, Kan., $10; P. T. Nickel, Buhler, Kan., $100; Lena Neuman, Halstead, Kan., $10; J. L. Amstutz, Apple Creek, O., $5; Mrs. D. Schmidt, Hillsboro, Kan., $10; Friedenstal Congregation. Tampa, Kansas, $38.76. P. Stucky, Md'ge., Kansas, $5. Saron S. S. at Orienta, Okla., $36.32; Louise Regier, Newton, Kan., $25; First Menn. Church, Upland, Calif., $104.08.

General Fund: San Marcos Ch., Paso Robles, Calif., $11.45; Greenfield Menn. Church, Carnegie, Okla., $13.55; Ruff Salem Church, Odessa, Wash., $24.42; A. P. Unruh, Chicago, Ill., $40; West Zion Congregation, Md'ge., Kan., $41; P. J. and A. Waltner, Marion, S. D., $20; Anonymous, M'dge, Kan., $5; Laura and Marianne Peters, Dallas, Oreg., $65-15. Deer Creek, Okla., $29.25; San Marcos Menn. Congregation, Paso Robles, Calif., $15.25.

For Siberia: P. W. Enns, Newton, Kan., $22; First Menn. Ch., Mountain Lake, Minn., $38.51; Menn. S. S., Halstead, Kan., $64.57; Emmaus Congregation, Whitewater, Kansas, $100; P. S. Voth, Goessel, Kansas, $5; Jak. Froese, Inola, Okla., $25; Hebron, S. S., Inman, Kansas, $75; Fred Komora, Schwenksville, Pa., $5; P. H. Schmidt, Hillsboro, Kan., $113.-75; Rev. C. H. Regier, Elbing, Kan., $500. A. Members of Alexanderwohl Ch., Goessel, Kan., $10; Count-on-me S. S. Class, Halstead, Kan., $6.40; P. T. Nickel, Buhler, Kan., $200; Jak. Dick, Newton, Kan., $10; John C. Mueller, Freeman, S. D., $15; First Menn. Ch., Mountain Lake, Minn., $42.25; Alexanderwohl Ch., Goessel, Kan., $52; Bruderthal Church, Hillsboro, Kan., $68; Mr. and Mrs. Wirkler, Los Angeles, Calif., $25; Miss Elisabeth Wirkler, Los Angeles, Cal., $25. A. Dirks and Hel Janzen, Pasadena, California. $5; Mrs. D. Schmidt, Hillsboro, Kan., $10; Buhler Menn. Ch., Buhler, Kan., $28.84; P. A. Friesen, Burrton, Kansas, $5; Hillsboro, Menn. Ch., Hillsboro, Kan., $74.22; S. S. Class 33, Berne, Ind., $10.41; P. Stucky, Md'ge, Kan., $10; J. J. Schmidt, Goessel, Kan., $5; Mrs. J. Meschberger, Upland, Calif., $10; J. A. Goering, Md'ge., Kan., $25. P. P. Schmidt, Newton, Kan., $10.

For Canada: J. A. Goering, Md'ge., Kan., $10; W. A. Krause, Mt. View, Okla., $10; C. D. Epp, Henderson, Nebr., $10; Bruderthal Congregation, Hillsboro, Kan., $40.56; G. Miller, Hanston, Kansas, $10; Maria R. Regier, Md'ge., Kansas, $4; Peter Miller, Marion, S. D., $100; J. F. and F. S. Schmutz, Sedwick, Kan., $50; N. R. Kaufman, Md'ge., Kan., $5; J. K. Graber, Pretty Prairie, Kan., $15. Bergthal Ch., Pawnee Rock, Kan., $22.10; Emanuels Ch., Aberdeen, Ida., $40. Sister H., Newton, Kan., $10; First Menn. Ch., Lostwood, N. Dak., $48.-85; Hebron S. S., Buhler, Kan., $75; P. M. Claassen, Newton, Kan., $50; Tabor Menn. Ch., Goessel, Kansas, $28.22; P. J. S. Hofer, Dalton, S. D., $5; P. B. Boldt, Md'ge., Kan., $25; Mrs. E. Schumacher, Pandora, Ohio. $25; Clar Diller, Pandora, Ohio, $25; L. Shirl Hatfield, Pandora, O., $25; Hiram Zimmermann, Pandora, Ohio, $5; M. D. Gerber, ditto, $10; Alv. Lugibihl, ditto, $20; J. A. Schutz, ditto, $100; L. A. Amstutz, ditto, $100. S. C. Steiner, ditto, $100; Albert Schutz, ditto, $300; A. Amstutz, ditto, $100; A. C. Brauen, ditto, $100; J. M. Regier, ditto, $100; Elias Steiner, do., $100; A. G. Amstutz, do., $100; Sam. Hilty, Bluffton, O., $100; John Althaus, Bluffton, O., $50; Sichar Ch., Cordell, Okla., $25.75; Alexanderwohl Church, Goessel, Kan., $102.61; Menn Ch., Berne, Ind., $4951.95.

For Mexico: Simon Unruh, Goltry, Okla., $5; Bergthal Church, Corn, Okla., $17.50. Peter Miller, Marion, S. D., $100; Gerh. Wiebe, Whitewater Kan., $50; Johannesthal Congregation, Hillsboro, Kan., $130; Jakob Dick, Newton, Kan., $10; Sichar Ch., Cordell, Okla., $35; Alexanderwohl Ch., Goessel, Kan., $16; ditto, $18. Herold Congregation. Bessie, Okla., $20; Medford Menn. Church, Medford, Okla., $58.34; Henry Plett, Lorena. Okla., $50. D. Haury, Halstead, Kan., $25.

For Miss Burkhalter per J. G. Regier, Treas.—Hebron, S. S., Inman, Kansas, $75.

Feb. 1st. balance	$ 111.67
Received during month for:	
Russia	751.63
Germany	830.16
General Fund	265.07
Siberia	1,595.95
Canada	6,999.04
Mexico	534.84
J. G. Regier, Treas., Mission	75.00
	$11,163.36
Paid out during month	10,858.02
March 1st balance	$ 305.34

Gratefully acknowledged,
C. F. Claassen, Treas.
Newton, March 2, 1925.

REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR FEB., 1925.

Dorcas Soc., Freeman, S. Dak., China Bldg. Fund, $19; Sew. Soc (country branch), First Menn. Ch., Newton, Kan., do., $12; Do., Hutchinson Bldg. Fund, $6; Do., Russian Immigrants in Canada, $46.50; Sew. Soc. Gretna, Man., Foreign Missions, $30; Miss. Soc., Upland, Calif., Lochfeld, Germany, $12; C. E. Soc., Pretty Prairie, Kan., Zacharias, India, $30; Mrs. D. P. Epp, Laird, Sask., Orphan, India, $25; Sew. Soc., Ft. Cobb, Okla., Biblewoman, India, $15; Sew. Soc., Bergtal Ch., Pawnee Rock, Kan., Evangelist, India, $50; Do., Biblewoman, India, $20; Do., expenses of Ex. Com., $2.50.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

JOTTINGS

Rev. P. E. Frantz, former pastor of the Swamp, Pa., church is at present attending the Kansas State University.

Rev. P. Boehr, of our China Mission, now on furlough, gave an interesting lecture in the First Church. Philadelphia, Mar. 5, on the subject, "Twice Born Chinese"

Missionaries Bro. and Sister Samuel Moyer of the Souderton, Pa., church have rendered their report to their home congregation. This report has been published in a pamphlet of 31 pages, and distributed among the membership.

The First Church, Philadelphia, has purchased an adjoining property and converted it into a hall for social and Sunday school purposes. While alterations are not completed to date it is expected that the annex will be ready for use in a very short time.

The Mennonite church at Colfax, Wash., while feeling the need for a new building for some time, at its recent meeting decided to postpone the erection of a new building, but made the beginning of a building fund that has already assumed a respectable proportion.

The Sunday School of Zion Church, Souderton has entirely outgrown its present quarters and is calling for more room. A meeting has been called by the congregation for the purpose of meeting the situation and arranging for the improvements that need be made to relieve the condition.

Eight new members were added to the Souderton church on Mar. 1. Of these seven were received by baptism and one by confession of faith.

It is planned to have Dr. Gaebelein, of New York, conduct a series of Bible Lectures in Newton, Kansas. The Mennonite congregation in this place has made itself responsible for the cost involved.

Dean Byers of Bluffton College is planning to conduct a party of tourists through several countries in Europe during the coming summer. The party will be under the direction of the Temple Tours.

Unfriendly critics have been asserting that the Church is losing its hold on the American people and they have pointed to many tendencies in our national life to prove their point. These tendencies, however, are not inherent and they are not general. And they are not proof of the living influence of the Church.

Something far more pertinent and absolutely accurate is found in the Christian Herald Census of Religion for 1924, now completed, which shows for last year a net gain in membership of the churches of approximately 700,000. This represents a material increase over the gain in 1923. An extremely interesting fact is that with this year's gain the church membership in the United States has increased 130 per cent. since 1891, while the population has increased 80 per cent., showing that the church is far more than merely keeping pace with the country's advance.

The Mennonite Deaconess Home and Hospital of Beatrice Nebr., reports that during the year 1924, there were 475 patients served representing 5,505 days of service, 79 children were born in the institution and 26 deaths are recorded.

The "Semper Fedelis" class of the Second Church, Philadelphia, gave its annual banquet in the Rittenhouse Hotel on the evening of the 6th. Those who attended voted it the best yet. It was unfortunate that Bro. John Bergey, the teacher, could not be present because of a painful misfortune that compelled him to remain at home.

At the recent meeting of the Board Foreign Missions of the General Conference held in Newton, Kansas, the entire Board was able to be present. It developes that the Board is in excellent financial shape and no financial retrenchment will be necessary. Three medical missionaries will be sent out this fall, namely, Dr. Rosella Biederman, who will go to China, and Dr. Harvey Bauman and his wife, Dr. Ella Bauman, who will go to India. It is proposed to establish a hospital in China in the near future although the fund for this purpose has still to be increased to a sufficient sum. Rev. and Mrs. P. J. Wiens and Rev. and Mrs. E. G. Kaufman are scheduled for a furlough this year. Miss Martha Burkhalter, Mrs. Adah Burkhalter and Rev. and Mrs. P. J. Boehr will return to their respective fields during the year. Miss Aganetha Fast will remain another year for continued study at Witmarsum Seminary.

The C. E. Society banquet of the First Church Philadelphia will be held in the social room of the church on March 14. The speaker for the occasion will be Mr. Ellsworth Jackson.

Rev F. Gasser, the missionary supported in China by the Mennonite church in Emmentahl, Switzerland, in a private letter to the editor, writes that for some time he has been in poor health that compelled him to relinquish much of his work. Other Missionaries are to arrive, however, and lighten his work. At his station in Fuchow, Prov. Kiangsi, there is a membership of 473 with two outstations with memberships respectively of 61 and 108. Concerning conditions he writes: "That soldiers of various generals engaged in these chronic civil-wars passed through the city, taking huge sums of money from the local merchants, ransacking the villages, pressing people to carry their baggage, war material and loot, has perhaps not been much different from what we have almost become used to during the last few years. But what was worse this year was that **Lu-fei** (local bandits) have become much more numerous and much more daring. Work in the country has been quite disorganized and travelling rendered dangerous. In spite of all this we found many opportunities for preaching the Gospel, **not only** in Fuchow, but in the country and in other stations. In the district of Thwangshsien we were enabled to open up a new preaching place, the inquirers in the market town providing the necessary funds in the opening of this place."

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, MARCH 19, 1925. No. 12.

REVISION OF BY-LAWS

To the Officers and Members of the Eastern District Conference:

At the last session of the conference the following committee was appointed for the revision of the By-Law Article 7, Sec. C., to read as follows:

c) The President and Secretary shall be elected at the opening of the annual meeting; the Program Committee at the close; the election of the Treasurer and members of the other committees shall follow their respective reports and disposal of the same. Officers and members of committees except the President shall serve until their successors are elected. The newly elected President shall not take office until the end of the annual meeting.

Committee on Revision.
Rev. P. E. Frantz,
Herbert S. Stauffer,
Harry Detweiler.

BRICKS

We walk on brick pavements, we see brick houses, and we eat brick ice cream. There may be some other things that we eat that may seem like bricks, but I am not passing any reflections on them. I will try and treat my subject like the darky preacher, who came before his congregation one Sunday morning without having made any preparation to preach. In his dilemma he said to them that he would preach upon any subject that any brother of the congregation might suggest. One of the brethren deciding to be funny, suggested that he preach on pills. The old preacher began by saying, "There are a great many different kinds of pills, such as headache pills, and liver pills, and stomach pills, but the kind of pill that I am going to talk about this occasion is the Gos-pill. So there are many kinds of bricks, but I want to draw your attention to just two kinds now, Good and Bad. Did you ever notice that when a stone was in a wet brick, after burning, it had caused a rupture, and the brick was worthless? What otherwise would have been a perfect specimen, was ruined, so many a beautiful character has been ruined by having concealed beneath the surface something evil, which at the testing time revealed its imperfection.

Did you ever see the bricks in a corner of a house that had crumbled and because of this the whole house was in danger of falling, and the bricks were bad. Or a house that was made out of bricks that were as perfect as bricks could be, and you saw a house that was builded to stand the test of the years.

As a building is erected, brick by brick, so is your character built. Now let us look at some of these Good and Bad bricks. We will talk about the Bad Bricks first:

1st. Restlessness.

There is a disposition at the present time, to go on "high". A year seems like an age, a decade appears like a century. The get rich quick mania seems to be abroad. Short cut methods are the rage. In the educational field this is apparent. Some would eliminate everything which they think does not at once assist directly in the calling they would follow.

When James A. Garfield was president of Hiram College a man brought for entrance as a student his son, for whom he wished a shorter course than a regular one. "The boy can never take all that in," said the father. "He wants to get through quicker. Can you arrange for him?" "Oh, yes," said Mr. Garfield. "He can take a shorter course, it all depends what you want to make of him. When nature wants to make an oak she takes a hundred years, but it takes only two months to make a squash." Many persons would apply the short cut method to Christianity, and jump off at the last station just before the funeral.

2nd Bad Brick Is Hurry.

This is a fast age. Every one is in a tremendous hurry and tries to force everything. A young man decides to enter the ministry in the morning, and at 8 o'clock that night he wants to preach. Another would be a lawyer and wants to be a member of the Supreme Court before the week is up. We were not all born with gold spoons in our mouths, some of us, and I guess the most of us, were born of poor parents and were lucky to have tin spoons. But we are in a **hurry.** I am sure there is no magical method of attracting attention over night. The only way is the good old fashioned way of doing the job at hand better than it has ever been done before, and try to qualify for the duties that will require thorough training and clear thinking.

3rd. Some Bricks Are Unburnt.

A brick of this kind may appear fine, but it is valueless in a building, it is not practicable. Watch out for the unburnt brick of the short cut, falsely called practical.

All through life the man who does thorough work is at a premium. If you want your eyes examined, what kind of an oculist will you seek? Why, the best, of course. If there is to be a serious operation performed what kind of a surgeon? The Best. The surgeon who has the reputation for being altogether painstaking. Why do we expect this new bridge that is going across our Delaware to stand the traffic and the strain that will be brought upon it? Because such bridges are planned by engineers who are thorough. If their measurements were wrong by the fraction of an inch, the bridge would fall. A man once visited a Grecian general, he noticed the absence of walls around the cities, and he said, General, where are your defenses? The general took him where he could look down upon his army and said, There they are and every man is a brick.

You can all be bricks, and good ones, too.

Now what are some of the Good Bricks?

1st. Readiness.

Train yourself to be ready at all times to meet emergencies, in life they spring up, like rabbits, just where you are not expecting them. A traveling man, in a city, desired to go to the railroad station quite a distance away. He did not see a taxi anywhere. He saw an express wagon and an old horse. Stepping up to the old man who owned the horse he asked if he would take him to the station, and reach the train on time. The old man said, "Dun'no, sir, my nag is an old cavalry horse and I am afraid I can't."

"Oh, yes you can," said the man, and as they both got seated the salesman took the lines and yelled, "Attention!" The old horse suddenly awakened and put up his head to be ready. Then he cried, "Charge," and he charged down the street and went faster than the old man ever saw the horse go. Then they reached the station in good time, and the man cried, "Halt", and the old horse stopped. The old horse was equal to the emergency.

The old man picked another passenger up for his return trip, and he cried, attention and the horse was ready. Then he cried, charge, and away he went. After a while the passenger cried, "You have taken me past my place." But the old man yelled, "I can't help it, I have forgotten the last word."

2nd Is Heart Preparation.

This old sin sick world needs people with heart power. Watch your opportunities and say the kind word or do the little deed that will impart true joy to both the giver and the recipient. The great Gladstone of England found time to go and visit a poor sick lady and read the Bible to her. Such an example is refreshing. Two lines from a well known poet read:

"Laugh and the world laughs
with you,
Weep and you weep alone."

And now in closing, we are men and women of a Bible class, and I might say that another good Brick is **Determination.**

We can use the life of our Savior for an example here. On the mountain of temptation, Satan appeared to Jesus and proposed the short cut method. You are hungry, command that these stones be made bread. Christ refused, teaching us the lesson that there is a right way and a wrong way and that to take the wrong way would bring failure. And that holds true in the other temptations of the Christ. To worship the devil or to do as he wants us to do is to become a little inferior devil. To worship God is to become **God-like.**

Christ goes out into the world and matters seem to grow worse, until forsaken by His disciples, He is put to death on the cross. But there is another mountain scene. He told the disciples to meet Him. Then He said, "All authority in heaven and earth

hath been given unto Me." Not over one world as offered by Satan, but over all the worlds.

Jesus went down from the mountain of temptation into the valley of toil and suffering, that humanity might be lifted up, yea, even died to accomplish His purpose, until at last He stands on the mountain of Galilee as the possessor of the dominion that He sought.

I trust that we all may try to use the best bricks and the good bricks to build our characters and lives, and let the great Master Builder carry out in us whatever plans He may have.

J. D. Bergey.
Philadelphia, Pa.

THE CAUSES AND CURES OF WAR

The findings of the Conference on the Cause and Cure of War, held recently at Washington by nine large women's organizations, constitute an important document. The conference urged the members of the organizations represented "(I) To undertake unprejudiced and continuous study of the psychological, political, economic and social causes of war, and (II) To stimulate in every practical manner the development of scientific research in this field in our higher institutions of learning and the popular teaching as to the causes of war based upon ascertained facts."

The causes of war as presented by the speakers at the Conference are summed up as follows

"I. **Psychological:** 1. Fear: (a) Feeling of national insecurity; (b) Fear of invasion; (c) Fear of loss of property; (d) Fear of change. 2. Suspicion; 3. Greed; 4. Lust of Power; 5. Hate; 6. Revenge; 7. Jealousy; 8. Envy.

"II. **Economic:** 1. Aggressive imperialism: (a) Territorial; (b) Economic. 2. Economic rivalries for: (a) Markets; (b) Energy resources; (c) Essential raw materials. 3. Government protection of private interests abroad without reference to the general welfare. 4. Disregard of the rights of backward peoples. 5. Population pressure: (a) Inequalities of access to resources; (b) Customs barriers; (c) Migration barriers. 6. Profits in war.

"III. **Political:** 1. Principle of balance of power; 2. Secret treaties; 3. Unjust treaties; 4. Violations of treaties; 5. Disregard of rights of minorities; 6. Organization of the state for war; 7. Ineffective or obstructive political machinery.

"IV. **Social and contributory:** 1. Exaggerated nationalism; 2. Competitive armaments; 3, Religious and racial antagonisms; 4. General apathy, indifference and ignorance; 5. War psychology created through various agencies, e.g. (a) The press; (b) Motion pictures; (c) Textbooks; (d) Home influences. 6. Social inequalities; 7. Social sanctions of war; 8. Lack of spiritual ideals."

On the cures of war the Conference made the following significant recommendations: "The Conference favors the following political measures which, it believes, tend toward that international security which we seek.

"1. Work for the outlawry of war, with the understanding that this involves two definite steps: (a) The enactment through an adequate agency of an international law declaring that war is a crime in which an aggressor nation should be dealt with as a criminal. (b) The use of international machinery through which such a law can become operative among all nations. This involves and actually compels permanent world organization, which shall be continuously operative. 2. United States of America adherence to the Permanent Court of International Justice. 3. Progressive codification of international law for the guidance of such a court according to modern standards of international ethics and with reference to modern world conditions. 4. The restoration in the Department of State of the United States of America of the office of Under Secretary of State for Peace, whose special function should be to foster international understanding and peace. 5. Multiplying of such arbitration treaties as contribute to international conciliation, and the revision of such existing treaties as violate the principles of international justice." 6. Cooperation with the League of Nations and "initiation or sharing by the United States of America in movements looking toward reduction of armaments."

"Economic Forces—Since the struggles of nations to control natural resources, raw materials, routes of commerce and trade are among the causes of war, economic security for all nations must be the principle upon which the remedies for the economic causes of war must be based. The Conference believes that this can be attained only through international cooperation to the following ends: (1) Access to natural resources which furnish the necessities of human life, the raw materials of industry and the employment of peoples. (2) Development of channels of distribution and the agencies of communication between nations. (3) Establishment of a commercial code between nations, which shall define unfair competition and taboo the exploitation of weaker peoples for the aggrandizement of the stronger. Only such development is legitimate as is fair to the interests of both sides. (4) Establishment of an industrial code between nations designed to (a) Set up minimum standarls for conditions of employment, (b) Prevent the exploitation of the labor of children, and (c) Remove industrial injustices between competing nations.

"As the means of accomplishing such international cooperation, we urge (a) International Conferences on world resources, the distribution of materials, and the establishment of commercial and industrial codes; and (b) The utilization of existing agencies for international cooperation in the economic field, especially the Economic Section of the League of Nations and the International Labor organization. ....

"If we are to have a world in which war between nations will be outlawed, we must have a program of education, adapted to new ways of life in international relations. Even after practical measures are agreed upon for organizing the life of the world, this machinery will break down unless men and women are trained to meet changing circumstances with poise of spirit and ability to act intelligently. To this end the Conference on the Cause and Cure of War believe that we must (1) create certain attitudes of mind, (2) develop intelligent understanding between racial and national groups, and (3) discover ways of education by which individuals can be trained to take an effective part in the new world."

The attitudes of mind stated to be needed today are as follows: (a) Recognition of the possibility of organizing the world life on the basis of cooperative relations. (b) A scientific attitude toward the study of such possible causes of war, as overpopulation, inequalities of access to essential raw materials, etc. (c) Fearless acceptance of change in the life of the world, if that change is directed toward the welfare of the whole world."

A GOOD FRIDAY SERMON

Seven Reasons for the Suffering and Death of Jesus Christ

(Concluded)

The fifth reason why Christ submitted to suffering and death was to take and break the power of Satan.

Heb. 2:14, "For as much then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."

Rev. 1:18, "I am He that liveth and was dead; and behold, I am alive forevermore, amen; and have the keys of hell and of death." Look up Jno. 8:44 and Gen. 3:15, Rev. 12:11.

The Bible seems to teach that Satan is for the time being a spiritual prince, ruling this world. Jno. 14:30, I Jno. 5:19. And at the same time controlling the realms of some heavenly places. Eph. 2:2, 6:12, and also holding in subjection those who fell prey to his cunning and bad influence and were later confined to hades. I Peter 3:19, Eph. 4: 8-9.

Since Christ adopted a human body while on earth and since He chose to go through all the phases and experiences of man's life, here and hereafter, He had to die, throw off His body, become free of the law of gravity, in order to descend and ascend as a spirit into the realms which were controlled and ruled by Satan and his allies. In His spiritual state He overcame Satan, robbed him of his power and keys. He freed some of his captives and carried out His mission and work in a just and legitimate way, which although Creator and Ruler over all was not His will to do otherwise.

6. **The sixth reason for Christ's suffering and death was to seal God's covenant of salvation with blood.**

Many portions of the Bible teach this, Heb. 9:14, "How much more shall the blood of Christ who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the New Testament. . . . For where a testament is there must also of necessity be the death of the testator." etc.

I Peter 1:18, 19, "For as much as ye know that ye were not redeemed with corruptible things as silver and gold. . . . But with the precious blood of Christ as of a lamb without blemish and without spot."

I Jno. 1:7, "And the blood of Jesus Christ His Son cleanseth us from all sin." Besides notice: Acts 20:28, Eph. 1:7, Col. 1:14.

God's law is, without shedding of blood there is no salvation and no remission of sins. Where there are transgressions of God's law, disobedience to His word and will, or any kind of sin against the Supreme Sovereign, Who is above all other kings, there must be a way of reconciliation; or expiation acceptable to Him, Who speaks the last words, and plays the last act. There are two principal forces which keep individuals in peace and harmony. They are **love** and **fear** or (force). God is always trying, or applying the principle of love first. If that fails God tries the second. The principle of love was applied at the cross. The principle of force will be applied on judgment day. Love brings together and makes covenants. Force puts asunder and keeps asunder.

7. **The seventh reason for Christ's death is to prove the ever-existence of man's spirit and the resurrection of his body.**

The following Bible passages are convincing:

I Cor. 15:12, "How say some among you that there is no resurrection of the dead?. . . . For if the dead rise not, then is not Christ risen. . . . . But now is Christ risen from the dead, and become the first fruits of them that slept. . . For as in Adam all die, even so in Christ shall all be made alive." Rom. 6:5, "For if we have been planted together in the likeness of His death, we shall be made also in the likeness of His resurrection."

John 11:25, "Jesus said unto her, I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die."

Phil. 3:20-21, Acts 26:8, 23, II Cor. 4:14, Rev. 20:12-13.

The whole human race, as well as little children must often be taught through object lessons. Therefore God used the resurrection of Christ as an object lesson, and today we cannot deny this fact. We have seen Him, heard Him and felt Him, both, before He died and after He was dead.

People are doubting the existence of the spirit after death, and the resurrection of the body after it has become again a portion of mother earth. There are though innumerable proofs in history which show the existence of the soul after death. There are not as many evidences, however, of the resurrection of the body. Samuel, Moses and Elijah have been seen in some visible form. Whether they appeared in the resurrected body, or in a form which they temporarily possessed is an uncertainty to us.

The bringing to life, or the raising from the dead by Elijah, Elisha, Christ and Peter does not prove, as yet, the resurrection of the body. For those who were raised, died again.

But the resurrection of Christ, once for all, proves unto us that the faith of the Godly from the beginning of the world, as well as the teaching of the Bible and that of Christ is an undeniable fact. If Christ's human, earthly body was transformed into a spiritual body and was reunited with His Spirit, so can and will our body and spirit be transformed and reunited through the same process and by the same power. Thank God for it!

In conclusion let me say that the sufferings and death of Christ did not merely happen by chance, or accident. It did not merely happen because He provoked a small people of a few hundred thousand, who took revenge on Him and slew Him. But by the suffering and death of Christ, God revealed the principles of eternity, which are humility, reconcilation, good will and fellowship, without which no people can exist, now or hereafter, on earth or in heaven. Nor without which can man ever get along with a sovereign God, with whom they will abide through eternities. I Peter 2:21-24 and 4:1.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps. . . who when He was reviled, reviled not again; when He suffered He threatened not but committed Himself to Him that judgeth righteously."

My dear reader, do you actually grasp the meaning and process of salvation, as it is described in the Bible? Have you received, and do you possess this same Spirit of Christ?

S. P. Prieheim.

THE INDIVISIBILITY OF THE CHURCH'S LIFE

By Robert E. Speer

There is nothing in Christ that any one communion can monopolize. This is the most outstanding single impression that comes to me as a result of close association with the churches during the last four years. It is a sheer impossibility to segregate any fresh discovery of Christ that any one of our great Christian groups has made. If any group has had a true insight into Christ and what He means for human life, all have shared in that insight. If anyone writes a hymn that exalts Christ or writes a new devotional book centering around Him no one stops to inquire to what denomination the author belongs.

We are coming to a common recognition of the elemental unity of life and experience among the churches. There is no Presbyterian type of sin, with which only the Presbyterian Church can deal. You cannot denominationalize sin. There is just one kind of sin. And there is, accordingly, just one task, elemental in its unity, before all the churches, whatever their names may be—the task of overcoming sin through the power of their one Savior and Lord.

We have come to a realization of this inner unity as our churches have been brought face to face with concrete tasks. There is an indivisibility of our Christian reactions to any great moral issue. Among the many recent evidences of this none has been more striking than the response in all communions to the Japanese exclusion act. The reactions among the various churches against such a racial discrimination were identical. The public statements made by the Federal Council were simply a gathering-up of the judgment of all thoughtful Christian groups.

Or take the resolutions on war adopted by almost all the Christian bodies. If you erased the denominational names no one could possibly tell which declaration came from which body. The common convictions on the issue of war and peace are a revelation of the community of mind among the churches. Other illustrations, equally convincing, of the indivisibility of our Christian experience could be drawn from the attitude of the churches toward prohibition, their efforts to relieve the suffering in the Near East, Russia and Central Europe, their new experience in grappling with the problems of race, and in many other fields of cooperative activity.

That there are difficult and delicate questions before the Churches as they undertake to deal with great social and international questions cannot be denied. None is more difficult and complex than the true function of the church in its relation to issues which are also the concern of the state. But the difficulties themselves are a unifying force, drawing the churches together in an effort to find together the right way, as they cannot find it alone. Certainly the churches must not be intimidated from doing what they ought to do because of fear of making mistakes or of doing what some think they ought not to do.

There are voices that would like to keep the voice of the church from being heard. We ourselves may at times have misgivings as to what the church should do. But all our questions as churches finally reduce themselves to two. The first concerns our relation to our common Head. How great a Lord is Jesus Christ to be? Are there areas of life of which He is not meant to be Lord? If so, then He is not the Lord of all, as we had supposed. The whole of human life belongs to Him and must be brought under His mastery. That is the first issue on which we must be clear.

The second question has to do with the relation of our churches to one another. They are issues with which the churches as churches must deal. They are questions on which the churches must find a common mind and in relation to which they must be able to fulfill their corporate and indefeasible responsibilities. We have passed beyond the day when the churches can delegate their responsibilities to other agencies. We must grapple ourselves with these momentous tasks and in order to do so with power we must develop a will to unity that will relegate to a secondary place all details of polity and organization and draw the churches together in a growing oneness of spirit and purpose.

DIALECT GRADED LESSONS IN THE PHILIPPINE ISLANDS

For the first time in the history of Sunday school work in the Philippine Islands, group graded lessons have been printed in the Tagalog dialect. The Journal giving the lessons for January to June 1925 was received at the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City, from Rev. A. L. Ryan, who is their representative in the Philippines and also General Secretary of the Philippine Islands Sunday School Union. The Ilocano Journal, printed in Manila, also has the lessons for the first quarter of the current year. There are also lessons for the older departments.

Mr. Ryan wrote "This is a small beginning but we hope that it is an omen of better and larger things to follow. The special children's lessons on the group graded plan are already meeting with a very favorable response from both missionaries and Filipino workers. These two Journals in Tagalog and Ilocano are used in the Methodist, Presbyterian and United Brethren fields. We confidently expect that this experiment will serve as a wholesome incentive to the other Missions, so that eventually we shall have group graded lessons extending throughout the Islands."

THE MENNONITE

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EDITORIAL

In one of the universities a class was to celebrate its twenty-fifth anniversary. Elaborate preparations were made for the celebration. A fund had been provided so as to enable surviving members who otherwise could not attend, to come to the celebration. Naturally there were many delightful meetings between classmen who came from all parts of the country. The most interesting feature of the event, however, was an exhibit designed to show what members of the class had accomplished since leaving the college. In the exhibit there were copies of sermons delivered by members of the class who had gone into the ministry, briefs prepared by those who had become lawyers, books by those who had become authors, catalogues of mercantile houses representing businesses in which others were active, articles manufactured in plants controlled by other graduates, etc., etc. In the display there appeared notable achievements so that, in a way, the class had before its eyes the things that had contributed to the needs of the world. It occurs to us that, in a sense, our church has had a similar part in contributing, through its membership, to the sum of the world's good. Something by which we could show in concrete form just how active Mennonites have been would be not only interesting but useful. We have been accustomed to hear much of the historical interests centering in our church and it is with considerable satisfaction that we note that, in proportion to its numbers, the Mennonite Church has had a notable part in the development of Christian thought and progress. But there remains a story yet to be written. The experiment in Christian Socialism as represented in the economic practices of our Russian brethren whose communities were the marvel of European rural life until the recent disorder and anarchy in Russia swept everything away, would make, if intelligently written up, one of the most fascinating stories of modern life on the land. There is no telling if such a remarkable thing can ever be repeated in Russia or elsewhere, but, in this period when the unfortunate brethren of that unfortunate country are scattering to the ends of the earth, there still remains opportunity for gathering the material that would record their economic past. This is but one of the numerous instances in which Mennonites have demonstrated the fact that they are an unusual people. Their colonization efforts in this country and Canada would make another story that might be preserved to the memory of their persistent and intelligent endeavors to build up remarkable communities and create gardens of the country in which they lived. Perhaps some one will be found who has the ability and the information needed for recording these achievements. Should such a one appear we feel confident that both the church and the age in which we live will have received a valuable contribution.

CHILDREN AND THE WORLD TODAY

By Florence Brewer Boeckel, Educational Director, National Council for Prevention of War.

"I don't care what you are training your children to do, but what do you think is the most important thing to teach them to be—?"

That question, from a woman whose children are brought up and established in the world, dropped into the midst of a group of mothers whose boys and girls are in the process of being brought up, threw a recent amiable tea-party into dispute—and consternation.

It was soon clear that not a mother had any plan reasoned out in the light of the modern world and of what a man or woman needs to be to live usefully and happily in it. There was much talk of the strength of will, of love of truth, of power of concentration, of loyalty and bravery; but of all the things that were said it was the idea of the youngest mother of them all which interested me most.

This young mother said: "If I knew how, the thing which I should like more than anything else to give my children is the power to get into real touch with all sorts and kinds of people in all parts of the earth; to feel themselves neither better nor worse than any other; to realize how much alike all people are, and still to value and enjoy all their superficial differences."

I believe it was because this mother was young that she felt accurately the great need of the world today. Year by year men are being brought closer together, having more influence and wielding more power over the lives of each other; what happens to one happens to all, and so the importance of their understanding each other, of their being able to get into real communication, grows greater. It is partly because of this that people everywhere are struggling to find out how to do away with war and establish peace. The world has become to closely knit that war is intolerably destructive. And yet, the very fact that the world is close-knit makes wars more likely, unless the spirit of men toward each other can be changed. The old attitude toward the barbarian and the foreigner must give way to a new sense of unity in a world in which no people is any longer "foreign" to another.

That mothers are coming to realize the need of children to know and feel at home in all the world is evident in the books and toys and songs that are being made for children nowadays. Each year there are more and more stories of the children of other lands, and fairy tales and games and songs of other lands.

I have even heard a sort of little international prayer for children, which runs like this:

"Father, bless all the little children who are now going to bed, and help all the little children who are now playing in the sunshine while we sleep, to have a happy day."

And not long ago I came unexpectedly to the house of a friend for dinner and was greeted at the door by her little daughter in a gay kimono, who said something which she told me meant, "How do you do?" in a language I had never heard. For dinner I was fed with rice and various delicious mysteries. It turned out that I had arrived on Japanese day! From early morning this little girl had lived as nearly as she could like the little girls of Japan. She had eaten something approaching the kind of food they eat; she had learned a phrase or two of their language; she had invited her little friends to lunch and played the games of the children of Japan; and when she went to bed I listened to a delightful story in which cherry blossoms and kites were mingled. And she told me that whenever I came to her house on Saturday I should find she was some other little girl altogether. She expects that by the end of the year she will have lived around the world.

Taking hints like these from one mother here and another mother there, and with the idea of helping yet other mothers bring up their children to feel at home with any people and in any land, I have collected, as a part of the educational material of the National Council for Prevention of War, the stories, songs, pageants and games of other lands, bibliographies and collection of posters.

BOOK NOTICE

Twelve Lectures to Young Men On Various Important Subjects.

By Henry Ward Beecher
George H. Doran Co., Publishers.

Of all the published works of this master preacher none has attained such wide circulation and enthusiastic appreciation in this and foreign lands as these virile, plain-spoken, compelling talks to young men. First delivered many years ago to crowded audiences, these messages have not lost by the passage of years one whit of their power to influence the young mind and direct it to wiser ways. The re-appearance of this volume is an event of unusual importance to young men and to those interested in their training. The subjects of the twelve lectures are: Industry and Idleness; Twelve Causes of Dishonesty; Six Warnings; Portrait Gallery; Gambling and Gamblers; The Strange Woman; Popular Amusements; Practical Hints; Profane Swearing; Vulgarity; Happiness; Temperance.

Henry Ward Beecher, the famous preacher-orator of Plymouth Congregational Church, Brooklyn, was born in 1813 in Litchfield, Connecticut. He graduated at Amherst College and studied at Lane Theological Seminary. For ten years he served as pastor in India, coming to Plymouth Church, Brooklyn, in 1847. For forty years he preached in that church to crowded, spell-bound audiences and his influence was felt throughout the country. He was one of the founders and editors of "The Independent" and of the Christian Union" and previous to and during the Civil War was an earnest anti-slavery leader. His publications were numerous and widely read and this new edition of his book "Twelve Lectures to Young Men", brings to the present generation the great preacher's inspiring appeal and magnetic personality.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

MORE LIVING SEEDS

Some time ago Bro. J. E. Kaufman sent us a list of those who recently joined the Donnellson, Iowa, church. The list was overlooked so here it is:

Baptized and received
Myrtle Galle,
Elsie Weber,
Gertrude Bergthold.

Bro. and Sister Eli Saltzman were received into the church by letter. They were members of the Wayland Mennonite church.

Up to Jan. 15 Bro. Habegger, Busby, Mont., has been showing Pilgrim's Progress lantern pictures two night a week in church to the Indians. Later they planned to do the same at the outstation, 9 miles away. The Indians delight to see and explain the pictures.

FOR YE ARE HIS WORKMANSHIP

What do these words impart to us? Do they not create in us a desire to be all that God intended for us to be and what it is possible for us to be if we let Him use our lives and fashion them to His divine plan? For we are His workmanship.

We think of the potter as he takes the claylike substance and by the proper using of it he fashions it into beautiful designs. He is skillful in his work for from the common clay he forms the designs desired which only those who are acquainted with the work can do. He, from the plainest material, produces pottery which is highly valued. But only as the clay lends itself to his skillful touch can it be fashioned as he desires.

So we, in God's hands, are being moulded as the potter moulds the clay. God is skillful in His work. He refines the basest metals into gold; within the poorest of sinful creatures he creates a new heart; from the depths of sin He raises the fallen to higher ground. Therefore, the life which lends itself to God becomes a life which is an honor to Him and is a witness of His saving grace. Are we a true witness of His great workmanship?

Our friend who perhaps has been sick for many years, hopelessly so, finally finds relief through a certain physician and we say, that is the physician to whom we wish to go when we become ill.

A carpenter does a piece of fine work in our community and we say, he is the man whom we wish to employ when we have work of this kind to be done.

A man who has formerly lived a wicked, sinful life, has turned to God and is now a new creature. We see by his life that he has been with Jesus, that God's saving power has done its work. This man is a witness of God's workmanship. Are we a witness of God's great power? Do our friends wish to know Him too?

A story has been told of D. L. Moody, that as he was walking down a certain street in one of our large cities shortly after one of his revival meetings, close by in the gutter, a man lay drunk, unable to rise to his feet. A passerby sneeringly said, "Mr. Moody, there lies one of your converts." Mr Moody replied, "Yes, it must be one of my converts, for surely it is not one of God's converts."

When we lend our lives to God He will not let us fall but will make of us a true witness, a life fashioned to His divine plan and we may go forth a new creature for we are His workmanship:

Gertrude E. Ummel.
Ransom, Kans.

"TOBACCO IS AN ENEMY"

Hilda Lehman

The very fact that the children will soon be men and that they can be so readily influenced is the reason every opportunity should be taken to fortify the rising generation against the pitfalls of tobacco and strong drink.

Systems of text books in physiology and hygiene, based upon purely scientific demonstrations and upon the opinion of the best medical talent, as to the effect of alcoholic drinks and narcotics, are prepared for children that they may be taught what a dreadful snare and enemy these evils are to humanity—books that happily weave in the effects of alcohol and nicotine upon the human systems with the laws of health, so that they become intensely interesting and present to the child's mind very forcibly the difference between abstainer and user.

This knowledge has saved many boys and girls from the dreadful habit of smoking and drinking, but we must remember that often example is greater than precept. Men and women using tobacco or strong drink are setting a very poor example for the youth. Such people are stumbling blocks, and by their personal habits prove to be destructive to the welfare of the youth.

Some people erroneously claim that tobacco is not injurious. Often they say this to justify their indulgence in the habit.

If tobacco is not injurious, why does the life insurance company wish to know whether the applicant smokes? Why does the surgeon, contemplating a serious operation, ask whether the applicant smokes? Why are athletes in training forbidden to smoke? Why do smokers as a rule, advise others not to smoke? Why is abstinence from tobacco everywhere considered a valuable asset for a young man? Why are cigarette smokers an easy prey to disease, especially tuberculosis? Why do not the books which deal with the principles of success in life advise the use of the cigarette?

Tobacco in any form is highly injurious and is therefore, a great enemy of all true mankind.

It is an enemy of life and health. Physicians tell us that 20,000 people die annually in America from consuming tobacco. Of the 70,000 lunatics in America 15,000 were made insane by the use of tobacco.

It is an enemy of morality. Tobacco blunts the moral sensibilities and users of tobacco are more easily led into other vices. In one prison 600 prisoners testified that they began their downward career with tobacco.

It is an enemy of prosperity. $2,000,000,000 were burned up in 1920 by men and boys of the United States. According to the United States Government report 190,000,000 cigarettes are used every day—one for each man, woman and child in our country, or a total of 69,000,000,000 during the year 1923.

It is an enemy of the nation. Tobacco is "a canker eating into the vitals of the nation, blighting its young men, squandering its resources, undermining its health and depraving its morals."

There are no good reasons why anyone should smoke or use tobacco in any form, but there are many good reasons why they should not. Educators give us the following reasons:

1. Because God commands us to glorify Him in our bodies. "For ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20).

2. Because our bodies should be living sacrifices and holy. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

3. Because tobacco contains a narcotic poison called Nicotine, a very small quantity of which, if taken at once, will produce instant death. Dr. Kellogg, the renowned scientist, says, "There is enough nicotine in one pound of tobacco to kill three hundred men."

4. Because the tobacco habit is filthy, selfish, and expensive. Who admires a man with a pipe, cigar, or quid of tobacco in his mouth? The common tendency of the habit is to make men selfish and indifferent to the well being of others. This is demonstrated frequently on crowded streets when men continue to smoke to the great discomfort of many around them.

5. Because tobacco dulls the moral sense of every one who uses it.

6. Because tobacco leads to bad associations and bad environments. Who are the tobacco users? The great majority of them are among the drunkards, the gamblers and street corner loafers. Tobacco holds sway in the saloon and to boys and young men it is the direct road to drink.

7. The charge is made that some of the largest cigarette manufacturers in this country soak their tobacco in a mild solution of opium. This explains why so many boys who smoke cigarettes soon become slaves to the tobacco habit.

8. Because the tobacco habit produces dyspepsia, diseases of the liver, paleness, weak eyes, indolence, paralysis, congestion of the brain, blindness, cancer of the mouth, tongue and lips, impaired blood formations, mental weariness, slowness of thought, impatience and irritability.

9. Because the tobacco habit interferes greatly with mental activity and scholarship. During half a century no young man addicted to the use of tobacco has been graduated at the head of his class in Harvard College.

10. Because your example may influence others to commence the pernicious habit. It is to be regretted that a great many men of character and high social position have the tobacco habit. Who can tell how many they have influenced to begin the use of tobacco? Boys will smoke as long as their fathers continue to do so. Example will influence where precept fails.

The dying words of a young man addicted to the cigarette habit were, "Oh, I wish I could throw open the windows and call in all the boys who are smoking the cigarette and warn them against it." Another young may, dying from the effects of tobacco, said to his pastor: "Tell the boys about me and warn them against the cigarette." If warning words would come more frequently from pastor, Sunday school teacher and parents, our boys might be saved from the destructive habit.

11. Because the tobacco habit is condemned. Conscience, reason, God's law and science all voice condemnation of the habit that so often entails mental, moral and physical ruin.

12 Because tobacco creates a craving for strong drink. The hot smoke from the cigarette tends to make the throat and mouth dry and creates a peculiar sinking sensation in the stomach. Water may temporarily check the sinking sensation and may temporarily relieve the dryness. But with the moral tone lowered, and the mental power weakened the desire to yield to the first temptation is strengthened, because of the flimsy excuse that the boy must have something to wet his throat. In other words, the boy who smokes more easily accepts the invitation to a treat than the one who does not smoke.

13. Because many doors of business opportunity are closed to tobacco users. Marshall Field & Co., of Chicago, Wanamaker of Philadelphia, and many other large business establishments do not employ any cigarette users. The railroads of this country are prohibiting the use of tobacco as well as liquor, by their employes. Some schools and colleges do not admit tobacco users. Athletic clubs refuse them membership. The United States Naval schools do not accept young men who use tobacco.

More and more the doors of opportunity are being closed to the boy and the man who persistently destroys his mental and physical powers by tobacco.

14. What shall be said of those who, year after year, sell the vile weed? The law in many states forbids the sale of cigarettes to boys and minors, yet they are seen smoking just the same. If these anti-cigarette laws were well enforced our boys would have the protection they need.

Men are so blinded by the tobacco evil that they fail to do their duty as fathers, citizens, and Christians. To make merchandise of a thing so vile and hurtful as tobacco is indeed a sin.

A little girl who had been taught the physical evils of tobacco as well as of intoxicating liquors, spent her vacation at the home of an uncle. This uncle kept a small store and among

the articles sold were tobacco and cigars. One day Florence said to him: "Uncle, what makes you sell tobacco; dont you know it hurts people?" "I don't suppose it does any particular good", he replied. "Then", persisted the little reformer, "why do you do it?" He laughingly answered, "Oh, for the money I guess." "Uncle," she said, with a very serious face, "when you get to heaven won't you awfully dread to tell God that?" Her words caused an "arrest of thought", and later resulted in the banishment of narcotics from the list of articles sold at that store.

Berne, Ind.

CORRESPONDENCE

The Emmaus Church, near Whitewater, Kan., Mar 7. Since nothing has been recently reported from our community, I shall send in a brief account of recent events.

It was our privilege to have Rev. P. H. Richert, of the Tabor church, in our midst on the 8th, 9th and 10th of February. His six inspiring sermons on the Second Epistle of Peter, were very much appreciated. Rev. Richert emphasized the fact that Peter wrote to those who had accepted "the faith", and not to unbelievers. Peter wrote to strengthen and more firmly establish their faith. He further said that likewise it is essential to revive men today in the true sense of the word, if Christianity is to remain a vital institution.

Rev. M. M. Horsch of Upland, Calif., was with us February 22. He preached in the forenoon and also in the afternoon, in his characteristic convincing way.

The following day was the funeral of a mother, one of the oldest members of our congregation. Although well up in years, she was not yet old, and still healthy and active. It was a blessing that during the last thirty years of her life, until shortly before her death, Mother Dyck had never been severely ill. Twenty-eight years ago her husband passed away very suddenly, and upon her fell the whole lot of rearing her family of seven. Faithfully and prayerfully she trod life's path. Well might it be said, "She fought the good fight, she has finished the course."

Last Thursday, Friday and Sunday evenings Rev. Jacob Thiessen of Canada, formerly of Russia, was with us. He is a man with much experience.

In hope we have entered the new year. When it also becomes a part of the ages, let us remember with thanks the many blessings we are receiving. Yet more let us remember the Giver of them all.

Sincerely,
Hans E. Regier, Corr.

ALONE WITH GOD

By Rev. I. A. Barnes, D. D.

Alone with Thee, Lord, face to face
My hungry heart may feed
Upon the riches of Thy grace,
Which fill my daily need.

This hour alone with Thee to spend,
Before my toil begins,
New beauty to this day may lend,
And save from many sins.

Oh, let me feel Thy presence near,
As Thou shalt speak today,
And make to me the message clear,
While I shall watch and pray.

Speak to my heart from out Thy Word,
As now its truths I read,
And through this day, O gracious Lord,
Do Thou my footsteps lead.

THE C. E. TOPIC

Mar. 29

Friendliness as Expressed through Evangelistic Missions

Matt. 9: 35-38; Acts 8:35-37.

We do not friends for what we can work them, but it is the nature of true friendship to give. If one has a true love for another that one will concern himself about making the other happy. The normal way for bringing happiness lies in the direction of gifts. God loved us above all things and so He gave to us the greatest and best gift at His disposal. Jesus loved all men and He gave His life a ransom as a proof of His love. It is of the nature of the child of God to love even his enemies and he follows the example of his Lord in bringing the gift that is the most precious of all gifts — the assurance of salvation and sins forgiven through the atoning sacrifice of Jesus Christ. I can prove my friendship to men in many ways, but they will be inferior ways if the greatest proof I have to give is not a concern for the salvation of the sinners.

Evangelistic missions consist in earnest and persistent efforts toward bringing those who have not given their hearts to God to make a descision for Him and to accept the Lord Jesus Christ as their Lord and Master. These efforts may take a variety of forms, such as evangelistic campaigns, personal work, newspaper and other literary efforts, prayer circles, etc. The world has been stirred for Christ, time and again, through the personality and preaching of great evangelists. Modern Christianity is familiar with the methods used under the direction of great evangelists, such as Finney, Moody, Sunday and others. It cannot be denied that in the providence of God they have had their place and part in maintaining a vital Christianity. But great leadership is not sufficient by any means. Only when the professors of Christ prove the sincerity of their profession by earnest, prayerful and energetic effort of the salvation of souls will there be a harvest that will bring glory to God and salvation to sinners.

There are many noble callings through which men and women add to the sum of good. The artist creates beauty, the poet puts a song on the lips, the writer of a great book sets ideals before the world that are noble and good, the one who makes two blades grow where there had been but one is a benefactor, the financier who shares his wealth with the needy eases suffering and enlightens the ignorant. Nothing is to be said against such things except that behind all good and useful things is the inspiration to holiness and righteousness that the blessed Lord inspires. Yet He does more than inspire philanthropy. He is above all, a saviour of souls. His chief mission in life was to seek and to save that which was lost. If God gives any of us means, talents or opportunities let us use them to His glory, but as we desire to walk in the footsteps of the Lord let us make our chief mission above all things the salvation of souls. A passion for souls best reflects the spirit of our Lord and does the greatest and best thing for our fellow men.

Gratitude is a noble sentiment. It should be the motive not only for our service to Jesus, but also for our endeavor to lead others to Him. If we have experienced the joys of salvation the best way to show that we appreciate what was done for us is to endeavor with all our strength and ability to lead others to the same joy. If some one had saved my life I should always remember the act with thankfulness. In the same way the person who is instrumental in the bringing some soul to the saving knowledge that there is in Jesus, should be remembered with gratitude and love. Only to try and think of the attitude of these who learned to know Jesus through the Apostle Paul leads us to believe that to them there was no one dearer on earth. At one time remembering his terrible trouble with his eyes, Paul wrote to the Galatians that they were so impressed with his condition that if it were possible, they would have plucked out their eyes and given them to him. So with every soul-winner. He or she fills a place in the hearts of the converts who have found Jesus through them that nothing else can supply. It is a most worthy ambition to hope that one will be remembered with gratitude and love by those whom one has brought to a knowledge of the Lord Jesus.

It is sometimes difficult for one to bring one's self to realize that the best thing one can do for another is something that that one may resent. It is not always a pleasant task to interfere with another's pleasures by warning him of the dangers of his evil course. Nevertheless the real friend will do so. If a person is in danger of being carried out with a current too strong for him it is my moral duty to warn that one away from the dangerous place no matter how well he likes it or how much he resents my minding his business. So with the soul that is headed toward perdition. That one may well be satisfied with his or her course but there can be no question as to what a sense of friendliness will dictate. Not to warn is to be inhuman, disobedient to our Lord and cruel beyond words.

THE S. S. LESSON

Mar. 29

Review: Closing Period of Christ's Ministry

Golden Text: "Jesus Christ the same yesterday and today, yea, and forever". Heb. 13:8.

Lesson 1. Jesus appears here as the Messiah, accepting kingly honors. Though coming in simplicity He is the greatest of all kingly personalities. He is king in accord with the assurances of the prophets, coming of the princely house of David, receiving honors due a king. He is now king and rules over the destinies of His true followers, governing them with the sceptre of love instead of force. He will come again as king in all his heavenly glory.

Lesson 2. The last judgment is amply described by Jesus. A knowledge of this coming event assures us that eventually He shall triumph over all evil. The unpunished iniquity shall then meet reward. Righteousness shall also be rewarded. At this time He shall prove His concern for all who were His. Mere profession will not be sufficient. Everlasting joy will be the lot of the righteous and everlasting doom of the wicked. Many unexpected revelations of the lives of men will then be made. The important thing is to watch.

Lesson 3. The Lord's Supper was instituted on Passover as a new institution taking the place of the old. It here turns attention to the Christ-lamb laid upon the altar for the sins of men. It is to be a memorial feast ever kept in memory of all that our Lord was and is and ever will be. It is the intimate relation that the children of God have with one another at the Father's table. It should be celebrated with self examination and in humility and love.

Lesson 4. In the 14th chapter of John we have Jesus comforting His disciples and therefore speaking to those who are His own the most wonderful words of comfort. All ages since His time have found the assurances of the "many mansions" and His "coming again" to be the assurances that comfort the distressed and gives them the hope that heartens them for any of life's emergencies.

Lesson 5. Of all the beautiful figures of speech in the Bible the Parable of the Vine and the Branches seems the most assuring. The thought is of abiding in Him and sharing His life speaks of holiness and love. The purpose of the vine and its pruning is easily understood. Fruit is expected. By fruit are we to be known. Not to bear fruit is to prove one's self unworthy.

Lesson 6. Christ's Intercessory Prayer. Here Jesus Prays for His own and for their keep. He is now the advocate of all His own at the throne of His Father. That He concerned Himself so earnestly for His own then is proof that He is concerned for His own now. He thinks of His glory and He wants His own to have a part in the glory.

Lesson 7. Jesus in Gethsemane. Here He endured the trial that was to prepare and strengthen Him for the coming suffering. He was sorrowful because He was the "Man of Sorrow" who realized the awfulness of our iniquity. Those who should have been faithful to Him at that time were disappointing Him. If they failed Him how much more should we guard ourselves?

Lesson 8. Good Citizenship. The Christian must know that he is an example to his fellows in keeping the law. If he is careless or if he deliberately undermines it he is an unworthy example, an unsafe citizen and a dangerous neighbor. God has intended that all things should be lawfully and orderly directed. Therefore He has given us laws and rulers. We owe obedience to authorities because they act as ministers of God, and because God has ordained that this should be an orderly and governed world. There is one word, love, that sums up the Christian's duty and makes him a safe and honorable citizen. If love is the governing impulse of our lives there is little danger of our ever coming into conflict with the authorities.

Lesson 9. Christ Before Pilate. John Wanamaker, who owned the famous picture of this title gave it the name, Pilate before Christ. Pilate, judge and ruler was on trial here and failed miserably as a man who might have done justice and stood out for righteousness. The entire process was unlawful under the cloak of regularity. In choosing a murderer instead of the Christ the mob sealed its own condemnation. Often we wonder how many of us, had we been in the crowd, would have called out for the Christ. What will you do with Jesus? This is the question which we must answer whether we will or not.

Lesson 10. The Saviour on the Cross. The greatest demonstration of the love of God is shown here. "That He spared not His own Son". The beautiful character of our Lord never is more lovely than when on the Cross praying for the forgiveness of His murderers and assuring Paradise to one who had mocked Him almost with His last breath. At the Cross alone and in the blood of Jesus can we find our way to God for there He suffered for us and paid the penalty that stood waiting for us.

Lessons 11 and 12. The Resurrection and the Ascension. We have a living Saviour, not a dead Christ. Our whole faith rises and falls with the Resurrection. There is not a fact in all history more fully authenticated than the Resurrection. The Resurrection means life everlasting with the Lord in the bliss of eternity. The ascension assures us that we have an advocate with the Father and that His coming again is a certainty.

SUMMARY OF THE ANNUAL REPORT FOR 1924

Of the Sisters of the Mennonite Deaconess Home and Hospital at Beatrice, Nebr.

In solemn words the Lord has spoken. Three of the members in the Board of Directors were called by the Lord toward the close of the year. They are: Johannes Penner, Hoag, Nebr., Rev. J. K. Penner and William Hamm of Beatrice, Nebr. We hold them in faithful remembrance and firmly believe that when the Lord takes away tried and true helpers, He also will give us new faithful successors to continue His work.

Our Sisterhood consists of twenty members. Eight are ordained, nine are on probation and three are Mission Sisters.

The Hospital course of instruction is taught by Rev. H. D. Penner, the Doctors, and the ordained Sisters according to the usual custom. Of the nine Sisters on probation, eight are pursuing their studies in the above mentioned course and one is assisting in the household. Three are in the first year, three in the second year, and two are in the third year of this course. We contemplate sending the two last named sisters to the Elizabeth Hospital, Lincoln, Nebr., for four months in order to comply with the requirements of the State of Nebraska.

During the year 1924, 475 patients received attention and aid. The daily average was a little above fifteen. 79 children were born and 26 people were called to their reward.

Considerable work was done in the Laboratory and with the X-Ray machine.

Ample facilities, available in our staff, enabled us to accommodate the demand for private nursing to some extent.

With gladness we report upon the work the Lord has permitted us to do and are confident that the good seed that has been scattered will demonstrate in power and bring forth fruit by the grace of God. Our Elder supplements our efforts in this direction. He comes regularly every two weeks to visit the patients and supplies their wants and their needs from the boundless riches of the Word of God. May our Father in Heaven bless this cause.

The Committee.

DEATHS

Alderfer—Mrs. Deborah Alderfer died Tuesday evening, December 30, at the home of her daughter, Mrs. D. A. Grubb, 37 Marshall Avenue, Wadsworth, O., at the age of eighty years and ten months

Mrs. Alderfer, with her husband, Fred, moved from Norton township, her birthplace, in Summit county, to Sharon township in Medina county in 1867. Following the death of her husband in 1901 she made her home with her daughter, Mrs. Grubb. She was a life long member of the Mennonite church of Wadsworth.

Five children survive, two sons, J. M. Alderfer of Akron and F. G. Alderfer of Sharon Center, and three daughters, Mrs. A. H. Trump of Wadsworth. Mrs. D A. Gruhb of Akron and Mrs. George W. Cahle of Cuyahoga Falls. One son, Prof. J. F. Alderfer of Oberlin conservatory of music, died in 1917 at Paris, France, where he served during the World war as staff secretary for the University Union.

Funeral services were held at the home of Mrs. Grubb, Thursday, Jan. 1, at 1 p m., conducted hy her pastor, followed by services at the Mennonite church at Wadsworth at 2 p. m. Burial was made in Woodlawn cemetery.

Gunsaulis—Mrs. Alfretta Kittinger Gunsaulis was born in Canal Fulton, Ohio, July 3, 1858, and died February 1, 1925. Her death was due to heart failure, which came very suddenly. She seemed to be in apparently good health and was caring for her sister, Mrs. Lu Dema Brolin at her home, 391 Spicer St., Akron, who was very low. The latter's passing away was expected any hour, but very unexpectedly the grim reaper takes one whom we least thought that her time was here. She leaves to mourn her departure her husband, Oliver Gunsaulis, and one sister as well as a host of other relatives and friends. The last rite for the deceased was conducted at the home in Akron, February 4, hy her pastor and burial made in the city. She was a member of the Wadsworth church.

STATISTICS FROM OUR FOREIGN MISSIONS

Stations	When Established	Number of Workers	Missionaries' Children Receiving Support	Native Helpers	Day School Pupils	Attend. at Services	Approximate Number of Patients Treated	Baptized Members	Value of Property
OKLAHOMA									
Cantonment and Fonda	1883	2	2	1		125		83	$ 12,500.00
Hammon	1898	2	1	1		25		39	4,500.00
Clinton and Deer Creek		2	6	1		78		53	4,000.00
Canton	1907	2	6	1				75	4,000.00
ARIZONA									
Tuba	1905	2	5	1		50		7	11,500.00
Oraibi	1893	3	1	1		35		28	4,100.00
Hotevilla	1914	2	4						2,500.00
MONTANA									
Lame Deer	1908	2		4		72		102	5,000.00
Busby	1904	2	4	4		105		78	4,500.00
Ashland	1910	2	6	1				2	6,000.00
Birney	1908	2	2			36		38	4 500.00
INDIA									
Champa	1901	5	3	21	215	217	1000	452	All
Janjgir	1901	4	1	28	207	332	900	98	Stations
Mauhadei	1911	2	5	30	450	424	2490	143	about
Korba	1915	2	2	14	85	200	1000	102	75,000.00
Basna	1924	4	2	12				340	
CHINA									
Kai Chow	1911	8	3				3260		All stations
Kai Chow City	1911	3		94	1485	1250		*395	about
Tamingfu	1921	5	3						75,000.00
Totals 20 Stations		57	56	214	2642	2899	8750	2008	$213,100.00

* All China Stations.

JOTTINGS

The annual meeting of the Eastern District Conference will be held in the West Swamp church, near Quakertown, Pa., April 30 to May 3d.

Last week the First Church, Philadelphia, participated in the Union evangelistic meetings which the churches of the community arrange each year.

Plans are on foot for the celebration of the Tercentenary of the founding of New York by the Dutch in 1926. In connection with this event the founding of the Reformed church in America will have notice.

An interesting meeting held in the Second church, Philadelphia, for children on the night of March 13, was attended by a large number of children Mr. Graham, known to "Radio Fans" as Uncle Wip, who is famous for h's "Bed-time Stories", was present and gave an interesting address.

According to a statement issued by the Federal Council of Churches, 38 states earned places on the Roll of Honor by being free of lynching last year, 10 states one more than last year, "bore the black shame of lynchings". Though one more state had lynchings than in 1923, the number of mob murders was cut in half. The number of victims of lynchings in 1924 was 16, the lowest number since records of the evil have been kept. Already within three months of this year four lynchings including one burning of a negro at the stake, gave a direct call to the Christian church to marshall conscience and public opinion to abolish the evil this year.

The Iowa-Nebraska (Old) Mennonite Conference will hold its annual meeting in the East Union church near Kalona, Iowa, Sept. 2-4. This will be a week after the (Old) Mennonite General Conference at Eureka, Ill.

A recent London letter sets forth impressively the conflict within the Church of England over the social function of the church: "There is much difference of opinon as to whether the Christian church as such should take part in political and social questions and movements and try to bring about any reform other than spiritual changes in the individual. Of course all are agreed that Christians as individuals should seek to remove social evils, bad conditions, injustice in industry; the question is, should the church in its corporate capacity make efforts in such directions? The Bishop of Durham and the Dean of St. Paul's have recently made emphatic pronouncements against attempts to get the Church of England to engage in social reform and both have severely criticized the Conference on Christian Politics, Economics and Citizenship ("Copec") of which the Bishop of Manchester is the leader. Dr. Henson and Dr. Inge are the only influential clerics who have spoken against the constitution, methods, and aims of "Copec" and all of which it has come to be the symbol. Dr Inge says it rests on the radical fallacy, which vitiates all its proceedings, that there is a political and economic program which is distinctively Christian. It is not fair, he alleges, to say that there is a Christian politics any more than a Christian biology or a Christian theory of bi-metallism."

Dr. N. C. Hirschy of Berea, Ky., a former pastor of the Wadsworth, O., church and formerly president of Bluffton College, is reported to be seriously ill.

Last week Dr. J. E. Hartzler of Witmarsum Seminary completed a series of lectures in the Wadsworth, O., church on the general theme: "The Kingdom of God."

The Mennonite Mutual Insurance Co. in Kansas is reported to be covering risks of $32,000,000. Another association of Mennonites with headquarters at Pandora, O., carries over two and a half millions in risks.

In the Mennonite Old People's Home, Meadows, Ill., there are 14 inmates with a number of others on the waiting list. The receipts for 1925 show a total of $5559.67. There is a balance over the year's expenses of about $200.

The Year Book of the Central Conference, edited by Rev. W. H. Grubb, of Normal, Ill., has made its appearance. It presents information relative to the interest of the Central Conference as well as other matters of general interest to Mennonites.

According to the report of the Central Mennonite Conference, there are 26 churches in the conference. The total membership in June 1924 was 2731. $8090.75 were raised for Foreign Missions and $6359.33 for Home Missions. $2885.30 were also contributed for educational purposes. There are 40 ministers in this conference.

Bethel College Mennonite church was honored with a visit from Wilbur K. Thomas, of the Friends' Service Committee, a week ago last Sunday, when he gave an address. Mr. Thomas is one of the number of Friends who are out on speaking tours to become acquainted with related denominations.

Twenty-five American missionaries serving under different boards sent the following declaration to Mr. Jacob Gould Schurman, the American minister at Pekin:

"The undersigned, American missionaries, are in China as messengers of the gospel of brotherhood and peace. Our task is to lead men and women into a new life in Christ which promotes brotherhood and takes away all occasion of wars. We therefore express our earnest desire that no form of military pressure, especially no foreign military force, be exerted to protect us or our property; and that in the event of our capture by lawless persons or our death at their hands, no money be paid for our release, no punitive expeditions be sent out, and no indemnities be exacted. We take this stand believing that the way to establish righteousness and peace is through bringing the spirit of personal good-will to bear on all persons under all circumstances, even though suffering wrong without retaliation. This is what we understand the example of Jesus Christ to mean.

"We wish to be clear that we have no authority to speak for our missions or churches, and sign simply in our own individual capacity."

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Our Risen King (L)
Victory Through Christ (L)
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The Glory in the Garden (L)
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, MARCH 26, 1925. No. 13.

EASTERN CONFERENCE NOTICE

The next annual sessions of the Eastern District Conference will be held in the West Swamp Church, convening on Thursday evening, April 30th, and continuing over the following Lord's Day. The Conference sermon will be preached by the president, A. S. Shelly on Thursday evening; business sessions will be held on Friday and Saturday. The Lord's Supper will be celebrated with the local congregation on Sunday, May 3d, 10 a. m. There will be various other services during these sessions, as arranged for by the local church with the program committee. Delegates should, if possible, arrange to attend throughout the whole conference period.

The West Swamp Church requests the secretary, in their behalf, to extend a hearty invitation for a full-time attendance, promising ample provisions for entertainment of conference visitors. The secretary also urges the speedy sending to him of statistical reports and delegate credentials. Only a few have so far been received. A correct and complete report ought to be presented at Conference; this can only be possible if the individual reports are had in ample time to arrange them in a presentable way.

A. M. Fretz, Sec'y.
Perkasie, Mar. 21, 1925. 13, 14

PRAYER—ANSWER—PRAISE

Through various channels information came to the readers about the serious illness which entered our home last September. The details of the same shall not be the object of these lines, more the innermost features called forth by the deep experiences.

As soon as the intimation was received by the different groups that Dr. J. Crozier, of the Disciples of Christ Mission, was summoned to the bedside and she gave the verdict as the result of a thorough diagnosis, the case to be typhoid; furthermore, Sister L. Lehman, of our mission, had begun her work as nurse, prayer seasons were observed day and night, here on the field. Both the doctor and nurse did their utmost to give comfort and hasten recovery to the patient. The efficient administering of remedies, the loving words, compassionate touches were means in human hands causing much astonishment.

The entire mission staff offered their physical help in every respect, above all, their prayers ascended unceasingly to the throne of grace. The Indian Christians throughout the mission gathered for prayer frequently. Hundreds of fervent supplications besieged His throne day and night.

Not only the missionaries offered and rendered valuable service, but the Indian Christians and even some non-Christians did the same. My fever soared high, causing uncomfortable heat, consequently the fan had to move continually. Electrical fans belong to unknown luxuries in the mission home, they are moved by a rope passing through a hole in the wall into the veranda outside. The Christian men organized, at dusk appeared quietly in front of the sick room on the veranda. Each brought a little bedding to sleep on the veranda stones. Evangelists, teachers, colporteurs, day-laborers, etc., were not ashamed to pull their turn willingly. Often here and there individuals and small groups engaged in prayer, at 5 a. m. all gathered at the corner of the office, read the Bible and conducted a prayer meeting. During the day in their homes, in the church, at various places on the grass of the mission compound prayer meetings were conducted, almost every moment. A Christian farmer prayed, "Lord, before Thou takest away the missionary let my wife and children pass away." Nellie's father remarked one day, "I have spoken to the Almighty, before Thou takes the missionary away, let me go in his stead." Nellie was home for several weeks when the shadows of death hung low, remarked to my dear wife one day, "Mamma, papa will not die, because I prayed for him to Jesus, He will restore him, I know that." The thoughts, conversations, dreams, the entire household were busied with this prime apprehension, "Would the Almighty restore our missionary to full health again, even after not much else but skin and bones remain, preserve his life?" One wrote, "Let's discard all medical aid and resort primarily to earnest prayer as James tells us."

For seven weeks Sister L. Lehman exercised her most excellent nursing abilities, manifesting that she lived in her element. Sister P. A. Penner dropped her home life for several weeks and came to serve whenever circumstances demanded urgent help. The other missionaries more or less suspended their daily routine, lent a helping hand wherever and wherever necessary. For almost that space of time the Christian men saw to it that the fan would be pulled all night. The fan did not stop all the while, except when baths were administered, or clothes soaked on account of profuse perspiration had to be changed often.

Does the Lord answer prayers nowadays? Yes, indeed, our home has this undeniable testimony to offer; those who resorted to earnest prayer with us join this testimony.

Does our Lord perform miracles? Another affirmative reply must needs follow. The body for almost 2 months was endangered by extreme weakness, it had to be handled as that of a little child, not even could by itself turn from either side on its back. Now the body has regained its full weight, strength has come although not until now with such enduring quality. The hands unable to pass the spoon decently to the mouth, presently perform actions as if no sickness ever interrupted the daily routine.

After these anxious feelings subsided, the prayers were answered, the Christians on their own accord rendered a "Thanksgiving Program", December 6, p. m., in front of the bungalow. Upon my inquiry why this particular place was chosen, the leader of the meeting replied, pointing towards the house, "On this veranda and here on this lawn we day and night thought and plead in your behalf, here on this very spot we decided to bring praises unto the Lord for what He wrought."

The program consisted of well-chosen hymns, most appropriate passages from the Bible were read and recited by individuals and classes. I was almost surprised that the Bible at the different places contained such remarkably striking portions. They had searched the Scriptures. Small children out of the schools who could hardly utter distinctly refused not to offer their share. From the chirman I asked permission to open my Hindi Bible and read to them verses which became exceptionally precious in the weeks gone by. After the rendition an Indian meal consisting of curry and rice was served in the bright moonlight on the south side of the bungalow.

My first appearance in the church furnished another evidence of the congregation's high appreciation. The moment my steps were heard in front of the door, every person rose to his feet upon a sign given by the leader, the impressive hymn, "Now We Thank Thee, God", was sung in Hindi. Never meant this song so much to us and most certainly to all.

Different ones extended their invitation to come into the home for a "Thanksgiving Meal". Especially one home displayed exceptionally impressive procedure. Before the meal the simple housefather in his devout manner took the Bible, read a passage, gave out a hymn, and all joined in at their very best, then the family members and we offered prayers of praise mainly. One boy, too young to articulate properly abstained not from getting his turn in. Oh, the wonderful prayers that ascended to the Heavenly Throne that evening out of the mud hut!

What concerns us, we cannot, next to God, express sufficiently our sincerest gratitude to our dear co-workers here on the field for the numerous comforting letters (which have been preserved), services rendered, prayers offered; to our Indian Christians for their portion so wonderfully revealed. They were to be marveled at how they could plead with God. To our many individual friends and churches in the homeland, remembering us before Him Who delights in the prayers of His children, writing letters bearing uplifting messages. Words fall short what should be done. One thing we pray that our lives and actions may unitedly progress

and be engaged in still more energetic labor that the Almighty may reach His goal in view when He permitted this distress to enter our midst. Otherwise we shall be held responsible on account of great neglect in His vineyard. Let's unite our supplications to that end!

Yours in Him as ever,

P. W. and Mathilde Penner.

RACE RELATIONS

The wide observance of Race Relations Sunday on February 8, this year shows that interest in the day and the movement it serves runs in a deepening channel, according to a report issued today. This is indicated by its increased observance from year to year.

Race Relations Sunday was initiated in 1923. That year the day was observed widely, especially in the East and in the Middle West. In 1924 its observance increased both in area and in intensiveness, extending as far west as Los Angeles, California. This year the day was observed also in the South, as in Galveston, Texas, where white and colored worshippers attended a service in Trinity Episcopal Church addressed by both white and colored speakers, and with music from the choir of a colored Baptist Church.

In many cities, pastors of white and of colored churches exchanged pulpits. In Denver, Colorado, five or more such exchanges took place. In Chicago, even more extensively than last year, there was exchange of pulpits between Negro and white pastors. Twenty such exchanges were arranged for February 8th and others for a later date. Not only color lines but denominational lines as well were crossed, and in every case the response was enthusiastic.

In connection with plans for the day, Dean Shailer Matthews, of the Chicago University Divinity School, chairman of the Chicago Church Federation Interracial Committee, said, "America has made more progress in the last few years in the matter of solving the problem of race relations than ever before in its history. It used to be called the Negro problem, but with intelligent study given the situation it is realized that it is just as much a white as a colored problem. The problem of race relations is not primarily economic but religious. It will be solved by the elements of goodwill and human brotherhood, which are the essentials of Christianity. Thank God, the churches are beginning to respond. There onomic but religious. It will be is now real hope that an interracial fellowship will be developed which will make it possible for Negroes and whites to dwell in amity and accord in North America."

Detroit also observed the day extensively with interchange of pulpits between eight white and eight Negro pastors and addresses in two of the leading white churches and at a mass meeting at the Young Men's Christian Association by Dr. Geo. E. Haynes, secretary of the Commission on the Church and Race Relations of the Federal Council of Churches. Dr. Haynes also spoke to the Detroit Pastors' Union on Monday morning. The plan of exchange of pastors was followed in several Ohio cities.

In Cincinnati the observance began with a preliminary radio announcement on the preceding Thursday from Station WLW by the Rev. W. H. Williams of the colored Antioch Baptist Church, and Rev. C. W. Atwood of the white Lincoln Park Baptist Church, both of whom were introduced by Mr. James H. Robinson, Executive Secretary of the Negro Civic Welfare Association of the city. The day was marked by the announcement that six white Lutheran churches had united to raise ten thousand dollars with which to start a colored Lutheran church in the city.

Twenty white pastors reported that they either preached special sermons or in other ways contributed to the observation of the day. The new building for colored boys was dedicated by the Y. M. C. A. in a service that emphasized the idea of race relations, with a special address by Chas. P. Taft, II. Rabbi James Heller, of the Plum Street Temple addressed a gathering of colored men and women at the Y. M. C. A. on race relations. In addition, Mr. James H. Robinson spoke at the white Mt. Washington Presbyterian Church on Sunday evening. Four colored speakers addressed seven white congregations and four white preachers spoke to colored congregations.

Columbus, Ohio, had an observance that lasted beyond the day and that was sponsored by the Race Relations Committee of the Columbus Urban League, which acted for the Columbus Federation of Churches in the matter. Prof. Herbert A. Miller, of the University of Ohio, formerly of Oberlin College, chairman of the committee, gave twenty-six talks on race relations in January. Race Relations Sunday afternoon a meeting attended by between eleven and twelve hundred white and colored persons was held at the Chamber of Commerce Building. Interchange of pastors in the churches, visits of choirs, and other demonstrations indicated the desire for better interracial understanding.

In many other places the pastors of the churches preached sermons on the subject of race relations, and in numerous instances colored and white Young Men's and Women's Christian Associations held union mass meetings that were well attended. Mass meetings were held in churches and in school auditoriums.

Already reports have been received, in addition to those mentioned, from Akron and Dayton, Ohio; St. Louis, Missouri; Minneapolis, Minnesota; Portland, Oregon; Indianapolis, Indiana; Dunbar, Nebraska; Brooklyn, N. Y.; Atlantic City, New Jersey; Philadelphia, Pennsylvania; Ashville, North Carolina; Chattanooga, Tennessee; and Louisville, Kentucky.

CORRESPONDENCE

Donnellson, Ia., March, 1925. Greetings to the Editor and the readers of the Mennonite. As this is my first letter to the Mennonite for the new year, I shall give a brief report of the happenings in our church since the Christmas season.

As we look about us, and also give a thought to the past, we must confess that we have been wonderfully blessed. The weather through December and January was cold but ideal winter weather, the roads were fine, with a coating of ice and snow made them regular boulevards. When the snow and ice began to thaw and leave us we had mud for several weeks in February but that has also passed and we have good roads again.

The health has been good until several weeks ago there have been a number of cases of grip, but are improving.

With good roads and good health the Christmas entertainment given by the Sunday School was enjoyed by young and old. The program of good singing, recitations, class exercises and pageant were all well rendered. The pageant was one of the best and prettiest ever given by our young people.

The appeal to the emotion through the eye as well as the ear is recognized as giving this story "The Spirit of Christ" additional value. The various tableaus, "Isaiah in the Synagogue", "The Annunciation", "The Manger", "Shepherds in the Field", "Shepherds at the Manger", "Adoration of the Wise Men", "The Modern Mary", "The Modern Wise Men", and "The Modern Shepherds" with the illumination of different soft colored lights made the story very effective.

On New-year's morning we had services as usual at which time our minister, Rev. Kauffman, gave us many good thoughts for the coming year, also telling us many things that should be put aside and forgotten, things which are only a hindrance to the furtherance of the kingdom of God.

On New-year's night we had the pleasure of having our first Father and Son banquet, an event which proved to be very interesting and instructive in so far that it was said that we should have this annually. The ladies served a four-course supper. Mr. S. G. Wenger, our S. S. superintendent, presided as toastmaster and in a short talk welcomed the Fathers and Sons, immediately after the meal this was followed by toasts by our Dads and Lads, also short talks by the four ministers of our town. Dr. E. A. Bentzinger of Ft. Madison giving the main address of the evening on "Character Building."

The many fine musical selections given by the Men's Octet helped to make it a real grand success.

February 2d we had the pleasure of hearing Dr. Quiring, who was so kind to stop off as he was on his way home from other points, where he had been on business.

Our Sunday School is progressing and is functioning in a very satisfactory manner under the leadership of S. G. Wenger.

The Christian Endeavor Society is steadily increasing. Among the special activities in the past months was the visit to the Lee County Home for the poor on January 11th, where they sang many familiar hymns for the inmates, also left a treat for each of the 94 there at present.

The Endeavorers have been, and expect to continue through the year, giving a special program every second month on the last Sunday in place of the regular evening church services. The past year the society has contributed $111.00 to missions. Our Junior Society under the able management of Miss Luella Krehbiel and Anna Krehbiel are also active and doing fine work and have contributed the nice sum of $30.00 to missions.

At present both societies are looking forward to the 4th District C. E. convention which will be held at Montrose (12 miles from here) April 24, 25, and 26. A year ago we had the pleasure to entertain this convention in our church. The helpful and inspiring sessions our young people were privileged to enjoy are an incentive in looking forward to the next convention.

Prof. M. G. Overholtzer has been in our midst since last November conducting singing school. His work is very much appreciated by all.

Plans are under way for the Fifth Annual Get-together Picnic to be held in May, of the four Mennonite congregations in Iowa. In connection with this picnic the 400th Anniversary of Mennonites will be celebrated.

It is our good fortune to be the happy host and hostess this year.

We extend a warm and hearty welcome to all to come to Donnellson and enjoy the good time with us.

Correspondent.

WOMAN'S WORK

Salem Mennonite Church, Marion, S. D. Dear Friends: In the fall of 1921 the Ladies' Sewing Society was organized in our church, the aim of which is mainly to arouse more mission spirit among the younger people and also to materially help the missionaries, who are representing us among the heathen, as much as we can.

We chose for our motto I Cor. 10:31, "Whatsoever ye do, do all to the glory of God."

We render four or five programs during the year. The programs consist of music, talks on mission subjects, reading of reports sent in from mission stations, etc. For one program we rendered the musical composition, David Livingstone. These programs are always well attended and a collection is taken every time. During the year 1924 we took in $504.67.

We have a committee consisting of four members who buy and cut sewing materials for garments. The ladies take this material home to sew and return it finished to the committee. We have no regular time for meeting but several times during the year as the officers see fit, they arrange for special meetings when business is transacted, important questions concerning the society are discussed, and plans formed for future work. At these meetings we also make up pieced comfort tops into comforters, and pack returned garments.

During the past year we sewed for India, and sent the same amount in money as material cost to China. In addition, we contributed in various sums to the German Relief Work, China's Building Fund, Ship of Friendship, etc.

For the coming year we are following much the same course. We are supporting one native teacher in India, and sent the same amount in money to the China hospital. We are sewing for India again.

We also have a relief committee whose duty is to visit and help the sick and needy in the community. This committee often finds opportunity to extend their services especially in arranging for singing parties at the homes of those who are kept away from church on account of sickness.

We realize it is not much we are doing, but we strive to live up to our motto, and we are sure our society has been a blessing to us and we try to radiate that blessing to others.

We send greetings to all the missionary societies and wish you God's richest blessing in your work.

Mrs. Benj. P. Waltner.

In Janjgir, India, there is a little brick church in one corner of our Mission Compound. It stands near the road where men of all classes pass by, travelers, pilgrims, cow herds and beggars. They often stop and listen to the singing. To many it is a new message. Some have never heard of Jesus Christ before. Years ago when there were only a few Christians and there was room in the church, those who passed by were invited in to hear the sermon, the story of Christ, Savior of mankind. Today we praise God that the little church is filled with Christians and their families and about 70 girls from other stations who attend the Girls' School at Janjgir. At 8:30 Sunday morning the church is full. Those who come late must sit on the floor in the aisle. The crowds of travelers and pilgrims still pass by, and some stop to listen. But now there is no more room left to invite them in. Some stand and look in at the windows but they soon pass on. Will they ever hear the message again? They have just heard a bit of a song, "Salvation's free for you and me, I'm glad salvation's free." What does it mean? The passersby are on their way to a heathen festival, where they will go to do penance and offer sacrifices, and some are on their way to a sacred river far, far away where they hope to wash away their sins in the muddy water. Some may die on the way, it is so far.

Across the road a short distance from the church there is a village of mud huts. Under a shady tree we can see a crowd of brown-skinned boys and girls half naked and unkempt. They sit on the ground and listen to the story told by one of our larger school girls. She is telling them about Jesus, the Friend of all. After the story she teaches them the chorus of a song. They sing out of tune but they have learned that Jesus loves them.

Sunday after Sunday and often during the week some of our Christians go and hold meetings in the village and crowds come and listen. And then the rainy season sets in and for nearly three months it rains and rains. There is mud everywhere. No longer can we hold Sunday School classes on the ground under the trees.

For a long time we prayed for a new church. The Christians said they would do their share. But they are poor and cannot earn much more than it needs to live. They are giving something to educate their children. The mission board has now given us permission to build. It will cost more than $5,000 for the new church. We are going to build as soon as enough money has come in. Who is willing to give something in order that more people might be reached with the precious story of salvation? You will lay up for yourselves treasures in heaven. Send your money to the secretary or treasurer of the mission board for the new church which we need so much at Janjgir.

Our work is not limited to the few villages around our Mission Compound. The missionaries go out on tour during the cooler months of December, January and February, and travel from village to village preaching and teaching to those who could never be reached otherwise. It is no life of comfort and ease. We sleep in tents, and often there is no water to drink except the muddy water of the ponds outside of the villages. That must always be boiled first to kill the germs. There are no corner groceries. We take some supplies along and often we eat the food of the natives. Sometimes it causes indigestion. In some villages the people are very friendly and give us straw for the oxen and fuel for cooking, but in other places we have great difficulty in finding any wood to cook our food. The people use cow dung mixed with straw for fuel where wood is scarce.

Last March Mrs. P. W. Penner, Loretta Lehman and I went on a touring trip. We rode on our bicycles for 18 miles to our first camping place. On the way we met many people going to market with baskets of rice and other produce on their heads. They looked at us in astonishment and asked where we were going. We had opportunities to tell them of Jesus Christ. They seemed interested and listened for a while and then went on. One time is not enough to convince them of the saving power of the blood of Jesus Christ and to make them His disciples. We came to a village where we sold tracts and gospels. One Mohammedan woman whom we visited in her own home because she is never permitted to go anywhere else without her husband's permission, told us she was glad we came. She bought the Gospel of John and some tracts and paid us more than we asked her for them. She said, "You will forget me, but I shall never forget you and the message you have brought to me. I cannot understand it all. I wish you might come again." But there are so many villages to visit that it may be a year or two before we can possibly reach her far-away village again.

We move to another village with tents and buffalo carts. A few native evangelists and Bible women with their children are in our party. We visit as many homes as we can during the day, singing songs, telling the simple gospel story and inviting them to become followers of Christ. The time seems short. When we are back in our tents for meals, many people come for medicine. They are afflicted with sores and diseases of all kinds. In the evening we have magic lantern pictures of the life of Christ and the Prodigal Son. There is no auditorium or any other building where we can hold our meetings. Out in an open square, but not very square, several thousand men and women and boys and girls sit on the ground or lean against the mud walls of the low huts. The white sheet is fastened to the side of one of the larger mud houses.

Sometimes it is not easy to keep them quiet. Again they listen as if spell-bound to the story of God's love for humanity through the death of Jesus Christ on the cross and His victorious resurrection.

At one place we had a number of boys and one girl who learned some of our Christian songs and who would help us sing heartily for several evenings. During the day they would come to our tent to "practice". The girls was the daughter of a harlot, hence she was permitted to run around on the streets. We won her heart and she joined our "choir". She was much too wild for an orthodox Hindoo girl. But she sang well and followed us wherever she could. One evening our "choir" did not show up. Where were they? I looked around to

(Continued on page 6.)

THE MENNONITE

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EDITORIAL

The past week has brought with it an unusual story of calamities, first we heard of the terrible storm that swept over a portion of the state of Illinois and other states, then of the calamity that overtook the thousands in the populous and rich province in southern China. One wonders why such things must come, although one does know that they are in the course of nature's law and the answer, no matter what it will be, will never be the one that quite satisfies the human mind. It is of the nature of God's ways to provide such things and if man, weak creature, gets into the way of these terrible outbursts of nature he will have to take what befalls him. Yet, with this, as with other calamities, God has a way of using them that good may come out of them. Hardly had the news of these horrors come from the wires before in hundreds of localities willing hands were in action providing means by which relief and succor might be sent to the afflicted localities. It is of the nature of the Christian faith to inspire a spirit of brotherliness into the hearts of men when there is great misery and distress and so long as there will be true Christians in the world, the hopeless victims of misfortune and calamity will find speedy assistance coming to them from such who are filled with the spirit of love that Christ came into the world to die for and inspire.

Palm Sunday and Easter are two great events in the Christian year. Both bring with them a note of triumph that gives courage to all faithful hearts and assures them of the might and the conquering power of the Christ they love. There was a time when the liturgical churches made most of these occasions and it took other Protestants a long while to realize that in the special celebration of such events and in the preparation for these celebrations there is refreshing and reviving that may be helpfully appropriated to the spiritual welfare of the whole Christian community. In many of our congregations it is the custom to receive into the church by the rite of baptism, such who have given their hearts to God and desire to be numbered with His people. There surely can be no more appropriate occasion when the convert dead to the old man and alive to Christ makes public confession than on that day which we celebrate as the one upon which Jesus rose.

SUPPORTING THE PREACHER

Rev. A. L. Hope.

This is an old subject, but there are always new conditions. There seems to be a general tendency for some people to lavish their means on the preacher who is at the zenith of his manhood—the apex of success—but this is natural. But how about the old worn out preacher—the neglected preacher? Perhaps he is the one who has blazed the way that others might be successful; and have a place to preach. It is perfectly right to encourage and support the preacher who is thrifty and ambitious. But the older preacher who has faithfully borne the cares and burdens of the church—must not be neglected.

There is an age of activity in every department of human concern. The world is caring for its own in a substantial way. Universities and colleges are creating foundations, endowments, that those who have given their best for education may be taken care of when they get old. Our government makes provision for those who went to their country's call; and came back disabled. The government has also made provisions for the orphans and widows that have been warwrecked. Railroad corporations pension those who have seen twenty-five years active service in their employment.

Some think this a serious proposition; and it may be. All we ask is help for those who stop from growing—then and only then are they old. We cannot always calculate by years. Some preachers are old at thirty and forty. Some preachers are young as sixty and seventy. Talmage commanded the greatest audiences in the world when over seventy years young. Beecher filled the Plymouth church to overflowing at seventy-five. Christian Newcomer rode on horse-back fifty-two miles to fill his appointment at the age of eighty-one. Otterbein at the age of eighty-seven spoke and assisted in ordination services.

Now, some of us preachers are thinking of retiring—(I wonder what from?) about the time we can begin to exhort some. I do not think many of us are killing ourselves by overwork. But if any of our preachers are broken in health preaching for our church, they ought to be provided for. Let us not grow aged too quickly. If some are determined to grow old in years; just remember the world's greatest thinkers that have "moved the world" were up in years. Bismark did his greatest work in life after the age of seventy. Queen Victoria offered Gladstone the peerage when he was eighty-five. Abraham was not brought into prominence until he was seventy. When Moses was a hundred and twenty years old "his eye was not dim, nor his natural force abated." We are not taking age all together into consideration, but those that need assistance, and are worthy. Some people are very generous? After you are dead they "say it with flowers", cold slabs and granite monuments. Most of us are great and good when we are "laid away to rest." Folks, if you intend to do anything for the needy servants of God—young or old—remember them while they are alive. Millions of dollars are spent today by people removing the ashes and bones of the dead of those who did some noble deed fifty or a hundred years ago. Mozart, the musical genius, who entranced all Europe, died forsaken, and was buried in a pauper's grave. Our loyalty to the faithful prophets of God must consist of deeds. Go on! preach on! thou faithful servants of Christ. The chariots of Israel are waiting for you.—Christian Conservator.

FOUR PARTS IN ORGANIZED S. S. WORK

The County, State, International and World's Sunday School work have been presented jointly in a series of meetings covering five weeks in November and December, in Michigan, Ohio and Kansas.

This has been accomplished by cooperation of the respective County and State Councils of Religious Education, the International Council of Religious Education and the World's Sunday School Association. Secretaries of all these organizations worked together in presenting the work of this Big Four in religious education. Leading business men in each county were addressed through Rotary, Kiwanis and Exchange Clubs. Conferences and institutes were held for officers and teachers of the Sunday schools and large popular audiences assembled in the evening at strategic centers. Definite service was rendered and gifts and pledges were sought for the work.

In Kansas, Hugh S. Magill, LL.D., General Secretary of the International Council, and Dr. W. G. Landes, General Secretary of the World's Sunday School Association, joined with Frank G. Richards of the Kansas Association in meetings in Salina, McPherson, Hutchinson and Wichita.

In Michigan, Drs. W. G. Landes, W. C. Pearce and Samuel D. Price of the World's Association cooperated with J. H. Engle of the State Council of Religious Education in a series of meetings which included Battle Creek, Grand Haven, Cadillac, Big Rapids, Reed City, Clare, Midland, Bay City, Saginaw, Flint, Lansing, etc.

The meetings in Ohio were under the general direction of Arthur T. Arnold, Secretary of the Ohio Council. Service was rendered in three counties, Tuscarawas, Van Wert and Seneca. More than seventy-five meetings were held. Numerous high schools and universities were addressed in both Michigan and Ohio. County workers were brought together for dinner meetings when more effective programs for the immediate future were agreed upon. In addition to offerings received at the general meetings, individuals were visited by a team consisting of a county man and one from the State, International or World's Association and invited to give for the coming year. Everywhere there was a healthy interest in religious education as it was represented in the interrelated program of this Big Four. Both Ohio and Michigan are arranging for more meetings of this kind in the near future. The work in all the Sundays schools was stimulated and the general public was aroused through the many meetings and the extensive newspaper publicity. The speakers in Ohio were Drs. Pearce and Price of the World's Sunday School Association and A. T. Arnold, Franklin McElfresh, D.D., Rev. Maxwell Hall and Ira S. Richmond of the Ohio Council.

"It was easier to be good when she was with us." This was said by a classmate of a girl who had passed to the great beyond. Would this be said of you? If not, why not?

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

We are laborers together with God. I Cor. 3:9.

THEY FIGHT FOR—

(By Anita Allen in The Stanford Sequoia, February, 1917)

I dare not tell them how I am thinking these days of Emil. Not even the big fellow who has come to take his place. At night he snores, and I lie and think of the way that the boy Emil used to talk to me in the dark—the moonlight shining on his face maybe, but everything else in the black shadow of the trench walls. But after the way it all came out, I dare not talk of it to anyone. These are no times for talk. We must fight and dig, fight and dig—until the day comes when we can no longer dig or fight.

I had known Emil when we were but little fellows. We went then both to the great school in Charlottenburg, Emil with such solemn eyes for a little boy. But that had been long ago. And while I had been working in the customs offices after that, he had been at Leipzig at the university. He did not come to the front until long after the beginning of the war. Why, I had been wounded twice and again returned before he saw his first fighting. And then we were together in the trench there.

It was the first night that he lay beside me there under the sky that I found what was making Emil so different from the rest, why his eyes were somher when there was talk of battle, why he never looked glad when one of our shells hit true, but looked away instead. That night I had dropped off to sleep as always. It seemed long that I had been asleep when he stirred and awoke me, and I heard him sigh. It was not a sigh to himself. It was not even the long far sigh that tells of homesickness. It was more like a sigh to the stars themselves. I turned over and saw him lying there, eyes open. Even though they never had smiled except the day we fed the little dog that Otto Becker had found in a deserted farm-house near the lines, his eyes were young. That hurt me somewhere, for in the trenches I had begun to forget that things were ever young.

"Ei, Emil, don't you sleep yet?" I asked him. He seemed to be looking on things beyond the digging and the burying and the waiting—terrible things. "Are you afraid because there will be stern business for tomorrow? At the first it may be hard to look on, but you'll be used to the sight of blood yet, boy."

"It is not that I am afraid—it is nothing", he said slowly, and I turned away to sleep. I wished though that he would not lie there so still. The quietness was worse than that sigh. Then he stirred a little and spoke again.

"Fritz, you have been here long enough to know. Do any of these men know what they are fighting for? Do they ever wonder if it is a cause that hallows the rusting of bayonets in hot blood? Do they ever think what it is all about?"

"It is for the Fatherland, Dummkopf, and for the Kaiser. Such questions are those of a child, not of a soldier. What's wrong with you, boy?"

"Nothing", he said again, low and strange, and would not talk more. I was tired enough and glad of it. But now I wish I had asked him more. I might have understood much that—well, it is too late now.

Even through my sleep that night I could see his young, white face with the great eyes staring up at the sky and the darkness. In the morning I had to take his shoulder and shake him like a child. He had not yet learned that quick shake of the head with which a soldier puts off sleep when he opens his eyes and remembers.

It was in the nights after that I learned what was wrong with the boy. Then I thought it was foolishness, but now—I don't know. He used to lie there and look at the stars and ask me why there was war. That I could not answer him. I knew that we must fight and keep the trenches clean and pray that each Frenchman we killed was the one that might have killed us next. But how it began—how could I tell him that? We must win, yes, for Germany must rule the world. When I first thought of that, I thought I had the right answer. And so I told it to him quickly. But he turned and whispered hard—we could not disturb the other poor devils who needed their sleep—that I knew not of what I was talking. Angry the boy was, too, with an anger that was young and stern more than it was hot. And then he would talk of right being more than a great army, and much more besides that I forget. But he would always say that the government which should rule the world was one which should make all people desire it. And if they did not—why kill good men?

At first I used to go to sleep when he was talking. Trench work makes you glad of night when it comes. My eyes would shut, and I would hear his voice, low and earnest, until I heard no more. I wish now that I had listened. The thinking by myself would not be so hard then. But I would turn away without listening and think that he would see as soon as there was action that these Frenchmen must be killed before they could kill us. Then he would see well enough and stop his woman-talk about the war.

In those days I wondered that I could still like him after he told me that he had not enlisted until they had forced him to it. But liking Emil was not a thing of the will. There was that in his eyes that made men love him even while his talk was strange. He had not been afraid to go to the war, he told me, but he had believed that war was wrong and that he would be doing wrong to fight. I did not believe then that one could talk so and be a man, but now I know that he was not—afraid.

The first day that there was heavy firing on the line, he worked as hard as the rest of us. Early in the morning the batteries began their fire. There was heavy, rhythmic shooting going on until almost noon. Then for an hour deep quiet. From headquarters came instructions over the telephone. Sharp at twelve-thirty the dance was to begin. Mortars, heavy and light howitzers, and field guns all were trained on the first line of trenches. Then fire was transferred to the second line, and in ten more unending minutes of noise, to the third.

When we heard the command to charge, Emil was beside me. His face was blackened with the smoke, but somehow the remembrance of it is a whiteness like mist with the morning sun white behind it. Across the shell-bitten space between the lines we pushed. Shots from the retreating French were few. The wire entanglements had been fairly shot to pieces and gave us little trouble. The first trench was empty save for the dead. Past that we scrambled and into the next. There was bayonet work to do that day. In the second and third trenches there were many wounded and from the saps and covered passages we dragged prisoners who had not been able to escape.

Our field-grays were wild with their joy that day, and I with them—until I saw the face of Emil. His eyes looked older, with the kind of age a man gets through torture. I happened across him in the second trench when it all was finished. He had just given a wounded Frenchman a drink—it was almost over with the poor wretch then—and had turned away to thread his way through the sprawling deal, when that stocky Bavarian beast Echtler came through and finished the Frenchman with his hayonet. I got Emil by the arm—fine muscle that boy had—just in time to keep him from going at Echtler. And I told him not to fight or there would be trouble. The boy's eyes held hate, but he said nothing. I told him that war was war, and I kept my eye on him the rest of the day.

Not a word was there out of him while we were clearing the trench of the French dead. Once I saw him looking, as though he saw something far beyond it, at a little picture of the Madonna that some Frenchman had put there on the wall of the trench.

When we had worked in the trenches until it looked as though there had been no fighting done, Emil spoke for the first time. It was nearly time for supper and we rested for a moment there together.

"Fritz, this thing that we are fighting for is a lie. No good cause would let us kill like the beast we have been today. The blood of these Frenchmen is as warm as ours, I tell you, and no Kaiser can—"

"Hold your tongue", I snapped at him as I heard a step behind us. But it was not the captain as I had feared. It was a jolly Sachsen, who knew Emil too—Otto Becker.

"Talking again of why we fight, art thou, youngster," he said, giving Emil a good-natured cuff on the ear. "Pouf, take this to heart that I tell thee—a good war makes the cause good, whatever it be. Now talk no more. It is well enough for Fritz and old Otto Becker who know thee to hear such talk, but further—it will not do."

Emil tightened his lips and leaned back in the shadow of the trench, where we could not see the blackness in his eyes. Becker began to talk jovially of the way the artillery had swept away the entanglements that morning.

That night Emil lay beside me with the kind of quiet that had come to burn me like words. At first I thought I had better talk to him a little. Maybe he would be the better for it if he told me what was behind his quiet. But before I had spoken as I meant to, I seemed to find it morning without knowing how it got there. Emil was lying there awake and very still. Had I known that it was the same silence as that of our guns for the long hour before noon the day before, I would have talked with him. Sometimes I think now that if even the night before I had made him tell me what it was he thought of, all would not have happened as it did. But I had been very tired, and besides I did not know. Yes, I was the only one who could have changed things, and I had not seen.

It was near noon that I got back from our old trenches with some things that we needed to fit out the new. It had been a bit dangerous crawling between the lines, for the French were now shooting from their new position every time they saw a gray coat for a target. As I reached the place where our boys were and dropped back into the trench with relief, I heard a voice around the curve of the embankment. It was Emil's. He was talking fiercely and the words snapped out in a stream that was like shot from a machine gun.

"There is no right, no reason in this killing! 'Uniform they call what you wear—would it were not uniform what you hide under it.' If you were men, I tell you, you would not obey like animals—you would first know what it is you are fighting for—"

I did not stop then to wonder how long the boy had been talking so. I tore around the corner with my arm out to get him by the shoulder and make him stop. Before my hand reached him, I grew cold with the first real fear the war had brought me. There stood the captain. He had come through to speak to some of the men of the French firing and—he stood there, looking. The men were plainly frightened. Emil cut his last words off sharply and stood at attention. His chin was set firmly. I had never thought before what a strong chin that was for eyes and mouth to be so young.

Slowly the captain drew his sword. No one moved or spoke. A shell from the French lines tore a hole in the earth just beyond the trench. The captain turned his head slightly and looked at it, a frown deepened between his eyes, not an angry frown—just contemplative. He sheathed his sword. Then he spoke to Emil, pointing to a helmet that lay on the ground.

"Hoist that on a stick", he said shortly. It was scarcely above the edge of the trench when we heard the impact of a bullet against it.

"The French sharp-shooters are in good trim today", said the captain, and nodded then to Emil. "Now you."

The boy looked at him a moment quietly—no, it could not have been pityingly. I cannot quite tell what that look said, but I know that there was no fear in it, and no appeal.

He climbed to the top of the trench. There were several shots and then he had pitched backward into the trench. On his forehead, as neatly as though you had put your finger there, was the bullet hole. The blood streaked across his temples and into his hair. His limp body lay there in the uniform of the field-grays. I remember thinking how splendidly broad of shoulder he was. Some of them carried him away. To them it only meant more digging.

But I have been wondering about it. I wish now that I had always listened when he talked at night. It was not fear that made him the way he was—he showed us that. But I cannot talk to anyone about it, not even the big fellow who has come to take his place. I wonder sometimes in the night if any of them do know what they fight for. I do not know why we do it, and I dare not ask. The only way is to go on fighting and digging. I think now I understand that sigh of Emil's.

OUR WOMAN'S WORK

(Continued from page 3)

find them in the crowd. I saw them standing not far away all looking at me hesitatingly. I motioned for them to come but the boys would not. The girl came and said in a low tone, "Our priest of the village has prohibited us from singing your songs. He will punish us. Tonight we don't dare to sing, but tomorrow we'll come to your tent again and you can teach us some more songs." In a day or two we moved to another village. Today my heart is sad when I think of that Hindoo girl, eager to learn, but growing up without a Christian mother, without any good companions, without a chance to go to Sunday School, where she might learn so many songs we all know. I want to go back and hunt her up again. Would you not want to do it if you had seen her?

I think of all the girls at Janjgir who sing from morning till night, "'Tis so sweet to trust in Jesus", "Yes, Jesus loves me", "Sing them over again to me, wonderful words of Life", and who are happy in school, preparing to do some work of service after a few years. If it had not been for your support, your prayers and your interest in the work of saving the lost, all these 70 girls might still be in heathen homes growing up without Christ, like that Hindoo girl in the far-away village.

In His glad service,

Martha Burkhalter.

The injunction of the Master for us to forgive until seventy times seven is not a license for indefinite sinning, but a prescription for indefinite loving.

GOD'S LOVE

Heart, soul, strength, mind,—all aflame with a holy passion—with love toward God and toward our neighbor—this is Christ himself—this is Heaven. This is Christ as we behold him in John's Gospel; this is Christ as we see him on the Brazen Altar as the whole burnt offering; this is Christ, risen and glorified, and coming again to receive us unto himself; this is Christ now separating, training, and sending out missionaries, burning them up in service with his passion for the lost. He is the same yesterday, today, and forever (Heb. 13:8).

Why does God love us, the unlovely? Because He is love. Love is one of His attributes. It is His nature.

Why does God continue to love us, though we so often grieve Him? Because His holiness makes His love unchangeable. His holiness is one of His attributes. It is His nature also.

But why did God ever love such unworthy beings as we are? That is the nature of His love. It is unselfish, seeking always such ones as need the help God alone can give. His love is not like human love, which loves those who can and do help us. God loves us not because we can help Him, but because His love must find someone whom He can help.

God's love toward us is perfect; that is, He does not remember our sins, seeing that He judged them all on Calvary. His love is perfect because it is steadfast, unchangeable, as God Himself. His love is perfect because it is eternal, without end. His love is perfect because nothing can separate us from his love toward us in Christ. Because God's love toward us is perfect it casteth out fear, the dread of approaching a holy God. He "commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Because of such infinite love every sinner who will, may come to God without fear of ever being cast out (John 6:37). It is the knowledge of God's perfect love that fills our hearts with love toward others. To say that we love God and yet hate our brother is to act a lie, for how can we love God whom we have not seen, if we do not love our brother whom we have seen? It is an act of obedience to God's will that we should love others. But this we cannot do of ourselves. God's commands are God's enablings, and what His Word commands us to do, His Spirit is ready to enable us to do. Our part is to yield to the possession and control of the Holy Spirit and trust Him to work in us the love of Christ for our brother. Then we will obey the commandment that, he that loveth God should love his brother also (1 John 4:21).—S. S. Times.

Tens of thousands of children in the Near East are without father, mother or country. These children are innocent of any crime and are as much entitled to the necessities of life as the children in our own homes. Their parents were killed or died of exposure and starvation; many of them sacrificed their lives in defense of the principle of religious liberty. They have no responsible relatives to provide support. They are practically all under 16 years of age; 81.6 per cent. are under 14; 61.6 per cent. are under 12. During the past year over 25 per cent. of the children have been graduated from the orphanages into self-support or adoption; those remaining are too young to be thrown upon their own resources. There are estimated to be 95,000 children in refugee camps who should have the benefit of at least a brief period of orphanage training. They have no legal claim upon the land or the resources of the over-populated, over-burdened, refugee-ridden territories to which they have been exiled. These children are wholly dependent upon outside philanthropy.

THE S. S. LESSON

April 5

The Blessing of Pentecost

Golden Text: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." Acts 2:28.

The Holy Spirit made Peter and his associates fearless men, gave them understanding of the plan of salvation as it is in Jesus, made them enthusiastic missionaries, and endowed them with convicting power. The gift that they had was God's gift to the church, and is with the church for all time. It was manifested in a visible symbol at that time. The symbol of fire illustrated the consuming zeal of the spirit-possessed and, as fire continues to grow so long as it has fuel, so will the course of the Gospel continue when and where it is declared in the power of the Spirit.

The address of Peter was to the House of Israel. Though Israel had rejected and killed the Christ, God's mercy did not cease and opportunity was given for them still to accept Him and make Him their King. The mercy of God is marvelous. Though multitudes of others in every age continue to "Crucify Christ anew and put Him to an open shame", He does not altogether abandon them and leave them in their sins. Day by day the Christ is preached in the power of the Holy Ghost, and opportunity is given to even the worst to repent.

It was the purpose of Peter to present Jesus as "both Lord and Christ". He is the Lord in that He is supremely the Master. All must acknowledge Him as their Master. He is the Christ in that He is the realization of the promises of God and the predictions of the prophets and is the true Messiah, crucified for the sins of the world and resurrected to assure eternal life. The reason that the preaching of Peter was so effective is because he upheld Christ. There is preaching and preaching, but the only effective preaching is that which upholds Jesus Christ as the crucified and resurrected Savior of sinners.

Those who assembled in the presence of the Apostles on that memorable day "heard". The whole story of Jesus was told to them including their part in His rejection and crucifixion. Men must hear of Him. Ever since that time the message of this same Christ has been before the world. It confronted them with the alternative of accepting or rejecting Him. Pilate asked, "What will you do with Jesus?" It is a question that cannot be evaded. Here the same question was emphasized and those who heard had either to acknowledge their gilt and seek His forgiveness, or call upon themselves their own condemnation. The preaching of Peter brought conviction as true preaching always will do. It should be the purpose of all preaching to lead sinners to conviction, for unless they realize their own sinfulness there will be no hope for them, and they will never come into a realization of the finished work of their Lord. It was a hopeful sign when they asked, "What shall we do?" This is very much the same attitude shown by Saul of Tarsus when confronted with his own littleness and the mighty power and goodness of God. He exclaimed, "What wilt Thou have me do?" The first thing the sinner, when really under conviction, will want to do is to ascertain the will of God in regard to himself. A commentator on this subject remarks that true conviction leads to inquiry for the right course to pursue in such extremity. It implies a sense of ignorance and dependence, an earnest desire to know the right way, a willingness to do whatsoever is necessary, and a readiness to asknowledge

publicly this Jesus as raised up, exalted, and empowered to dispense the Holy Ghost.

Peter's answer was, "Repent and be baptized in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Ghost". As repentance is the first thing to be declared to the sinner, and repentance is the first thing the sinner must show there follows another necessary step, namely making a public acknowledgment of one's sinfulness and a desire to profit by the finished work of Christ which is baptism. We learn here that baptism follows conviction and is a matter that the convicted person will conform to in acknowledging his surrender to Jesus and making Him the Lord of his life, thereby declaring his enmity of the world, the flesh and the devil. The reader of this passage will find nothing that might be used to support the practice of infant baptism.

The result of Peter's preaching was the conversion of a large number. It is profitable for us to discover what these converts did under the direction of the Apostles after their conversion. 1. They were happy. They had received the Lord joyfully. We can hardly realize what it might be for a Christian to be anything but happy. 2. They continued steadfastly. It was no mushroom experience through which they passed. They proved their sincerity by consistently holding to their new-found Lord. Conversion always is proved by its sincerity, and its lasting qualities. 3. Fellowship, breaking of bread and prayer. They were brethren and the fraternal spirit had to manifest itself. They were Christians and prayer became the order of their lives. 4. Parted their possessions. They now belonged to the Lord with all they possessed, and they showed it by giving their all to Him. Here was a test that no insincere person could stand. The result of their enthusiasm was that many others were saved. Prayerful, sincere, enthusiastic faith will always bring its fruits in souls.

THE C. E. TOPIC

April 5

What Should the Church Expect of Me?

(Consecration Meeting) II Tim. 2:1-17; 15-26

The church deals with the one who enters it in all sincerity and has a reasonable right to expect of the member all that is implied in church membership. Membership in the church is not a matter of birth although most of us become members of the church of our parents. It is not a matter of having gone through an educational process to qualify for membership, although in most of the Mennonite congregations catechetical instruction is instituted in order to enable the member to give a reason for the faith that is in him. Church membership is not alone the right that follows submission to a rite, although the rite of baptism is the one way provided in Scripture by which one enrolls one's self with the church. All these things have their important places in our Christian experiences, but the real value of church membership lies in the fact whether one has really come into the vital spiritual relation with Christ that shows itself in a regeneration—a being born of the Spirit. The church has the right to expect, and should insist that every person who becomes a member of its visible body be a regenerated person giving proof of that regeneration in the fruits of the Spirit. The great danger of the ship is not so much the sea in which the ship sails as in any weakness that may develope in the ship itself. A little leak is more to be feared than the terrible storms. So in the church, an unreliable member in the body of the church may mean its destruction. The unregenerated person who is carried on the rolls of the church is like the traitor in the ranks. He does not belong there, he is not there for a good purpose, and he will be a continual source of danger as well as an assistance to the enemy.

The church has the right to expect its members to be active in the work of saving souls. The great commission that Jesus gave to the church still holds good. It implies that there is a world of sinners to be saved. It demands that all who would be numbered with the disciples of the Lord go forward with the aim of preaching and teaching the salvation there is in His blood, and bringing lost sinners safe into His fold as His sheep. There are many things in the modern work of the church which one may reasonably ask to be excused from, but there never is a true excuse for not being an active soul saver.

In all the activities of the church prayer must have a conspicuous part. "Without prayer ye can do nothing." Time and again the Lord urged prayer upon His followers and we can in no place find that this demand has been withdrawn or lessened. There is continual need that the member of the church carry every interest and work of the church before the Lord in prayer. The minister is expected to preach the Word, edify the saints, testify for righteousness, set ideals of holiness before the people, endeavor to bring conviction to the heart of the sinner, foster the interest of the people in the missionary and benevolent activities. Besides he needs a special portion of the Spirit of God in order to carry on the work as it should be. In all these things and many others the prayers of God's people are effective and necessary.

The church has a right to expect that every member be in his or her place at every service. The success of the church is measured by the regularity of the membership in the services. If there is inspiration in numbers we should help to keep up the number. If interest is greatest when all are regular we should make it a point of honor to keep this interest alive by our attendance, and we should make it a matter of conscience not to dampen the interest by unnecessary absence. The great complaint everywhere today is that church attendance has fallen off and members follow too many other things that are a detriment to the house of God. Christian Endeavorers are pledged to support the church and its services. An Endeavorer unfaithful to his pledge is not worthy the name, and is no true member of the Body of the Lord.

It is the mission of the Church to carry on the work of God effectively. There are many lines of activity and all lines need financial support. The church may reasonably expect that its members see that it is not hindered for the want of the means to carry on its work. No other institution gets so great results from its efforts as the church for the money laid out. How much greater would be the gain if every one did what would be a reasonable part? The world still is without the saving knowledge of Christ in a large portion of its territory. Souls numbered by the millions are still in sin. Who can estimate the advances that might be made if Christians would turn the monies they spend for luxuries into the Lord's treasury? What is true of our means is also true of our abilities. If the talents, means, opportunities and abilities that Christians possess were consecrated to the use of the church of Christ the winning of the world would be simplified to an extent that we now cannot estimate.

MARRIAGE

Wenger-Sutter. Kathryn Wenger of Wayland, Iowa to Otto O. Sutter of Pandora, Ohio, Feb. 18, at the home of the bride's parents in Wayland, Iowa. The pastor, Rev. H. J. Sehrag, performed the ceremony.

Graber-Lute. Mrs. Mary Graber to Mr. Charles Lute, both of Wayland, Iowa, on Feb. 7. Rev. H. J. Sehrag of the Mennonite church, performed the ceremony.

Boshart-Saltzman. Harriet Boshart to Edwin Saltzman, both of Wayland, Iowa, on March 5, at the parsonage of the Winfield Presbyterian church, Rev. W. L. Hauter officiating.

DEATHS

Schantz — Margaret Wittmer Schantz was born in Alsace, June 24, 1840, and died at her home near Noble, Iowa, March 8, 1925, after an illness of about two weeks, aged 84 years, 8 months and 11 days.

In early childhood she confessed Christ as her personal Savior and joined the Mennonite church in which faith she remained a faithful member until her death.

She was a faithful attendant at Sunday school and church whenever conditions would permit. She was always willing to do her part. Through all her trials and hardships she never lost her strong faith in God.

On May 5, 1857, she united in marriage to Joseph Schantz. To this union were born ten children, seven sons and three daughters. In 1884 she with her husband, two sons and two daughters, immigrated to this country, settling in Washington county, Iowa, where she lived ever since with the exception of a few years when she lived in Henry county of the same state.

The husband, six sons and two daughters, two grandchildren and one great-grandchild preceded her in death.

She leaves to mourn her departure four brothers, one sister, one son and one daughter.

Funeral services were held Tuesday afternoon, March 10, at 1:30 at the house and at 2:00 o'clock at the Emanuel Mennonite church at Noble. The services were conducted by her pastor, Rev. Schrag, who was assisted by Rev. P. E. Stuckey and Rev. Daniel Graber. A large crowd of people gathered to pay their last tribute of respect to one who had become a great part of them and whom they loved.

Interment was made in the cemetery near the church.

Godshall—Near Blooming Glen, Pa., on February 3d, 1925. Samuel L. Godshall, aged 80 years, 4 months and 29 days. Services and interment were held on the 9th at Blooming Glen Mennonite church. The deceased was a son of the late Gottshall Gottshall. For many years he was deacon of the Schwenksville church. He had married for his second wife, Maria Moyer of Blooming Glen, whereupon he became a member of the Deep Run church. His pastor, A. M. Fretz was assisted by Revs. Swartz, and Moyer of the local church, in the funeral services.

Moyer—In Perkasie on February 15, 1925, Henry H. Moyer, aged 77 years, 5 months, 10 days. Interment and services at Blooming Glen on the 21st. Services by Wilson Moyer, Mahlon Gross, and A. M. Fretz.

JOTTINGS

The brethren of Freeman, S. Dak., are planning to enlarge their church building.

The Hillsboro, Kansas, Mennonite church is preparing to fit out the basement of its building and add other improvements.

On March 8, ten young people were admitted into the membership of the Halstead, Kansas, Mennonite church through the rite of baptism.

Through its corresponding secretary the Reformed Church in America announces that its mission budget for the coming year will be placed at $1,100,000.00.

The annual report of the First Church, Upand, Cal., shows that during the year the congregation enjoyed an income from all sources that amounted to $9,001.55. Of this amount, beside what was used for congregational purposes, $661.99 went to heathen missions, $502.78 to home missions, $806.41 for European relief, and $100.00 to the Pacific District Conference.

This month marks the first quarter century of the existence of The (Old) Mennonite Orphan's Home at West Liberty, Ohio, after having been started a few years at another location. During the twenty-five years, the Gospel Herald reports, there were 774 children admitted to the Home, 32 having been admitted at the other location, making a total number of 806 children who were given shelter by this institution—some but a few days while others as long as 13 years.

West Zion Church, Kansas, will hold a series of meetings during Holy week. Prof. D. C. Harder of Bethel College will be the speaker.

The C. E. Society of the First Church, Philadelphia, made a drive at one of its meetings for subscriptions for the church paper. The result was fifteen new subscribers and ten renewals.

The Christian associations of Bluffton will inaugurate a new venture in extending the influence of the school when a gospel team, composed of members of the Y. M. C. A. will have charge of the evening service at the Calvary Reformed church in Lima this Sunday. Rev. C. Bruce Jacobs, who recently spoke here at a Vesper service is pastor of the church. Another gospel team to be composed of members of the Y. W. and Y. M. will be formed to carry on meetings in neighboring churches. A tentative schedule has been arranged for this mixed group, and will be announced later. The theme of the meeting at Lima this Sunday evening will be "Peace and War". Ralph Miller and Paul Wenger will speak on this topic. Special musical numbers will be given by a quartet composed of Elmer Kanagy, Ivan Hostettler, Harold Reusser and Paul Wenger. Mr. Kanagy will also render several tenor solos. Formerly this type of work was carried on by the Student Volunteers of the college. Active direction of the work this year is in the hands of Miss Magdalena Fankhauser, Bible chairman of the Y. W. C. A. and Walter Hershberger, intercollegiate chairman of the Y. M. C. A.—The Witmarsum.

Bro. Albert Penner of Bethel College was recently made chairman of the Kansas State Convention of Student Volunteers.

The bulletin of the Philadelphia Federation of Churches in its report of a survey of church membership in Philadelphia, notes that there are three General Conference churches with a combined membership of 642.

The First Church, Philadelphia, is planning to dedicate its new Annex on Sunday, March 22. The annex consists of a neighboring building that has been purchased and remodeled to make it suitable for Sunday School and other purposes.

Interest in the Old Folk's Home to be established in Newton, Kan., continues. Sister Frieda Kaufman of the Bethel Deaconess Hospital has been visiting a number of churches in the interest of the home. On March 10 ground-breaking exercises were held.

A new book, "Education Among the Mennonites of America" by Dr. J. E. Hartzler of Witmarsum Seminary, is announced. It aims to cover the whole field of educational development among the American Mennonites and represents diligent and careful research.

The Mennonite Brethren in Christ dedicated a splendid new church building in Goshen, Indiana. It is to be known as the Brenneman Memorial church of the Indiana and Ohio Conference of the M. B. in C. Elder Daniel Brenneman was one of the founders of the denomination.

Witmarsum Seminary already reports that there are a number of new students in prospect for next year.

The Second Church, Philadelphia, will hold a series of meetings during Holy Week. Rev. V. B. Boyer of Allentown, Pa., will be one of the speakers.

Of more than 100,000 children who have been under the care of the Near East Relief a goodly number are from time to time being reunited with relatives. It is the policy of the organization never to keep a child who has a relative that can provide a home for it, and in the working out of this policy the Armenians and Greeks have heartily cooperated. One Armenian now living in Jerusalem, where he is earning a modest living, has relieved the organization of the care of thirteen orphans, children of his own or his wife's relatives.

Christians of all denominations are invited by the Hebrew Christian Alliance of Chicago to enjoy a unique communion service in the auditorium of the Moody Bible Institute on "Holy Thursday", April 9, 1925, at 7:45 p. m. Rev. Solomon Birnbaum, president of the Chicago branch of the Hebrew Christian Alliance and director of the Jewish Missions course at the Moody Bible Institute will preside, and addresses will be delivered by Max I. Reich, the Alliance president, and James M. Gray, D. D., president of the Institute. The Institute choir will furnish special music and Hebrew and Gentile Christians will together surround a communion table.

Easter Services for Sunday School

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The Cross Triumphant (L)
Our Risen King (L)
Victory Through Christ (L)
Easter Lilies (L)
Crown After Cross (L)
The Joy of Easter (L)
An Easter Vision (L)
The Glory in the Garden (L)
Crown Him King (L)
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EASTERN CONFERENCE NOTICE

The next annual sessions of the Eastern District Conference will be held in the West Swamp Church, convening on Thursday evening, April 30th, and continuing over the following Lord's Day. The Conference sermon will be preached by the president, A. S. Shelly on Thursday evening; business sessions will be held on Friday and Saturday. The Lord's Supper will be celebrated with the local congregation on Sunday, May 3d, 10 a. m. There will be various other services during these sessions, as arranged for by the local church with the program committee. Delegates should, if possible, arrange to attend throughout the whole conference period.

The West Swamp Church requests the secretary, in their behalf, to extend a hearty invitation for a full-time attendance, promising ample provisions for entertainment of conference visitors. The secretary also urges the speedy sending to him of statistical reports and delegate credentials. Only a few have so far been received. A correct and complete report ought to be presented at Conference; this can only be possible if the individual reports are had in ample time to arrange them in a presentable way.

A. M. Fretz, Sec'y.
Perkasie, Mar. 21, 1925. 13, 14

The Board of Managers of the Mennonite Home for the Aged, hereby give notice to the members of Eastern Conference that at the next session of Conference they will ask to change that part of the conditions of admission to the Home, reading, "The refunding provision of this paragraph shall also apply to inmates leaving the Home of their own desire, in case they will leave within three months after their entrance, but not thereafter", so as to read thirty days instead of three months.

N. B. Grubb,
Secretary of the Board.

CHANGE OF ADDRESS

The address of Rev. S. S. Baumgartner now Pratum, Oregon, is changed to Rev. S. S. Baumgartner, 1035 E. Carruthers Street, Portland, Oregon.

DR. N. C. HIRSCHY

Former students and friends of Dr. N. C. Hirschy, the first president and one of the founders of Central Mennonite College, were greatly shocked to hear of his unexpected death at Berea, Kentucky, at noon on Friday, March 13, 1925. The cause of his death were complications arising from an attack of influenza and included a dropsical condition of the heart and other vital organs.

A very impressive funeral service was held in the Union Church of Berea in connection with the college on Saturday afternoon, March 14, at 2:30 o'clock. The students and faculty had turned out enmasse for the memorial service. Obituary addresses were delivered by Rev. Ziegler, pastor of the church; Dr. Raine of the college; by a representative of the student body and Dr. Hutchins, President of the College, all of whom paid high tribute to his memory as a citizen, teacher and friend and portrayed in glowing terms his great service to Berea College. His loss was keenly felt by all and considered to be well nigh irreparable, for he was quite generally considered to be the best instructor upon the campus.

Dr. Hirschy was born on the homestead of his parents a mile south of Berne, Ind., on February 25, 1867. His early years were spent on the farm, where he entered with his tireless energy into the arduous tasks that fell to the lot of the country boy in those days. During the winters he attended the public schools of the vicinity. He soon manifested an unusual thirst for knowledge which impelled him to continue his education at Tri-State Normal College of Angola, Ind. For five years he taught in the public schools of his native county. From 1893 to 1898 he attended Oberlin College and Seminary, preparing himself for educational work and the ministry. At the same time he preached for the Mennonite congregation at Wadsworth, Ohio. It was at the latter place where he met the daughter of the former pastor of the church he served, namely Miss Augusta Hunsberger, to whom he was united in marriage during his pastorate. After graduation from Oberlin Seminary he continued to preach at Wadsworth for several years longer and also for a time taught a private normal school and academy in the historic building occupied for two years by the first Mennonite institution of higher learning in America.

In 1892 he had joined a church belonging to the Middle District conference of the General Conference churches and soon made his influence felt in the conference. In 1894 he read before the conference the first paper advocating the establishment of another Mennonite college within the bounds of the district. 1896 he was appointed as one of a committee of three to look into the possibilities of establishing such an institution. Two years later he was asked to serve on a committee of five to find a location for the school and secure funds for its maintenance. When the college was opened in 1900 he became its first president and entered with enthusiasm and energy into the task of building a college. He impressed his personality and progressive ideas upon the institution, for he was a teacher of unusual excellence, who commanded the enthusiastic loyalty and support of the student body and faculty. From the start he labored to establish the college upon a foundation of thorough scholarship and a fearless search for the truth supported by an atmosphere of genuine religion. He was a man of convictions which he expressed openly. He was progressive in his educational and religious views. Some of the more conservative leaders in the churches differed from him in some respects. Some personal differences arose which hampered the growth of the institution. Progress was slower than his ambitious spirit had hoped for. Finally he deemed it wisest to make way for other leadership, hoping that others might accomplish what he had failed to do. While still at Bluffton he had pursued graduate courses during several summers at Chicago University and in the year, 1906-1907 he was on a leave of absence which he spent in advanced study at the University of Bern, Switzerland, where he received the Ph. D. degree.

After leaving Bern he returned to Bluffton for another year of service after which he resigned to accept the presidency of Redfield College in South Dakota. From there he moved to Winnie, Texas, where he planted a fruit ranch and preached on Sundays. Several years later he went to Alexandria, Louisiana, where he was engaged as a home missionary by the Congregational church.

In 1920 he was called to Berea College as Professor of Botany and German. He soon endeared himself to students and faculty by his sterling qualities of mind and heart and his unusual ability as a teacher.

Dr. Hirschy was a man of striking personality, tall and erect of figure, vivacious in manner, energetic in action and fearless in expressing his moral convictions, a hater of all shams and pretences. He was a keen thinker who desired to probe to the bottom of every question for himself. He was a devoted lover of the truth and a patient seeker for the truth. He was strikingly original; every thought he expressed bore upon it the stamp of his own personality and experience and hence he was always interesting. He was an effective public speaker and preacher who could hold the attention of an audience to an unusual degree.

He was a friend of man without regard to race or nation or creed. He had a hearty greeting and a smile for everyone; posessed of a keen sense of humor he always enjoyed a joke. He was a born teacher who possessed to a rare degree the quality of inspiring and fructifying the minds of others. He inherited from his Swiss ancestors a passionate love of liberty, was at times impatient of restraint, but was always willing to grant to others the same liberty of thought and speech he demanded for himself.

He was a lover of nature and found surpassing beauty in every living thing from the scum on the pond up to the crown of creation made in the image of God. Moreover he was able to make others see the beauty he instinctively recognized. Lift was a sacred thing to him, hence he hated war as the great destroyer of human life. He believed that the humblest of God's creatures, whether plant or animal or man had a right to live out its own life

in its natural environment without interference by man. He was an exponent of the abundant life and strove to attain for himself and every other human being the best and most beautiful life of which he was capable.

Central Mennonites owed a great debt of gratitude to him for years of enthusiastic service in which he gave to the humblest student in its ranks the very best he had to bestow. Hundreds of students pay homage to his memory and remember him gratefully as a friend and teacher who helped them to realize their best self. —The Witmarsum.

"COMFORT YE MY PEOPLE"

By Abe F. Bennett

The ransomed child of God walks not unaccompanied, for in God he lives and moves and has his being. His interests are shared by One who sticketh closer than a brother. His Companion never errs or stumbles, and hence the Christian need never permanently fail. Discouragement flees and loneliness disappears from his life when once he fully realizes the ever-presence of the loving Savior.

Divine companionship is indeed a priceless treasure. The friendship of Jesus cannot be purchased, neither is it the sole possession of any one person. He is eternally our Friend and each one can abide in Him at will. Only when a soul becomes firmly linked with the Lord in plan and purpose and life, does that soul really and truly begin to live. Apart from Christ we can do nothing worth while, nor do we undertake any great and worthy task unless we are constrained by Him to do so.

Opportunities for service, privilege of worship, occasions of rejoicing, times of refreshing, days of glorious awakenings, nights of inspiring dreams, hours of ectasy of soul-life, moments of transparency, are unmistakable evidences of the unseen presence of Him who said: "Lo, I am with you always". There can no failure come to us so long as we refuse to acknowledge defeat. To hoist the white flag we must let go the hand of our conquering Redeemer.

"Like a shepherd, tender, true, Jesus leads." He will never leave us nor forsake us. We are perfectly safe in casting all our anxiety upon Him for He cares for us. He constantly prays to the Father in our behalf. There is not an hour when He does not know where we are and what our trials and troubles and joys are, and He shares them all with us as only a Savior can. To please Him ought to be our greatest ambition. To offend Him is our besetting sin. "Keep close to Jesus all the way."—World Evangel.

THE GREATEST OF THESE

By Grace Cook James

"And now abideth faith, hope, love, and the greatest of these is love." We have faith, a firm conviction in the truth and faithfulness of our God; we have hope, we desire with the expectation of obtaining for ourselves everlasting life; have we love? And the greatest of these is love.

We are happy in our own small crowd, why disturb us? Shall friends be like unto children sitting in the market-place saying we have piped unto you, and ye have not danced, we have mourned unto you and ye have not mourned? I have felt: Woe is me if I write not. There are times of crises in God's work when if man held his peace the very stones would cry out.

Love never faileth. True love never dies. Only spurious love grows cold. If we only love the unsaved until we lose hope of their salvation, if then our interest wanes our love was spurious, God loves until the last responding flicker of love in the human heart dies. God is love. Love is the greatest power in the universe. God is the greatest power in the universe and the Bible says that "God is love". Gravity is a force though we cannot see it. Nevertheless we know that it is. We know it by its visible effects, the falling of the apple, the rising of the tide, the adhesive force that keeps the universe in order. Love is the same to the spiritual world that gravity is to the physical. It is an adhesive force to join God's children together. Where it fails all is chaos. When I say "God's children" I mean every atom of humanity from the darkest wilds of Africa to the most selfish pampered child of luxury. God loves them with the love of the shepherd seeking the lost sheep, with the love of the father longing for the prodigal's return.

And love is a real force; where all other means have failed love has a drawing force that can still bring victory. Only when love itself is rejected, and that is the sin against the Holy Spirit, the rejection of God's love-gift to man, the giving of Himself, only then is all hope gone, for there is no greater power than love. With the final sin, the sin against the Holy Spirit, the repulsing of the most wonderful gift God's love could devise, God is forced to evacuate His position as that "inner light" which George Fox says "lighteth every man that cometh into the world" The last response in man's heart to God's love is removed and with the failure of God's greatest drawing power in the universe, love, no lesser power can avail. Like attracts like, and with the withdrawal from man of that which drew him towards God, the opposite is true, and he will run from the presence of God. Adam and Eve because of one disobedience fled from God, and those who have consciously repulsed God's love will call on the rocks and the stones to hide them. But until this has been done God's love never ceases working, striving to draw them unto himself.

Where is the love that sent men and women into Nero's prison, with fire and crucifixion awaiting them and no fear or despair in their hearts, but with a love and tenderness swelling up within them to God and to their persecutors that drew people by the thousands to the new faith? We quibble along over who shall have the best seat in the synagogue, and who shall serve here or who shall serve there, or "forbidding those who follow not with us." We to whom have been given the care and the nurture of the peace principles, when the supreme moment comes, the time of crisis which we feel we are nearing, shall we be so fallen apart by lack of unity in our own ranks that our strength is gone, and they either fall into the hands of the enemy or go over the top without us? Peace can only be where there is love. A lack of unity means a lack of peace and a lack peace means a lack of love and the two greatest commandments are "Thou shalt love."

Are the principles upon which our church was founded and for which our ancestors gave their lives being lost to us as a people even while we prate about peace to the nations? When we love enough there will be peace, for "love worketh no ill to his neighbor, therefore, love is the fulfilling o fthe law."—American Friend.

PASTORAL VISITING: A JOYOUS SERVICE

By the Rev. George Adams

When a youth I was appointed by my pastor to visit from house to house on a certain street. With a very limited religious experience I was sometimes a little embarrassed in knowing how to reply to certain questions. One whom I visited was an afflicted person much troubled with doubts, which I reported to my pastor, who assured me that the doubter would ultimately come into a clear and definite religious experience, and it was so. But when I became a pastor there was in this kind of visiting a sense of personal responsibility I had not hitherto attained, with an added sense of values in manner and voice, and in time expended in this sacred work.

It is well for us to recognize that in this matter, rules and exception to rules will always obtain as will the principles involved.

1. The afflicted in mind, body and estate will always welcome sympathy, counsel, comfort, relief; and no minister can afford to ignore this fact; or his sins of omission may be greater than his sins of commission.

2. The adverse opinion of one or many does not lessen the need of the pastor's contact with the hungry soul depending on his pastoral services.

3. Special pulpit preparation cannot justify entire abstinence from pastoral duties. Objections to this statement will be made by some who claim multiplicity of cares and duties. Even so, then the question for the pastor to decide is the claim of preeminent obligation. It is very important that the minister place "first things first" in consistency with the authority of "the Divine Call."

4. Objection to pastoral visiting may be charged to the apartment house problem, hotel life, and the stress of business. Each of these, however, can be reasonably overcome.

A few general observations are worthy of consideration.

When having carefully planned an afternoon for pastoral visiting the minister will be often disappointed over the absence of the persons to be visited, with the suggestion of leaving a card as a poor substitute for a personal interview. Nevertheless, a reasonable person will say, "My pastor thinks enough of me and shows interest in my well being in affairs, that I ought to respond." It is this friendly interest that speaks for itself and whatever may be the cost of the pastor's effort, the slightest appreciation is worth the effort. He has done his duty and for the time being his responsibility is covered.

Let no young minister think he is excused from the most careful and faithful pastoral visiting because of modern claims upon his time and skill. When called to the office and work of the Christian ministry it was not to be a minister of finance or bureau manager or program builder, but his chief business is that of spiritual ambassador, comforter and guide in leading men to Jesus Christ as Savior and Friend. No words can describe the spiritual satisfaction and joy there is in pastoral visiting when faithfully pursued, for however much the phrase "personal touch" may be abused or glorified, it is the law of contact in this respect which is unalterable. "Crowded for time", as unusual and masterly preachers in the pulpit often are, they do not as a rule undervalue and altogether omit the preaching from house to house—as is clearly manifest in the labors of such men as Dr. Cadman. The average preacher above all others needs the benedictions that come directly and indirectly from the home of misfortune, sorrow or affliction of any kind or degree. Above all successful pastoral visiting must always be under the guidance of the Holy Spirit—none other will suffice.

Observe, to make so many calls a year for the show of numbers is beneath the dignity of a royal ambassador. The King's business does not always require "haste". The gentle step, the subdued tone, and right demeanor then carrying a message from the Throne are worth studying. Parish visitors or any other agent will not suffice for the pastor's call.

Yes! it is trying and wearying. Sometimes a faithful pastor will return to his home utterly exhausted, and of necessity; for he has been giving of himself in vitality and spiritual force to others; how could he be otherwise than weary, even after the most helpful and triumphant ministries?

Moreover, what is more profitable, inspiring and far-reaching than an afternoon or evening thus spent? Words spoken on such a mission will be remembered as long as memory lasts and valued more than the glint of gold.

According to the sacred records, this is to be expected. Errands of mercy, counsel and love have an intrinsic value all their own. The pastor carries the King's message and if he lives in close fellowship with the King, he will know the King's mind as none other can know.

There never was a time when a minister's words in the home, carefully chosen and blessedly inspired, can be more literally compared to " apples of gold" in pictures of silver than now. Thus, when a minister filled with the spirit of his mission visits from house to house he will find a cordial welcome to the homes of the rich and the poor.—Christian Advocate.

CHRISTIANS SUFFERING MARTYRDOM IN THE COLOSSEUM OF ROME

The Colosseum stands in Rome today, the greatest survival of the old imperial city. It is an oval shape theatre, the seats running in tiers around a central arena, which is 281 feet long and 177 feet in diameter, with a capacity of 60,000 spectators. The seats rise 157 feet high in stone and marble, four stories of columns and arches making the outside wall, each story being a different type of Grecian architecture.

Titus, the emperor who captured Jerusalem, built the Colosseum ten years later, employing 12,000 Jewish captives. It was the great pleasure place of the Roman populace, where they crowded to see the gorgeous spectacles with which successive emperors kept them satisfied. The emperor had his box in the lowest tier, and near him sat the Vestal Virgins and patricians. Overhead great sails were stretched on masts to keep off the sun. Around the arena was a smooth wall which could not be climbed. Underneath were dens for wild beasts and prisoners and quarters for the other principal actors in the terrible drama.

Titus opened the Colosseum with a grand spectacle which included a sea-fight between life-sized ships, for which the arena was flooded. After that all kinds of wonderful shows followed. Trajan furnished a battle with 5,000 gladiators on a side. Other emperors vied with him. All races appeared in the arena. Captured Britons in blue paint and war chariots fought for their lives against black Nubians. There were single and group battles; battles against wild beasts; even by way of diversion, a fight between women and dwarfs.

The professional fighters, or gladiators, were trained in great schools, which often contained some 10,000. A favorite fighter would be popular and petted. They were recruited from the barbarian captives. At the beginning of a show they marched around the arena, saluting the emperor, "Hail, Caesar, those about to die salute thee." Then came the clash, the yells of the great mob, the sight of red blood, the victory, the thumbs down perhaps of the audience, signifying death for the vanquished, a quick thrust, blood gushing into the sand, and slaves to drag away the dead gladiator.

Ofttimes wild beasts—lions, tigers, elephants, fought one another, or some barbarian with their clumsy spears. On one occasion 500 wild beasts were hunted among groves of trees. The whole ancient world was scoured to supply the demand for wild animals for the Colosseum.

Christians aided to make some of those bloody Roman holidays a success. The Romans, like the Japanese, regarded the emperor as a semi-divine person. Incense had to be burned to him. Provided that was done, any form of religious worship was tolerated. Because the Christians refused, infidel philosophers called them cranks and superstitious idolaters thought them atheists. Both agreed that Christianity was a social danger. Even the humane philosopher, Marcus Aurelius, was a severe persecutor. By torment and death every effort was made to crush Christianity.

Men and women, young and old, with the same tender feeling and love for life as have our own people, were taken from dark dungeons to the blinding glare of the arena sunlight. While the cries of the excited spectators dinned in their bewildered ears, and the sense of something wildly terrible coming, the peculiar noises and yellow shapes and screams and a wild struggle with the claws and jaws of hunger-maddened beasts, they perished.

Sometimes even the hungry lions had no heart for their prey, as in the case of Prisca and Martina, noble Roman women. Then more heartless men replaced the beasts. Sometimes for variety they were shot to death with arrows, or crucified or soaked in oil and burned. It all depended upon the popular fancy. If any calamity happened, the superstitious mob blamed it on the Christian atheists, and hunted them out of their hiding places.

Thus they suffered and thus they won the world for Christ. Small wonder that Pope Gregory three years after the Emperor Constantine had been converted, gave a handful of sand from the floor of the arena to foreign ambassadors, who represented Christian nations, as the most precious treasure that Rome had to offer.

For a century after the conversion of the official world, the murder fights continued in the arena until 404 the monk Telemachus threw himself between the combatants in the arena in the name of Christ, commanding them to stop. He was killed, but the incident brought about a realization of the cruelty of the exhibitions in the light of Christianity, and they ceased. Probably no one man had more to do in sowing the seeds which resulted in the complete liberation of Rome, than the Apostle Paul.

In the middle ages the Colosseum served as a fortress, and as a quarry from which many churches and palaces were erected. Today it stands as a great national monument, preserved by the Italian government, which marks the parting of the old order and the new in Christianity. —By Earl W. Gage, in The Youth's Comrade.

CABLING A SUNDAY SCHOOL AUTO TO CEYLON

On or about Christmas Day a Ford car was driven to the office of the Secretary of the Ceylon Sunday School Union, J. Vincent Mendis, Dehiwala, and this was the first intimation that this Secretary was to receive such a car as an aid in carrying forward his growing work. Money for the purchase of this touring car was given by friends of the Sunday school in Pennsylvania at the request of one who had become interested in the work of Mr. Mendis while in attendance at the World's Convention in Glasgow last summer.

The money was sent through the World's Sunday School Association in New York since Mr. Mendis is the field secretary for that organization. It was then December 19. In order to make the car available for use beginning with Christmas, an order was placed with an exporter who keeps a stock of cars in Colombo, Ceylon. A cable gave the order for delivery of "a car stocked with gas and oil ready to run."

In presenting his report at the Glasgow Convention Mr. Mendis said, in part, "The Ceylon Sunday School Union was formed less than two years ago. It is the infant child of the World's Sunday School Association and has been very carefully nurtured and sympathetically attended to by Dr. W. G. Landes, their General Secretary, and others in America. The organization of the Union has meant a great deal to us. I have been able during the past year to have a look around and to conduct conferences and modest summer schools. The last of the summer schools I held was in the Eastern Province, where nearly a hundred village teachers were keenly interested and went back with a wider vision. Most of the village Sunday schools cannot be graded because they happen to have only one teacher, and that the only Christian in the village. But, under modified conditions, we are doing the best we can, and we are gathering the children for the King's highway."

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

A minister is expected to be a gentleman under no matter what kind of circumstances he finds himself. He is the leader of God's people and it is his task to teach by word and example everything that goes with the Christ spirit in the lives of those who are numbered with the followers of the One who came not to be ministered unto but to minister. Courtesy is nothing but unselfishness and a recognition of the rights and feelings of others. Anything beyond this is superficial. It is not in the sense of sitting in judgment upon the conduct of our fellow ministers that we are moved to express ourself upon the subject of clerical courtesy. As a general rule one who is a true minister of Christ will be a gentleman in the best sense of the word because his model and ideal is the most gentle of all beings. However, like with human beings, thoughtlessness is often a weakness with preachers and because they are thoughtless they do and say things that had better not be done or said, or at least they should be moved to exercise a kindlier tact in word and deed. Thoughtlessness, though a common fault, is not to be altogether excused. The thoughtless engineer or the thoughtless handler of dangerous weapons is a criminal even though there is no intention to cause the dire results that follow their carelessness. So with the thoughtless word uttered in unfortunate moment or the thoughtless act preformed without due caution. They come dangerously near to inviting calamity.

In the conduct of a minister's life common sense must enter. He should know that every one has the right to friendly greeting. He should also know that condition in life should not be a consideration with him when it comes to intimate association with men. President Cleveland was once taken to task by a rabid Southerner for a very courteous response to the salutation of a negro. He replied by saying that if a negro could be polite the president of the United States could not afford to be outdone in politness by a negro. Politeness is the easiest way by which the lives of those around us may be cheered and brightened. It costs nothing, but it confers blessings upon the heads and in lives of others.

In his relation with other ministers and their people it especially behooves the minister to exercise tact and courtesy. He should no more permit himself to enter into a discussion with the people of a brother minister's on matters that tend to belittle that brother or to undermine the confidence of his people in him that he should undertake to destroy the confidence of a wife in her husband or a husband in the wife. A blow is struck at the kingdom of God when a wedge is driven between pastor and people. Visiting ministers should bear in mind that they are not generally invited to express unfavorable criticism. They should not tell their hosts that there is room for improvement in the church's way of doing things. Surely they should not refer to matters that are purely personal matters of the congregation even though the matters may be troublesome things. A neighboring minister of whom we know visited a church where they had a hard time in drumming up the attendance. He was kindly greeted by everyone but he did the unkind thing to the pastor by inviting the people to take some time off from their services and attend his. Surely such a break could not tend to the upbuilding of the church. Another minister has the unlovely habit of making discrediting statements publicly concerning the minister he succeeded, as well as making reflecting remarks about the man who was his pastor in former years. Such conduct would win contempt in and connection and surely it will tend to no good for the man who is guilty of it. Let the minister remember that he can be of greatest influence for his Christ if he shows in all that he does the Christlike spirit.

WORLD-WIDE SUNDAY SCHOOL NEWS

ITEMS OF PROGRESS FROM KOREA

Rev. James K. Chung, a Korean especially trained in the work of Religious Education, has become the Assistant Secretary of the Korean Sunday School Association to develop the work in that country in cooperation with Rev. J. Gordon Holdcroft, D. D., the General Secretary. Mr. Chung, after completing his collegiate and divinity schools, came to the United States for intensive post-graduate work which he took at Princeton Theological Seminary and Columbia University. En route to Korea he was a speaker at the Ninth Convention of the World's Sunday School Association which was held at Glasgow in June 1924. On his return trip to Korea he was able to visit Palestine by a detour from Port Said and was the first Korean minister to have the experience of seeing the Holy Land. He began his work in Korea on January 1st.

Golden Rule Sunday in the intrest of Near East Relief was observed in Korean Sunday Schools last December and from very limited resources, the goodly sum of Yen 633.66 (about $246.39) ws contributed for the orphans in Bible Lands.

The story of teacher training work in Korea is as extensive as is the area. These classes are everywhere. Wonsan has just formed a Sunday School Teachers' Union representing fourteen schools, both Methodist and Presbyterian. The Union seeks to develop Sunday school work in its whole district by study classes, institutes, and founding extension Sunday-schools. Every teacher in these Sunday-schools is enrolled in a class studying Prof. L. A. Weigle's "Pupil and Teacher."

Extensive plans are maturing for even more Daily Vacation Bible School work than was carried on last summer. A native Secretary, Yi Po Sik, has been assigned to this activity and he is now getting teachers and materials ready for the opening of the summer season.

REV. W. C. POOLE, PH. D., LONDON

President, World's S. S. Asso.

Rev. W. C. Poole, Ph. D., London, who was elected President of the World's Sunday School Association at the Convention which was held in Glasgow last June, is coming to the United States that he may be present at the annual meeting of the Executive Committee of that Association. The meeting will be held in the Hotel Pennsylvania, New York City, Thursday, April 23d.

Dr. Poole will be in America less than three weeks and in that time he will speak in at least twelve cities. His itinerary is: Toronto, April 9; Detroit, April 12; Pittsburg, April 13; Dayton, O., April 14; Canton, O., April 15; Lafayette, Ind., April 16; St. Louis, April 17; Chicago, April 18, 19; Buffalo, April 20; Newark, N. J., April 21; New York, April 23; Philadelphia, April 24; sails for England, April 25.

When Rev. F. B. Meyer, D. D. of London was President of the World's Sunday School Association, he made a similar speaking tour and capacity audiences greeted him in each city. At that time Dr. Meyer was the pastor of Christ Church, London. Now he is pastor emeritus of that church and Dr. Poole is the pastor. Dr. Meyer will occupy the pulpit of the Christ Church, London, while the pastor is in America. Dr. Poole is a man of great ability as a student, preacher and lecturer. He received his Ph. D. after completing a course in Religious Education at Boston University. He has been a pastor also in Oakland and San Francisco, Cal., and Dorchester, Mass.

The messages to be delivered by Dr. Poole and the General Secretary, Dr. W. G. Landes, at the dinner meeting in the Fort Pitt Hotel, Pittsburg, on Apr. 13, will be broadcasted through KDKA. The exact time will be 7:30 to 8:15 p. m. It is likely that these messages will reach England and be heard by members of Dr. Poole's congregation in Christ Church, London.

SUNDAY SCHOOLS AT KWANGJU, KOREA

In 1908 the first Sunday school was started at Kwangju, Korea, with less than a dozen baptized Christians in the city and only a few children gathered inside the North Gate. Now there are thirty-one Sunday schools which have developed from this one school organized about sixteen years ago. There are 2,991 pupils collected from every nook and corner of the city and from the numerous accessible villages in that vicinity. During this period there have come from five of these Sunday schools as many organized churches and more will be organized later. Every missionary in the station, together with the cooks and other servants, take part with the teachers in prosecuting this work, while the bulk of the teaching is done by the students of the girls' and boys' school, the hospital staff and the workers in the city churches.

It would be desperately hard on some people to follow the injunction —"Think twice before you speak once."

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

TO SUNDAY SCHOOL OFFICERS

Where do you order your Quarterlies and other Sunday school material? We don't mean the German Quarterlies of the General Conference; of course you order them from our Mennonite Book Concern, Berne, Ind.

But how about the English Quarterlies? You may not know, what others did not know, that is this: You can order any Quarterlies or Helps from Your Own Conference Book Concern, and you will not need to pay one cent more for them, but by so doing you will help your own book and publishing interests—and they need and want your aid.

Recently we inquired of Bro. J. F. Lehman, manager of our Book Concern at Berne, Ind., whether it would be a material help if all the Sunday schools of our Conference would order from him. We thought, as possibly you have been thinking, that it might be so cumbersome that Bro. Lehman might prefer not to have all orders come to him. But he assured us that he would be only too glad to fill all orders, and that all who did that were helping very materially in making their own Book and Publishing work more effective. In other words, it's a simple question of helping yourselves to succeed.

Let all of our Sunday schools use as much of our own material as they possibly can, and where other material is used, be sure to send your orders to Berne, Ind. to your own Publishing house.

* * *

Berne, Ind. March 6, 1925

Dear Brother:

The work of the church has been considerably accelerated through the work of Dr. Torrey and his helpers.

A Practical Christian Work Class with an enrolment of about 75 is meeting weekly at present. (What is the program of this class? Others might be interested to know. C. E. K.)

Rev. David Toews helped us several days in soliciting funds for Canadian Immigration Loans. The canvass was not half finished when Bro. Toews was called to Winnipeg. About $4,950.00 was sent in.

A Reading Table has been established in the Church and it is with difficulty that the committee in charge can supply enough helpful reading matter, such as books and tracts and magazines to supply the demands.

Our Summer Bible school this year will probably be made into a Union School, with the four Churches of the town cooperating.

Our Catechism work is progressing with about 70 boys and girls from 12 to 15 years old in two classes. Miss Helena Liechty teaches the first year class and I have the older ones.

Our Teacher Training Class is using the first volume of the Evangelical Three-year course. There are twenty-two enrolled. **P. R. Schroeder.**

* * *

The First Church in Philadelphia has been worried for some time to find room for its growing Sunday school. It must have looked like an overgrown boy whose sleeves reached just halfway down to his wrists and whose trousers were of the high water type.

It's an awful thing to be cramped thus; but we know something that is much worse than being worried because you have a Sunday school but not enough room. It is, having the room but no Sunday school. So cheer up Bro. Neuenschwander; and we congratulate your school for having a Sunday school Annex, that was dedicated March 22 and 23. May many enter through Him who is the Door!

* * *

We are glad to note that some of the churches are keeping the Home Fires burning by gathering new and renewal subschriptions for our own Church papers. Lately we saw that a Junior Society was vigorously canvassing their church members to subscribe for an outside paper, because the publishers allowed them a liberal commission. But, honestly, does that not look like cutting off your nose to spite your face? In other words, are you not thereby crowding out your own church papers and giving the place to strangers? The strangers may be, and likely are, fine folk. But that's not the point. What do you suppose would happen to your home church and pastor if you should start a campaign to get all of your church members to go to the big cathedral and make their contributions there?

The First Church in Philadelphia had a C. E. Committee that recently sent in 15 new subscriptions and 10 renewals to our own church paper, The Mennonite. That is the better way!

BE SURE TO CELEBRATE

Every church and every organization in the church, including the ushers, should be sure when its 25th anniversary comes around to celebrate it.

We don't mean that they should have a grand blow-out that costs a lot of money and leaves a bad taste in the mouth for a fortnight after. But they should just take a little time to chronicle the events and activities of their organization.

At the end of twenty-five years likely there will be those who were active in bringing the organization to life, and they can and gladly will give first-hand accurate data and information. If you wait fifty years or even longer before you gather the historical threads, many will be torn and your life-line may easily break.

In order to make it possible to review the work of an organization properly the records should by all means be kept up. Here is where many who are in positions of trust and in office fail woefully.

Most of our churches have Church Records into which the church secretary enters the Minutes of meetings. Where it is possible a secretary should be chosen who writes a good hand and makes his entries carefully. They should by all means be written with ink or typewriter.

Probably most of the churches also have a Church Register into which the church membership, a Family Register, baptisms, marriages, communion, births, deaths, etc., are entered. This is usually kept by the pastor; but it is greatly to be regretted that even some ministers who have had special training and who are being paid a salary by the church do not seem to consider keeping up these records as a part of the work for which they should hold themselves responsible even if they do not themselves do the work.

Celebrating the 25th anniversary will aid along this line also. For discrepancies and sins of omission will thus come to light.

WHO WILL ANSWER?

An ancient authority who loved to use illustrations from the Olympics, says "Bodily exercise is profitable for a little; but godliness is profitable for all things."

Who said it?

In this centenary of the Mennonite Church, a little historical reading would be very appropriate. If you do not have access to one of the larger volumes, or are short of time, send Rev. W. S. Gottshall, Marion, South Dakota, 25c for a copy of his 84-page pamphlet "Mennonite History".—And after you have sent for it, don't forget to read it.

ADVICE TO MOVIE FANS

Rev. Dr. Henry Van Dyke, late professor of literature in Princeton University, and former ambassador to the Netherlands, positively denies the cultural value of moving pictures. "Clean pictures furnishing information, such as cannot be conveyed quite so well by pen or tongue may supplement books; but to gather knowledge and grow in culture one must steep his mind in the best books of the ages. To become educated one must think deeply and meditate seriously, and for this there is no opportunity when one picture after another is flashed before our eyes. A person who spends his evenings at the movies, and thus neglects the habit of reading books that cultivate the soul, will never be considered educated by those who know what education is."—United Presbyterian.

A CHRISTIAN FIRST

"Remember, my Francois, you are a Christian before you are a painter!"

They were the words of a dear old grandmother spoken to a boy, a young artist, and they became a potent influence in his life; for they sank deep into his heart and nourished a desire to live up to the Christian ideal and win true success.

The boy artist was none other than Jean Francois Millet, the great peasant painter of France, whose three famous pictures, "The Angelus," "The Gleaners" and "The Sower", are favorite ones everywhere.

It is seldom an easy matter to hold fast to our ideals, and Millet's experience was no exception to the rule. His great desire was to paint pictures of simple country life; but at that time the public demand was not for paintings of this sort, and the very best pictures of this peasant painter did not appeal to his aristocratic market. But we read that whenever he was tempted to paint what pleased the public fancy, but which would lower his own ideals, he would recall to mind the above words of his dearly loved grandmother, "Remember, my Francois, you are a Christian before you are a painter." Then he would say to himself, "A peasant I was born, and a peasant I will die, and I will say what I feel and paint things as I see them!"

Such a resolution meant years of hardship, of poverty sometimes, and of self-denial in order that he might accomplish his ideals; but he stayed with his task of painting the simple, beautiful scenes with which he had been familiar all his life. In a barn adjoining his little cottage home, Millet painted some of his greatest pictures. These quiet, homely scenes of his boyhood life were full of beauty and meaning to him. He loved them and wanted to depict their meaning upon the canvas so the world might enjoy them. He wanted to portray those familiar scenes of the sowing of the seed and of the gleaning in the harvest field so that others might see their beauty and catch their meaning as he did. They were the scenes he understood better than any others, because as a boy he had helped his parents on the farm. As one writer says: "He had seen the sower just as he painted him, scattering seeds from the bag of grain held under his arm, and the women gleaners gathering up the wheat left by the harvesters, and oftentimes he had watched his father and mother pause in their work and bow their heads when the Angelus bell called to evening prayer."

Thus it was that, though his course led him along the difficult ways of life, it resulted in an achievement of success such as few have attained in the world of art, besides causing him to be remembered as one who had the courage to live up to his ideals.

If only each one of us could have the courage, as this great artist had, to take for our motto the words of his wise grandmother, how vastly different for some of us might be the results of our achievements! Not that we would all be illustrious artists, of course; but in whatever line of work we find ourselves, in whatever labor we are doing, with what force it would be accomplished if we would but make the thought of being a Christian, of living up to our ideals, the first great purpose of our lives. Whether our work is in the schoolroom as a pupil or teacher, whether as a carpenter we shall build homes, whether at the workshop we shall mend the broken articles that shall be brought to us, or whether in the home we are called upon to cook the food and wash the dishes, we need, first of all, to be a Christian, to be one who is striving to live the Christ life and express His ideals in the doings of these daily tasks.—Church Visitor.

SUNLESS DAYS OF WINTER

Tom A. Sykes

As I sit writing this little message to my "shut-in" friends, the weather is dull and cloudy, with a tendency to rain, sleet and snow, and a feeling of uncertainty as to just what will arrive, or when it will cease. It is just one of those dreary sunless days that we experience during each winter which seem to react upon our lives with a depressive effect that actually makes our life dull and sunless.

Practically everyone you meet comments upon the awful wet dreary winter we are having this year, and how sick and tired they are of such weather, and how they are longing for the days of real sunshine, and perspiration and watermelons. Of course we all must admit, that such days are not as cheerful or pleasant as the long sunny days that are filled with bird song and beautiful flowers, but they are what we must expect during the first quarter of the year, and that such days are necessary to make our physical earth blossom and bring forth fruit.

Strange as it may seem to us these cloudy, sunless, stormy days are necessary in the production of harvest.

Of one thing I am sure, cloudy days such as this, when the sun seems to have lost its power to shine, and to make all things bright and beautiful, will eventually give way to the bright days of spring with its riot of color and new life making the landscape a fragrant joy.

Why do we so soon forget the spring and summer days, and become so depressed because the day is cloudy and sunless? Have we not learned from experience that there are days of flowers and fruit and sunshine, and that cloudy, sunless days cannot last forever? The birds say "chir-up, chir-up"—cheer-up, and that is what I want to say to you all—cheer-up. Never mind a few dull days in your business life—bad trade won't last forever. Never mind a few trials in your home circle—there are better things in store. In life, whatever may be your occupation or calling, you are bound to experience winter days, when the clouds hang heavy, and the sun refuses to shine for you, and then is when you are tempted to lose faith in God, faith in your fellows, faith in yourself. A friend of mine used to say, "There's an 'out' to every job," which is another way of saying, there are sunless days and dreary days come to every life.

All of us know these dreary, sunless days, with the resultant reaction upon our spirits, of dullness and dreariness and grouch, and bad temper, when ye are a misery to ourselves, and to all with whom we come into contact.

But I would have us remember that the Christian has no right to be the dull victim of such spiritual reaction from the world. The Christians' mission and blessed privilege is to be bright and hopeful at all times, to see light even on dull days, and joy in the midst of a world of sorrow. Jesus said to His followers, "Cheer up, for I have overcome the world"—and He added, "I am with you always", and if only you have faith you also may overcome the world. Many people seem to think that Jesus promised them a bright time in the hereafter, and that nothing but clouds and sorrow and heaviness was to be the lot of this weary world. Of course, He did not say any such thing. He said just the opposite. He clearly states that we can surely have heaven here and now on this earth, in our daily relations with men—providing we fulfill the conditions, namely, forgiving others with the same measure of forgiveness that we desire from God to us, and the doing of God's will as the basis of individual life. It is not freedom from testing that makes us strong and bright and happy. We shall always be subjected to trouble, and pain and sickness and bereavement and grief and disappointments, but we do not have to be defeated and cast down by any, or all of these things. There is a spirit and power that can make us triumphant in the very experience of them.

Don't you really think we ought to take God at His word and trust Him implicitly? St. Paul says, "If God be for us, who can be against us?" or "What matters what is against us?" Paul does not presume to answer such a question. It is a question that answers itself. If all-mightiness combined with infinite love is beyond your life and mine, has each one of us in its wondrous care, how is it that we allow all sorts of fears to oppress us and make life less joyous than it ought to be?

Jesus does not promise that we shall escape trial; but He does promise that with every trial and cloud we shall find His Grace sufficient, and the sunshine of His Love ever available.

Let not sorrow dim your eye—
Soon shall every tear by dry,
Let not fear your course impede;
Great your strength—if great your need.—American Friend

If all the things in the world seem wrong to you, try another pair of glasses.

NO COMPROMISE

"A chasm is opening between men who believe their Bibles and the men who are prepared for an advance upon Scripture. Inspiration and speculation cannot long abide in peace. Compromise there can be none. We cannot hold the inspiration of the Word, and yet reject it; we cannot believe in the atonement and deny it; we cannot hold the doctrine of the fall and yet talk of the evolution of spiritual life from human nature; we cannot recognize the punishment of the impenitent and yet indulge the larger hope. One way or the other we must go. Decision is the virtue of the hour.

"Neither when we have chosen our way can we keep company with those who go the other way. There must come with decision for truth a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice, but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?"—C. H. Spurgeon.

Accumulation, as of a rolling ball of snow or the mud that hangs to your shoes, may be from without; but real growth, whether of the mind or the spirit, must be from within.

THE S. S. LESSON

April 12.

The Cripple at the Gate.

Acts 3:1-11.

Golden Text: "I am the Lord that healeth thee." Exodus 15: 26.

It was a habit of Peter and John to atend the Temple service and in that they set an example for all Christian. If one is a true disciple of the Lord he will be regular and prompt in the services of the House of God. Many socalled Christians cannot be depended upon to be in their places regularly. Such people are sure to miss the blessings that come in their way and they are also certain to miss the many other opportunities for doing good that God throws into their way. Doing good and going to the house of God to worship seem generally to go together. Peter and John were friends. It is a good thing when friends find their delight in accompanying one another to divine service. Some people think that they must stay home to entertain their friends or they must take them to other places on the Sabbath day than to the church. The best kind of entertainment for friends on the Sabbath day is offered in the services of the church. It is edifying, it is helpful in meeting life's problems and it is a preparation for the life to come.

Peter and John found their task outside the church door. What a contrast it was; here on the one hand was the gate called "Beautiful" and on the other hand the poor, distorted cripple to whom nothing was beautiful in this world. Horrid misery and beauty are often close together in the lives of men. Men had done their best to make a beautiful gate but hitherto it seems no one had concerned himself about bringing something beautiful into the life of this helpless cripple. The most beautiful things in the world are not the things in cold stones and on lifeless canvas. They are the things that are wrought into the lives of the needy and distressed.

In Peter's time one who was born in such a miserable state was believed to be bearing punishment for the sins of his parents. Very often children must bear the marks of their parent's sins in their own bodies but the unfortunate one who so becomes the victim of others' wrongs is to be pitied rather than to be condemned. We have so much of our own sin to bear and we inherit so much of it in this world of sin that it does not become any one of us to be harsh to any one less fortunate than ourselves. No doubt there were many who as they passed day by day had a small coin to flip to the beggar. But that was not enough. In many cases we do the same thing by the beggars who came to our doors. In giving them a small coin our consciences feel that we have done something. But is the gift of a penny or two anything worth while? What could the poor cripple to whom we gave a dime last week do with that dime? Would it really buy him anything that would lift him out of his condition? In much of our charity we either give too much or too little. If the one receiving it is unworthy we give too much, even though it is the smallest coin we have. We give too little if we think we are buying the sufferer who is deserving with a mite to get out of our sight.

First, we observe that Peter and John took note of the man. It is remarkable how blind some people can make themselves when there is a real call for service right before their eyes. Most of us do not need to look far to see some one who needs our assistance and whom we can help.

They then told the man to look to them. It was an indication that they had in mind doing something for him. Here they stood as more than just kindly men, they were the representatives of the Lord Jesus. They

wanted the man, not to see them, but to see Jesus through them. If others are to see Jesus through us we must be leading the Christ-like life.

They had no money to offer, they had something better. There are better things than money everywhere, but the best is Christ whose gifts are for those who will receive them.

In the case of the man, he readily took the offered hand believing that he was to be helped. His help came in the name of Jesus. Faith here enters in both the disciples and the man. They believed that the miracle would be accomplished through Him and he accepted the offered gift in faith. The miracle brought joy to the man that had to be expressed. He, his cured condition and his demonstrative joy were a witness for Jesus that could not be denied. So with the sinner, worse than a cripple in his sinful state, when once he has found Jesus he must declare it. Every redeemed sinner may say in the words of the hymn, "I am a miracle of grace."

THE C. E. TOPIC

April 12.

What Does the Resurrection of Jesus Mean to Me?

I Cor. 15:1-20, 49.
(Easter Meeting.)

The resurrection is the important thing about our faith. Paul says that if Christ be not risen from the dead our faith is vain. It assures me that the Jesus upon whom my hope of eternal life rests, is not a dead hero, but a living Christ who not only paid in His death the penalty for my sins, but who also by His resurrection destroyed the power and terror of death. We might lay beautiful tributes on the tomb of Jesus as the ideal man, the great martyr, the friend of humanity or the world's greatest teacher, but that would not assure to us the fact that we have a living Redeemer and that through Him we have an eternity of bliss awaiting us after this life's journey is over.

The resurrection to me is the greatest miracle. If I am prepared to accept that I shall have no trouble in accepting the numerous other miracles recorded in the Bible. Did it take place? If human testimony can establish anything it has fully established the resurrection through the witness of numerous reliable witnesses. These witnesses were so much in earnest about their testimony that they went to the ends of the earth to declare it and gave their lives as a proof of their sincerity. The best men in all the ages since the time of the Apostles have believed and accepted the resurrection without question, pinning their eternal destinies upon it. If the good and the wise and the learned have had no difficulty in accepting the testimony of the witnesses why should there be even a shadow of doubt concerning it in my mind?

Jesus said He would rise again. Whatever else He said about Himself came true. There is therefore no reason for making an exception concerning the resurrection. The whole plan of salvation is involved in the matter of the resurrection. With it comes the completion of the earthly life of our Lord upon earth. Death is the penalty for sin and it has come upon all because all have sinned. Jesus came to relieve us of the curse of sin. If He had not destroyed the power of death His work would not have been completed and He would not have been a perfect Savior.

Within me and in the rest of all men there is a revolt against death. Everyone of us feels that death is a thing that ought not to be. It is not an accident that makes us all feel that way. It is a natural sense that is born in the hearts of men who in God's plan are to continue living after life. There is no answer to this feeling within us except as we find it in the resurrected Christ. No other religion or system of philosophy can satisfy the longings of the human soul in its desires after a life beyond this life.

The resurrection of Jesus means to me that a knowledge of Him and His finished work changes things in me, in others and in the world. Reformation is not a bad earthly process, but it is an incomplete thing. It never accomplished the salvation of any man and it never will. But to know the resurrected Lord and put one's trust in Him makes of a man a new creature who has the assurance that his life of faith here will find its realization in the life beyond in the eternal presence of this Christ whose only mission on earth was to bring man back again into relationship with his heavenly Father.

The resurrection is one of the mighty things that counts for righteousness among men. Men know that it is not all of life to live and all of death to die. They are assured through it that there will come a day of reckoning in which right will be rewarded with eternal happiness and wrong will receive its merited condemnation for eternity. In this world there is a noticeable condition in which the righteous do not always receive the just recompense for their righteous lives and the wrong-doers certainly do not receive the punishment they deserve for their wrong-doing. A sense of justice within the heart of every one says emphatically that if evil is not punished here, and if good is not always rewarded here, there surely must be a hereafter in which these unequal things will be straightened out.

In the resurrection of Jesus we note that He was recognized by His dear ones. A great many people are needlessly perplexed about recognition of friends in heaven. This, it seems to us, should satisfy any one. We are to see Him as He is and we are to be like Him. The great comfort that Jesus gave His disciples was that He was going to prepare a place for them. To the Christian, no matter how hard may be the earthly conditions in which he lives, there is always comfort in the fact that He has gone to prepare a place that He is to share with His Lord. When Paul closed his magnificent argument on the resurrection in I Cor. 15, he came to a close with the advice that Christians should comfort one another with these things. The greatest of all comforts we have is that we have a living Christ, that we shall also live after this life and that we shall be "forever with the Lord."

REPORT OF THE PROGRAM COMMITTEE

The program committee for the Eastern District Conference of 1925 met at the home of Mr. Joseph Bechtel, Germantown, Pa., on Monday afternoon. March 1, 1925. After much careful thought, the following program was decided upon. The Conference will convene on Thursday evening, April 30 and close Sunday afternoon, May 3, 1925.

Meeting Place, West Swamp, Pa.

Thursday Evening

Conference Sermon by President A. S. Shelly.

Friday, 9:00 A. M.
(Business Session)

1. Devotional Exercises.
2. Report of Program Committee
3. Roll Call
4. Reading of Minutes of the last year's Conference.
5. Applications of congregations for admission.
6. Reports of ordinations of elders, ministers and deacons
7. Report of officers of Conference.
   (a) President A. S. Shelly
   (b) Secretary A. M. Fretz
   (c) Treasurer I. K. Freed
8. Election of Conference officers
   (a) President
   (b) Secretary
   (c) Treasurer
9. Parochial reports by deacons in writing. (No verbal reports will be heard.)
10. Appointment of Special Committees
11. Application for appropriations
12. Report of Mennonite Home, Frederick, Pa.
    (a) Recording Secretary, Rev. N. B. Grubb
    (b) Financial Secretary, Joseph B. Bechtel
    (c) Treasurer, John B. Moyer
    (Election of three members)
13. Report of "Forward Movement Committee"
14. Report of Building and Extension Fund
    (Election of one member)
15. Report of Trust Fund and Financial Board
16. Report of Educational Committee —Recommendations of Evangelists and Renewal of Evangelists' Licenses.
    (Election of two members)
17. Report of Publication Committee (Election of one member)
18. Report of Home Mission and Church Extension Committee (Election of three members)
19. Report of Sunday School Committee
    (Election of one member)
20. Report of Orphanage Committee (Election of one member)
21. Report of Conference Historian
22. Election of one member for Program Committee
23. New Business
    (a) Report of Appointative Committee
    1. Auditing Committee
    2. Resolutions Committee
    3. Budget Committee
    (b) Meeting place of next Conference

Friday Evening, 7:30

"Echoes from the Harvest Field in China", Missionary Boehr.

Saturday Afternoon, 2:30

1. Ladies' Aid program
2. Orphanage Cause

Saturday Evening, 7:30

Brotherhood Meeting—"Four Hundredth Anniversary Program"

Sunday Morning

Communion Service

Sunday Afternoon

1 Sunday School Program
2. C. E. Society Program

The Program Committee wishes to call attention to the fact that this year only accredited delegates will be permitted to take part in the session. The credential certificates have been sent to all the pastors. These certificates should be filled ou and returned to the Secretary in order that he may turn them over to the Program Committee to examine before bringing their report at the opening of the Conference Session. This is not a whim of the Program Committee, it is an action of Conference, and will be strictly adhered to this year. Pastors will be held responsible for failure to comply with this request.

We also wish to state that this year the parochial reports are to be read by the deacons giving them. These reports should be well prepared so as to give the Conference an adequate idea of the work accomplished in each parish during the past year.

We also wish to announce that while we do not have the much enjoyed feature of last year's Conference, Dr. Hartzler's Bible lectures, we do have what we feel will be equally as helpful and practical; that is, a missionary rally. It gives us great pleasure to have with us Missionaries Mr. and Mrs. Boehr, who are soon to return to China, Dr. and Mrs. Bauman, who will be the out-going missionaries from this Conference, together with our home missionaries. Added to this rally, we have the privilege of celebrating the Two Hundredth Anniversary of the first Mennonite Conference in America.

JOTTINGS

The Salem church, Dalton, O., had a missionary meeting on March 8. The missionaries, Martha Burkhalter, Adah Burkhalter and E. B. Steiner, participated in the service.

The church relations of the students of Bethel College are reported as follows: 218 are Mennonites, 26 Methodists, 14 Presbyterians, 9 belong to the "Christian" church, 4 are Baptists, 4 Congregationalists, 11 Catholics, 13 Evangelicals, 3 Episcopalians, 2 Nazarenes, 2 United Brethren and 1 Lutheran.

Dur'ng the sixteen years of its existence Tabor College, a Mennonite (M. B.) institution, located at Hillsboro, Kansas, has sent students into many walks of life. 35 are in the ministry, 30 have become missionaries, 175 have become teachers, 158 are farmers, 79 are business men, 15 nurses, 8 doctors and 177 housekeepers.

Dr. H. K. Carroll's statistics of church membership in the United States, though not official, are generally accepted as fairly accurate. For this year he finds that the Mennonites, all together number 85 639 and their gains over last year have been 3,000 Of 21 denominational groups he finds a total membership of 28,021,953 and a total increase of 366,336. Considering the size of the Mennonite group its gains have been remarkable when compared with other larger groups; for example, the Episcopalians number 1,147,814 while their gains have been 7,738; the Reformed have a membership of 532,668, their gains have been 32; the Dunkards have 143,889 and their gains 1,192.

The congregation at Ft. Cobb, Oklahoma, added nine members to its number through the rite of baptism on March 8.

The Ladies' Aid Society of the First church, Philadelphia, held its annual meeting and Love Feast on March 31. Rev. H. D. Kreider, pastor of the neighboring St. John's Evangelical church, made the anniversary address.

The Halstead, Kansas, Mennonite church celebrated the 50th anniversary of its organization on March 22. Beside Rev. H. T. Unruh, the present pastor, the surviving former pastors, Dr. J. H. Langenwalter of Colorado Springs, Colo., and Rev. J. E. Amstutz of Trenton, Ohio, were present and made addresses. Rev. C. E. Krehbiel, son of a former pastor, Rev. Christian Krehbiel, gave the historical address. Mrs. B. Warkentin and Sister Frieda Kaufman of Newton also spoke. In the evening the Men's Chorus of Bethel College gave a sacred concert

Recently the original charter granted by William Penn to the people of Pennsylvania in 1682, which was in private hands, has been purchased by popular subscription and presented to the state. Among those witnessing the signature of Penn there appear the names of James Claypool and Francis Plumstead. The name of the former appears frequently in Mennonite history because of his connection with the first Mennonite settlers of Pennsylvania while the name of the latter is perpetuated in Plumsteadville, Bucks Co., Pa., a village situated near our Deep Run church.

Rev. V. B. Boyer of the Allentown, Pa., church, will participate in the series of meetings held during Holy Week in the Second church, Philadelphia, Pa.

The All-Mennonite convention will hold its fifth triennial meeting this summer, August or September. Any congregation desiring to entertain this convention should communicate with the secretary, Paul E. Whitmer, 142 S. Jackson St., Bluffton, Ohio.

Of the several Russian Mennonites living in Philadelphia, five heads of families are employed in one of the big manufacturing concerns. All of these brethren have been attending night schools and are making excellent progress in obtaining a knowledge of the English language.

Goshen College has designated the annual missionary offering of its student body "The Kratz Memorial Fund" in honor of Clayton Kratz who was president of the college Y. M. C. A. at the time he left to engage in relief work in Russia, from which he never returned. The actual amount raised in cash and pledges this year was $736.50.

According to an article going the rounds of the newspapers the Caucasian (Russia) authorities have instituted another search for Clayton Kratz, the young brother who disappeared while engaged in Mennonite Relief work. The Russian authorities insist that all American prisoners have been released long ago and that there remains but a bare possibility of finding Kratz.

Halstead, Kansas, Mennonite church had an addition of 10 on March 8th when the rite of baptism was administered.

The Bethel College Oratorio Society is planning the celebration of its 25th year. Prof. B. F. Welty of Washington, former professor of music in Bethel is planning to be present on that occasion.

More than 3,000 clergy and 6,000 laymen attended meetings held by denominational secretaries of Evangelism in 14 states on the Pacific coast during January, according to a report made by Dr. Charles L. Goodell, secretary of the Commission on Evangelism.

Bro. and Sister J. L. Rutt, who recently arrived on the S. American field where the (Old) Mennonites have a work are making progress in their language studies in Buenos Aires. Bro. Rutt followed special studies in Pennsylvania State College in agriculture and expects to devote his attention to the industrial problems of the mission.

Dr. N. C. Hirschy, former president of Bluffton College, and at one time pastor of the Wadsworth, O., church, died March 13, at Berea, Ky., where he was head of one of its departments for a number of years past. Dr. Hirschy was Bluffton's president from 1900 to 1908. He left Bluffton to become president of a college in S. Dakota and then, after some years in the south, he became identified with Berea College. Berne, Indiana, was Dr. Hirschy's home town.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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THE MENNONITE QUADRICENTENNIAL IN ZURICH, SWITZERLAND

Reedley, Calif.,
March 27, 1925

A party of six including myself will, Providence willing, sail from New York on May 2d, with the steamer, "Minnekahda", a one class passenger steamer, to attend the Quadricentennial of our denomination in Zurich, Switzerland. Round trip New York to Europe costs $180.00 We should be glad to have others of our people to sail on the same ship. Should some one decide to join us, please write to Mr. J. F. McClellen, 460 Market St., San Francisco, Calif., who made the reservations for our party.

H. J. Krehbiel.

THE AGED

C. H. Brunner

Young people are often too frivolous and shallow in thought and action to take the things of life seriously. They think that life is a long, long period of fun and foolishness. But how soon the days of childhood are past, the more serious, care-burdened years of middle life are upon them and before they are hardly aware of it, old age is creeping on. Some times gradually, some times suddenly, they awake to the fact that the best part of their life is gone, the youthful days of pleasure and business are about gone and serious throughts as to "what next" or "the end" are fastening themselves upon them.

Young people should not forget that some day they will be the aged men and women of the home sitting in the old arm-chair perhaps with impaired sight or hearing while the young folks are too busy in their merriment or pleasure to pay much attention to them. They will be among the few of their age left in the community with whom the rising generation is not well acquainted. They will be the old folks in the church whose visits to the house of God are becoming more irregular and uncertain. Their voice becomes faint and trembling and their steps tottering. Some day they will "forget" like the aged folks do now. Some day they will long for a little fellowship beside the old arm-chair, or for a strong arm to lead them by the way.

Moses taught the children of Israel how to respect the aged. "Thou shalt rise up before the hoary head and honor the face of the old man" (Lev. 19:32).

Solomon said, "The hoary head is a crown of glory if it be found in the way of righteousness." (Prov. 16:31), and "The beauty of old men is the hoary head" (Prov. 20:29).

The Lord promised those that would listen to Him that "Even to your old age, I am He; and even to hoar hairs will I carry you" (Isa 46:4), "but the sinner being one hundred years old, shall be accursed" (Isa. 65:20).

Paul also tells Timothy how the elder men and women as well as the younger should be treated. "Never administer a sharp reprimand to a man older than yourself; but entreat him as if he were your father, and the younger men as brothers; the elder women too as mothers, and the younger women as sisters, with perfect modesty" (1 Tim. 5:1, 2, Weymouth).

An aged father had lost all he had. Several of his children had died while quite young. His wife had been sickly and required much help, care and medical attention. They had struggled hard to make ends meet and clear their little farm, but hard times came on and they lost all. They toiled on till one day his companion passed away and left him alone. All that remained for him to do was to go to his son, the only child left.

Here the aged father soon felt that he was not wanted by his daughter-in-law. She treated him very coldly and often rather unkindly. One day he opened his heart to one of his friends, who told him, "Now, you come to my house and I will give you a roll of ten-dollar bills and you take them to your little room, and watch your chance and when your daughter-in-law comes in, you appear as though you were counting a big lot of money." He did so and one day as he was counting over his heap of bills, she came into the room. Appearing surprised, he gathered them together and put them into a little drawer in his desk which he always kept locked. Next day he carried his bills home to his neighbor friend. From that time on, he was treated very kindly. This shows that people will do for money what they would not do for love.

A better way is related in the New England Deaconess:

A feeble old man with a sad face tottered up to a deaconess who was waiting on a street corner for a car. "Excuse me", he began, "but I've wanted to speak to you for several days. People say you're kind. I do not need money, but I need kindness. I live with my daughters. They—they—would you be willing to come and talk to them? Perhaps they would be—different."

The deaconess took the address of the old man and called a few days after. "It is so tiresome to have father round", the daughters said, "he is so old and childish."

With an upward prayer to God for guidance, the deaconess tried to give the young women a new vision of duty. Father had cared for them tenderly, and now that he was old and helpless, he was entitled to their care. After a moment of quiet prayer the deaconess rose to go. The older daughter with tears in her eyes thanked her for her words. "We'll treat father better from this on", she promised, "He shall have the sunny room."

A few days later, the old man with an almost beaming face said to the deaconess: "My daughters are so kind to me now; everything is so different. Why, they are even planning a birthday party for me—you know that I am almost eighty years old." Then he added with enthusiasm, "You are to be invited to the party."

Not many months later, in a quiet evening service, the two daughters gave their hearts to Christ. Theirs is now a Christian home, father's sunny room the happiest of all. There he waits patiently the coming of the King. —Gospel Banner.

OTHERS MAY, YOU CANNOT

If God has called you to be really like Jesus in all your spirit, He will draw you into a life of crucifixion and humility, and put on you such demands of obedience, that He will not allow you to follow other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others can brag on themselves, on their work, on their success, on their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others will be allowed to succeed in making money, or having a legacy left to them or in having luxuries, but it is likely God will keep you poor, because He wants you to have something far better than gold, and that is a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord will let others be honored, and put forward, and keep you hid away in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade.

God will let others be great, but keep you small. He will let others do a work for Him; and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious He will let others get the credit for the work which you have done, and this will make your reward ten times greater when Jesus comes. The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings or for wasting your time, which other Christians never seemed distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own, and He will not explain to you a thousand things which may puzzle your reason in His dealings with you. God will take you at your word; and if

you absolutely sell yourself to be His slave, He will wrap you up in a jealous love, and let other people say and do many things that you cannot do or say. Settle it forever, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that others are not dealt with. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.—Selected.

THE MAKING OF A BIBLE

The Bible, the greatest of all books, is probably the best example of bookbinding, representing as it does all through the ages, the various methods, forms, and artistic skill of the bookbinder. From the crude materials of the early centuries, we now have the exquisitely ornamented bindings of the finest leather, not to mention the thousands of binding styles for every day use.

In Bible making not only does the binding present opportunity for showing the trained skill of the artisan, but all the other steps in the process exacting requirements not met in ordinary book making.

In setting up a Bible it is necessary for the compositor to handle 3,566,480 letters, not to mention punctuation marks.

Accuracy is secured by proofreading the entire volume seven times. A large Bible publishing firm has a standing reward of five dollars to be paid to the person who first reports a typographical error. This reward, it is said, is seldom earned, as errors are remarkably rare.

Not only does the setting up of a Bible involve the handling of an exceptional amount of type matter, but in making the reference editions the work becomes exceedingly complicated. These editions have a center column containing in the neighborhood of 50,000 references to other chapters and verses, and it will readily be seen that this multitude of abbreviations and figures must be accurate. In addition, small letters must be carefully fitted to the words in the text matter which indicates the references to which they apply.

In the press-room rows of high-powered machines are ceaselessly printing, eight hours of every working day of the year, in the effort to keep up with the constantly increasing demand for the Bible. The press-room has its own peculiar problems, chiefly among them being the selection of papers that are most suitable. The printer must find a paper that will result in a volume no bulkier than an ordinary book, and yet the one he is making contains about eight times the number of words in an ordinary length novel. This problem has been partially solved in the use of thin, high grade paper, which, while it is thin, is also opaque and strong. Some years ago a revolutionary step was taken in the use of that extremely thin paper known as Oxford India paper. This paper was first made in India, being introduced to the Western world in 1848. It is so thin that thirteen hundred sheets measure only one inch in thickness. It is remarkable to observe that the print on one side does not show trough to the other, even though the paper is so thin, yet the paper is tough and strong enough to resist hard usage.—S. S. Times.

CORRESPONDENCE

Bedford County, Pa., Manns Choice and Napier.—The work at these churches, formerly the charge of the late Rev. Herman Snyder, has taken on a new lease of life under the leadership of Adam E. Wolf of Altoona, Pa., who was elected pastor by the people of both congregations and assumed the leadership at the beginning of this year. During this time the work has steadily grown in interest and many are beginning to see the hand of God at work among them. Brother Wolf is a clerk in a railroad office in Altoona and has been giving all his spare time to the work which God is blessing in a real way.

At both places the work had come almost to a standstill, but now the people were encouraged to look and pray for a revival. Special meetings were planned to be held first at Napier and than at Manns Choice. The people at Napier had prayer meeting every Sunday evening, and the series of meetings was opened Tuesday evening, February 24th. The interest was good from the start, and many professed Christians who had become cold and formal, were quickened and burdened with the need of lost sinners. With a group of these consecrated workers, God began to pour out conviction, and to date 25 have been saved and we believe many more will come also, while 45 in all have consecrated their lives and expressed a real hunger and a yearning desire to help bring the lost ones to Jesus.

Many from other churches have been blessed and have been working with us. In fact denominational lines have been almost forgotten in the common cause of helping lost men and women. The attendance has been very good, so that many nights the "little church on the hill" was crowded to capacity, some standing and others sitting on the pulpit platform. The preaching has been done by the brethren Hareline of Manns Choice, Wolf and Glass of Altoona, and Elder Jacob Snyder of Roaring Spring. The people of the Napier district are rather scattered and some came ten and twelve miles over muddy roads and through storm and snow to the services which lasted sometimes till 10:30 and 11 o'clock, the people were so loathe to leave the meeting.

Sunday morning, March 22d, a special service was held for the purpose of ordaining Brother Wolf to the Gospel ministry, a very fitting climax to the work already done by the mighty hand of God. Brother Wolf had before met the Educational Committee of the conference in Philadelphia, and had been recommended by this committee for ordination. Elder Jacob Snyder, who has been looking after the work in Bedford county in a general way, preached the ordination sermon. He took for a Scripture lesson I Tim. 3:15 and II Tim. 4:1-5. He spoke very forcibly of Jesus as the Founder of the church, which is the body and bride of Christ in a world of sin; the separated ones; the apple of His eye; the lily of the valley; the pillar and ground of truth; and of Jesus, the Chief Corner Stone.

The ministry, he said, is the highest calling a man can have. A minister is like a watchman on Zion's wall set as a guard and protection to God's people and to warn against the approaching enemy. So the minister guards his flock and warns of sin and coming judgment in the spirit of love and faithful watching. He must also preach the pure Word, as Ezekiel was told to go to the rebellious house of Israel with the message of God. Again the minister must endure affliction which is apt to come when he tells professing Christians and sinners the searching truths of God. The ministry also calls for sacrifice, as Moses chose rather to suffer with God's people than to live in the courts of Pharaoh and enjoy the pleasures of sin for a season. God needs leaders like Moses.

He admonished the candidate to be faithful and obedient to God, and appealed to the people to stand by him and support him in every way. He spoke of how the mantle of Elijah fell on Elisha, and so the mantle of Brother Herman Snyder, who began the work at Napier and builded the church, has now fallen on Brother Wolf, He then warned Brother Wolf to be faithful to the ordinances of the church and "make full proof of his ministry". The people were then asked to go to prayer while Bro. Snyder prayed God's blessing on pastor and people. After the ordination ceremony the service was closed with singing and prayer.

At the evening service the church was again filled and some were standing. The newly ordained pastor brought a stirring message on the 24th chapter of Genesis, of Isaac and Rebekah, types of Jesus and His church. Fourteen were taken into the church, seven baptized, and about 50 took part in the communion. The meeting was closed with an altar call, when several young people came out expressing a desire to be saved. This closed one of the greatest days of blessing ever known at the Napier church. On account of sickness a number of those wishing to unite with the church could not be present. It was arranged for them to be received at a later date.

At Manns Choice revival meetings are expected to begin about April 10th or 11th. Five have already been added to the church here, and we are looking for a large class to join after the meetings. Pray with us for a real outpouring of the Holy Spirit. This little town is very needy, and we are looking for a real stirring among the "dry bones". So you may probably hear more from here before conference.

The church building at Napier stands much in need of repairs. Though there is still a little debt, the people are minded to undertake to put their house of worship in good shape, more attractive and comfortable, with such help as the Lord may be pleased to send them. The property at Manns Choice is in better condition and free of debt, but also needs some repairs, which we expect to make this summer.

With cordial fraternal greetings to the editor and readers of the Mennonite,

The Correspondent.

Aberdeen, Idaho, First Mennonite Church, March 24, 1925. Dear Readers: It again has become my lot to be correspondent of our church, and it behooves me now to fulfill my duty before the close of this quarter as per regulations of our church.

I am a little late with my first correspondence and, therefore, have to reach back to find material for this article. A few abstracts from our pastor's annual report, to our church, may interest our readers, showing even if we are somewhat isolated from other Mennonite churches and Mennonite communities, we, a little band, are active in our services for our Lord and Master.

His report reveals that none of the Sunday morning services in 1924 were omitted and only a few of the evening services fell out on account of our pastor being absent from church, serving other places. Of special blessing was the year 1924, as we had the Pacific Conference in our midst. Fifteen brethren have been among us breaking the Bread of Life. Three times in the year 1924 have we been at the Lord's table and the rite of Holy Baptism has been administered to two precious souls upon their confession of faith, and two funeral services have been conducted in our church in 1924. One of those was little Ruth Banman and the other, Grandma Jacob Toews. The pastor's record revealed that our church has a membership of 131. Of these only 99 are resident members. We have regularly 2, and once a month three services per Sunday, besides one S. S. with two divisions and one mission station, three Christian Endeavor societies, Ladies' sewing society, one Jr. Mission Band, one catechetical class, one teachers training class, one Bible and prayer hour, one personal workers' class. Our S. S. shows a total enrollment of 210. The attendance and the work was good. Also the collections of the various departments showed considerable increase over 1923.

In the first part of March, 1925, we again were blessed by the presence of Rev. P. R. Aeschliman. One week he preached in our sister, the Emanuels, church in German, and one week he preached in our church in English. The weather was favorable and most of the meetings were well attended.

Last Sunday, March 22, we and the Emanuels church held a joint S. S. and C. E. conference in our church. We had a joint session all day. In the morning joint S. S., in the afternoon the conference. The following themes were ably delivered and discussed: Parents Aiding the S. S.; The Importance of Memory Work in S. S.; Every Member in Church an Active Member in S. S. and C. E.; Importance of Delivering the Task. In the evening we had a joint C. E. meeting.

This conference was the first one held in the history of the Mennonite churches in Idaho, and be counted as one of its achievements. As this conference was a success it was decided to continue this work and have another such conference in another year. May God's choicest blessings rest upon this work too.

Our weather so far in 1925 has been almost ideal. Only a few cold days may be recorded. Spring is here, and the farmers are busy putting in their spring seed. The mountains have lots of snow and the irrigation farmers are rejoicing over it. Work at the big government dam at American Falls, has started and that place will soon be a busy scene.

There has been considerable sickness these last few weeks, mostly grip and colds. Henry H. Banman and Peter J. Isaac underwent an operation each. Both are home and are rapidly recovering. Sister Henry Dalke suddenly got sick and had to be taken to the hospital for an operation the other day. I have not heard the details. May God also give grace and help her in this operation.

Best greetings,

G. A. Bartel.

Goessel, Kansas, Tabor Church, March 31, 1925.—Dear readers of the Mennonite: The year 1925 has brought us the 400th anniversary of Mennonitism and with it a chance to retrospect and review a little Mennonite history, and to discuss some of the problems the denomination has met because of its doctrines and principles. Furthermore, the new year gives us a chance to report a few things about present-day activity.

At the annual business meeting of the church last December, the language question again presented itself. Because of the fact that some of the younger people never had a chance to learn the German, about ten minutes of the regular sermon each Sunday is given in the English language.

During the recent Kansas-Nebraska German Teachers' Conference held at Buhler, Kansas, several questions involving important Mennonite principles were discussed. Rev. W. F. Unruh of this church discussed the question of how the peace principle could be best introduced into our public school text books. Upon his suggestion, the Conference passed a resolution which was sent to the Kansas Text Book Commission, asking them to choose texts that emphasize the pacific spirit.

On the 18th of January a Peace Program was rendered here by students of Bethel College. The following topics were ably presented: "Prayer for Peace", by Miss Sara Hiebert; "The Biblical Background of the Peace Principles", by Mr. Adolf Friesen and "The New World Order", by Mr. A. J. Penner. In addition to these speeches several suitable songs were sung by some of the students.

The Rev. H. T. Unruh of Halstead addressed the Tabor Christian Endeavor society, Sunday, the 22d of February. He spoke on the State C. E. work. Our Christian Endeavor expects a treat the Sunday following Easter since it has invited the Goessel C. E. society to visit us to render a program.

Our Sunday school had felt for some time that a piano would be a valuable part of church equipment and an aid to better church singing, so a Hobart M. Cable instrument was recently purchased by private subscription, the balance to be paid by the Sunday school. The choir, which meets regularly for practice every Saturday night, finds the instrument a very valuable addition.

A short course in Mennonite History was given by the pastor, Rev. P. H. Richert, during the month of March. Since our denomination celebrates its 400th anniversary this year, this was thought to be a suitable time to give the Mennonite youth a chance to inform themselves on the interesting history of the struggles and difficulties that were encountered in the attempt to live up to our principles.

A class in Catechism instruction is again conducted this spring. Five young people were enrolled. Baptismal services are planned for Pentecost.

The Rev. Abr. Warkentine of Newton, expects to conduct a series of Lent services during the Easter week on the following subjects: 1. Jesus—the Christ of God. 2. Christ's Royal Glory and Royal Way. 3. What Shall I Do with Jesus? 4. Six Words for Sinners Under the Cross. 5. Masterpieces of God and Man—The Cross and the Crucified One. 6. It Is Finished.

Sincerely yours,

Anton S. Richert.

Barrville, Pa.—This little town is a settlement of plain people, about 5 miles from Reedsville, and 11 miles from Lewistown in Mifflin county, Pa., in the beautiful Big Valley, owned largely by Amish people. When I first went there in October of 1924, I found a handful of plain, lovely, faithful people, hungry for God and His Word, and eager to learn more of His love and grace. The people seemed discouraged for want of a leader to grasp the situation and work out an organization that would inspire confidence in the hearts of the people. One cold, wintry day I walked up from Reedsville and went from house to house praying with the people and inviting them to come out. The result was that many who had not been to church for a long time and some for a number of years, came out and have been faithful in attendance ever since. The Sunday school has grown nicely and the services have been very well attended, we having had a full house a number of times.

On February 1st Brother Jacob Snyder and I held an all-day meeting. Each service was marked in interest and spirit. The snow had drifted so badly that we had to ride part way on a farmer's sled. The Amish people and others shoveled the road open so we could get through. The meetings were very well attended and in the evening I gave a special talk to the children and Brother Snyder brought the communion message. There were sixteen to take communion. God's Spirit and blessing was very apparent, and our souls were very much refreshed and the people all took new courage. At another meeting 12 consecrated their lives and 16 children gave their lives and young hearts to Him "Who is able to keep."

We wish to buy a small piece of ground on the one side of the church and make some very much needed repairs to the building. It seems when a community becomes lax and low in spirituality the building is neglected. Pray with us, for the people have been stirred, and we are planning for a revival before conference. There are many young people in this community and they need Jesus and His love to make their lives happy and useful.

Adam E. Wolf.

EDITORIAL

It has become rather the custom for Mennonites to bewail the fact that there are so many divisions among the Mennonites here in America, but Rev. J. M. Leenderts, the Dutch Mennonite minister who visited America several years ago to study conditions first hand, in an article in the "Doopsgezinde Jaarboekje" does not regard the matter as an unmixed evil. In writing for Dutch Mennonites, who are not divided into different organizations he says: "In North America, where the worst separations have occurred we find today the most energetic and prosperous church life." We are glad at least that something may be said that is not in altogether condemnation of our numerous parties.

Heretical utterances multiply, but it is astonishing how little they affect the faith of the masses.

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EDITORIAL

Occasionally notices get into our papers concerning groups of our Russian Mennonite brethren located in various parts of the country. In most instances these groups are small. The brethren composing them are located where they are not from choice, but from necessity. They have come to this country with nothing but their strong arms and willing hearts and it is necessary for them to locate where there is work for them to do, and where they have at least a chance to earn enough to bring other members of their families over and to pay the debts for which they have obligated themselves as soon as possible. When favorable opportunities presented themselves they have gone on farms, but, while wages are good compared with what they were in Europe, it must be remembered that they are never sure of work during the year and, at most, there is little left of what they earn to get them out of debt quickly. In the large centers, where there is plenty of work and where the pay comes regularly in the shape of real money, they have also opportunity of learning more rapidly the language of the country and the American ways. Not all are fitted for the farm because of physical circumstances, many of them have received training in business and in professions in the old country. It is natural that persons of this kind should drift to the cities and locate there with the determination to take advantage of whatever opportunities they can find there. Conditions, such as these, have meant that there are now groups of Russian Mennonites in New York, Detroit, Chicago, Philadelphia and elsewhere. In some instances they have found themselves and keep in close touch with one another. This is true of Philadelphia and New York at least. For illustration, a typical case, of which we know, presents this situation: Five families, living in one city square, comprise about twenty individuals. The wage earners work in one large manufacturing establishment. The quarters in which they live are in a section of the city that is crowded, unhealthy and with the poorest school facilities. These families are all young families with small children and infants, so that the wives are tied down to their homes, seeing little of the rest of the world and having no opportunities for furthering their acquaintances. The wages made by the brethren are small and living is high, but work is regular and there are opportunities for working overtime and so increasing the family income. Under such circumstances the brethren have done remarkably well, some of them have already cleared themselves of the debts created in order to locate where they are. They will not stay in their present cramped quarters and are already wondering just how to go about beginning the purchase of homes out of their small wages. It will go with them as it goes with other intelligent and decent living foreigners who locate in our great cities. They will become good Americans and their children will soon be merged into the great body of American people. It has been our observation that when once such people locate in the cities they will remain in the cities and the land will have no attraction for them. Their children never having had a rural life will be much less attracted into the country. All this is the normal way by which America absorbs the immigrants who settle in the cities.

There is another situation which we as Mennonites have neglected and which will rise to haunt us to our shame in the future. We have made no provision for keeping these brethren in close touch with the Mennonite church. How long will they continue to regard themselves as Mennonites? From one locality we have already heard that the young people are worshipping with the German Lutherans and Baptists and these people are naturally making efforts to win them to their membership. Either they will become members of the churches that have something to offer them or they will be lost to any church. The recent immigrants do come together for encouragement, and edification, but they need the friendly encouragement of their brethren here in America. This does not mean that they should be deprived of managing their own affairs, or expected that they should surrender to the leadership of other brethren. They should be served with ministers who, like them, have come through the experiences that they have had to meet, and are of their number. What American Mennonites could do for them would be to provide the means of supporting their ministers until they are able to provide support themselves. Then they should furnish meeting places and give them the encouragement they need to establish congregations of their own. A close fraternal spirit should be developed. Many of the immigrants are unfamiliar with the differences between the several bodies of Mennonites. Naturally, many of these differences are of no interest to them and should not be emphasized. The Russian Mennonites were far in advance of the Americans in many things. They had developed a strong social sense, they appreciated greatly the advantages of education. They had established benevolent institutions that might serve as models to some of ours. All these things were swept away, but for no fault of their own, and there is no telling, but, what after a time to adjust themselves, they will again endeavor to reproduce what they have lost in Russia, if they are but given the necessary opportunity and encouragement. Our General Conference has spent thousands of dollars in various Home Mission ventures, why not give an equal portion of its income toward developing churches that have behind them Mennonite traditions and Mennonite stock? The centers where these brethren have located are stragic ones and full advantage should be taken of their location. On the other hand, if these brethren are neglected, we will again see the re-enaction of the tragedy of our past where the material that should have been used in building up churches of our own was left drift into other communions for the upbuilding of churches that did not hold to our doctrines and were not in sympathy with our principles.

The celebration of Easter is one of the links that binds Christians together the world over. We know of no community where Christ is worshipped in which the day is not made the one for special rejoicing in the fact that Christ rose from the dead. Paul says that if Christ be not risen then is our faith vain. It is upon the resurrection, then, that our religion rises or falls. No one has denied that the day is the one celebrated from the earliest times to commemorate the triumph of our Lord over death. The day then stands out as a striking witness of the Resurrection. Indeed, we hold to two days in the church that mark the glories of the Resurrection, the day of worship in the first day of the week, which if it does not celebrate the resurrection of Jesus has no excuse for replacing the old seventh day Sabbath, of the Jews. After the weekly day of celebration of the Resurrection comes the yearly celebration of the same event. Perhaps there will be no service in any of the Christian churches during this coming Sunday in which reference to the Resurrection will be omitted.

What does the celebration of Easter mean to us?

It means that we have a living Savior, not only a dead hero, the victim of man's injustice. It means that the power of death has been broken forever, its sting having been destroyed. It means that as He rose, so shall we rise to a newer and better life. It means that we have now an Advocate at the throne of the Heavenly Father. It also means that as He was known and loved by His own after His resurrection so shall we know and be with those whom we have "loved and lost the while."

It has been pointed out that Mennonites generally are divided into small congregations. Of the numerous churches we have, few can be found that will number anything near a thousand. This is not a weakness, and may be a source of strength. In large congregations there is not the intimate fellowship that is possible in smaller churches, and there is not the close relation that is most satisfactory in the relation of pastor to people. Great numbers make such a condition impossible. True, the large church has its place. We must look to it to furnish much that is impossible for the little church, but, as a whole, the greatest energy and the most active leadership is developed in the smaller churches. Being made up largely of farming people, scattered over wide extents the handfuls here and there must be served and fostered. It is possible for Mennonite churches to be maintained in quarters where the stronger bodies give up. Let us not be discouraged. Our church is not losing ground. We can report a gain over last year that is greatly over the proportionate growth of larger bodies such as the Reformed, the Episcopalians and the Dunkers. Our little churches holding their own in out-of-the-way places help to keep things going and from them comes the greater portion of the men and means that are required in the building up of the Master's kingdom.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y, Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

TOLLE LEGE

Who's he? you say.
Well, he's a much abused friend. He is always at your service. But he never goes where he is not wanted. He has the choicest library of good reading in the world. Call him any time of the day; rouse him in the dead of the night; make him wait on you at 110 in the shade or when a blizzard howls; he's always kind and courteous and meets you with his soul's one desire: Tolle Lege!

He desires today to present to you a friend. He thinks it's the best friend you have on earth. You may doubt that, but first Take Read. And after you've read, tell us what you think of his proposition. We'd like to know your opinion.

I AM THE CHURCH

"I am the best friend you ever had
I am hung about with sweet memories—
Memories of brides—memories of mothers—
Memories of boys and girls—memories of the angels as they walk in the shadows.
I am blessed with loving thoughts—crowned by happy hands and hearts. In the minds of the greatest men of earth I find a constant dwelling-place.
I safeguard man through all his paths.
I lift up the fallen. I strengthen the weak.
I help the d'stressed. I show mercy, bestow kindness, and offer a friendly hand.
I am good fellowship, friendliness and love.
Sometime—some day in the near or far future, you will yearn for the touch of my friendly hand.
I am your comforter, and your best friend.
I ani Calling you Now.
I Am the Church."—Sel.

THE CHURCH

The church is the noblest and the best organization in the world.

It furnishes the best examples of righteous living.

It produces the finest specimens of character of which this world has any knowledge.

It exercises the largest influence in the work of reform.

It is one sure and steadfast promoter and supporter of reform.

Whatever good is in the world has come through the avenues of the church.

Both directly and indirectly it promotes and safeguards public morals.

It started all the stir that there has been in China.

It was the awaken'ng power in India and Japan.

It conserves the peace and happiness of the community.

It promotes honest, progressive and beneficent government.

It does the most to promote the sentiments of love, brotherly kindness and good neighborhood.

It does the most to promote clean, strong, brave, self-sacrificing and efficient citizens and publ'c servants.

It does the most to make and maintain the home as a place of virtue, love, righteousness, comfort and happiness.

It sympathizes with the weak, the wronged and oppressed and pleads for social justice more than any other inst'tution.

It stands most universally and uncompromisingly for the right and against the wrong.

It brings to all classes and conditions of people the best and most comforting and hope-inspiring messages regarding their sorrows, their sufferings and what all must face—death.

The aim of the church is to proclaim the gospel throughout the whole world.

Give the church your best service. Christ loved the church and gave Himself for it. Live by the church, stand by the church and die by the church. —The Church Vis'tor.

MY CHURCH

A good many common church problems would be solved or eliminated if all church members would realize that the church is theirs. Each member has equal privileges with every other member, and each one has responsibilities. Some people act like visitors when they go to their own church, and sometimes get their feelings hurt because they are not shown all the courtesies due to visitors. This only illustrates their whole attitude toward their church and its work. To have any number of members of this kind, and we find some in every church, handicaps the work and growth of the church.

A church member who has the right conception of his church and its work, loves it and is loyal in every way to it. He is not always trying to see what he can get out of it, but what he can put into it. He realizes that if his church is to increase in numbers and in spirit as it should, he must do his full part. If he has really arrived at the right attitude toward Christ and his church, he will be as slow to criticize the members of his church as he is the members of his family. He will treat and help every member as a brother. He will ever be looking after the church's best interest. His example will be one of the church's assets. He will help by attending the services and inviting others to attend, and will do his part in making his church a friendly church with a warm welcome for all.

The loyal member will give to support his church, not according to what he has given most of his life, nor according to what he believes will appear respectable in the sight of his fellows, but in the light of God's Word and his own conscience will give all he is able. This question is often asked and it is a good one, "What would my church be like if every member were just like me?" A church is always just like its members. God always blesses abundantly the individual who is loyal to Him and the church.—Church Visitor.

THE MINISTER'S WIFE TALKS OF CHURCH-GOING

By Paula Revere.

August is the closed season for many city homes. And churches, but not all, praise be! City pavements and brick walls do become unbearably hot, and most people feel the urge to take a vacation from home and business—and religion!

Should you surprise some of these in their favorite haunts, you might be shocked at their reversion to type. **To be sure, this brand of vacationist, if he goes to church at all, usually occupies the back seat; but I wish you knew how that ragged fringe draped over the rear pews hurts your pastor. Those are the "seats of the scorner." Why are you there?**

From my seat in the choir I watch folks come in—to worship! A laugh starts deep down in my heart, but it never gets past the lump in my throat. I've longed to place great mirrors before a congregation so they could see themselves as their minister sees them. The faithful few—bless 'em—walk reverently to their accustomed places, well down in front. Their heads bow for a moment's silent prayer. Meditation is not a lost art with them. Their fine faces reflect holy thoughts. On this Lord's Day they are "in the spirit," receptive, a joy and an inspiration to a preacher. In the front pews also are the deaf, the near-blind, the maimed and the halt and oh, how often the most afflicted body is the temple of a rare and beautiful soul!

But the others! Look at them. Reluctantly they sneak in, pause, furtively, locate the back-most seat left, and hurry into it. Behind their Sunday masks I catch a glimmer of a smile as the next comers must, perforce, take the pew in front. No prayer, no holy meditation. They **don't want** receptive hearts. They are scared to death they **might** "get religion". With scarcely a ripple of interruption, their thoughts meander right along in the daily ruts, business and society.

You might be surprised to know how many men I've seen take out pad and pencil and work out a problem in some big deal. At least I guessed it was big from the smug satisfaction on their fat faces. Meanwhile, their wives within five seconds had located every worth-while personage present, noted each new frock, hat, coat and jewel in sight, tabulated such as were interesting or worthy of emulation, whispered to friends near, and wirelessed afar, and spent the rest of their time playing with their diamonds, beaded bags, wrist watches, or in a strained and stately abstraction until recalled by the welcome chords of the postlude.

Between these worshippers (?) and those in front is "a great gulf fixed", and when your pastor steps into his pulpit, all those empty seats fairly rise up and slap him in the face. "You are not worth the effort of dressing for church," they scream. "No orator," "Haven't drawing power," "You're a failure!"

As if there were not enough for any preacher, that rear fringe of scorners hurls its defiance: "We didn't want to come, but wifie dragged us out." "It's the thing to do." "Necessary to maintain our position." "Disagreeable duty." "Promised my mother." "But we defy you to do your worst. Yah can't reach us!"

What a reception to your best friend on earth! Do you wonder his head suddenly goes down? Want to know what he prays of his Lord? "Father, forgive them. They know not what they do!" And because the dear God knows and understands He puts steel into the preacher's soul, fire on his lips and the bread of life into his hands, so that he can endure scorn and at the same time so portray the love of God that tired and hungry hearts are warmed and fed.

Oh, for loyal, consecrated souls to rise up and say: "As for me and my house, we will serve the Lord in the front seats! Come thou with us and we will do thee good." And it would, truly. Why, you'd soon find your own soul growing so big it no longer rattled around like a **dried pea** in a pod. It's big-souled folks you like for your friends, you know. Well then, be one, for only such can your pastor use to help him minister to weary hearts and broken bodies.

Be a man. If religion means anything it means everything. When you start to church, you are going to the mightiest agency on earth for the realization of human progress. Act accordingly. Have a "family pew" as close to your pastor as possible. Use it regularly, share it with others, especially strangers.

Be there promptly, flash your pastor a smile when you can catch his eye. It will say: "Well, here we are, parson! Ma and the kiddies and everybody. We've been praying for you all week and hustling, too. I brought a fellow as far as the back seat. Couldn't drag him any nearer but anyhow he's inside! Do your best, parson, for he surely needs help. We'll be praying while you preach and may the Lord bless us all."

Just try that over on your pastor and watch it electrify his power and efficiency to the **nth** degree! And your own also. Remember, church aisles are the avenues through which men and women walk up the heights to God. Fix your eyes on these heights and you will have no desire to slink into the seats of the scorner. Rather will you feel the urge to "Press forward."—Christian Herald.

THE LETTER OF RECOMMENDATION

Amos Pierrepont, the "Copper King," and his son had been spending the summer on the Massachusetts coast; and there they met Tom Rowland in the humble capacity of a street-car conductor. Late one night the three had been the only occupants of the car; and while the motorman drove the car through the sea-scented darkness the men inside fell into conversation.

"Is this your regular busi-

ness?" asked Pierrepont of Tom, attracted by the latter's high-spirited bearing and frank blue eyes.

"No sir; I'm filling in for the summer."

"College?"

Tom's face suddenly showed certain sharp lines. They meant character—of the kind that can overcome disappointment.

"Two years in Princeton," he replied, "But I lost my father and left college to go to work. I had to help my mother."

"Then you are through with education?"

"I have to work to keep my mother and my two youngest sisters," Tom explained: "I could have worked my way through college easily and was doing it; but I coulden't do that and help at home to amount to anything."

"How should you like to finish that educational course traveling? I want my son here—several years younger than you, I take it—to spend two years in Europe before he enters college. How should you like to take him? I intend to pay his tudor two thousand a year and bear all expenses. In your case that amount would keep things at home going all right.

"Do you mean that you would consider me?"

"Certainly. We people from the West talk straight. But there's one thing I must have; a good letter of recommendation."

It was to the head master of his old school that Tom wrote for that vital letter. He tried to think what sort of boy he had been in school; he had behaved himself well. But he awaited the letter with the greatest anxiety. Before long it came.

"There's no greater pleasure I have," the letter ran in part, than in writing a letter of recommendation for one of St. John's alumni. But, after all, I am only a sort of secretary. I have to forward the letters that have already been written. When you were here for three years you wrote your own letter; and it is that which I am forwarding to you today. It says that you were industrious, honest, trustworthy, cheerful, and loyal. It was the way you worked, lived and behaved that wrote that letter; and I now take delight in transcribing it for you."—The Companion.

SAY, YOUNG MAN!

Now here is Steinmetz, for instance. He was born in Germany. His body was stunted and twisted and he was a hunchback. And his head was way too large for his dwarfted body. When he looked at himself he should have called it a day and quit. But he had a head! And he went to work on that—or better in that. So a little while later we see him studying mathematics, electricity, and chemistry and carrying that study through two German Universities. But he was a Socialist and could not get his degree in Germany because his views were too freely expressed and finally he had to flee the country and studied some more in Zurich. There he met Asmussen who divided his passage money to America with Steinmetz, and they came together in the steerage. He did not look promising to the immigration officials, and they vetoed him, but Asmussen finally got him through. He began to learn English after he started for America. Nothing could stop that head! Finally he arrived in the research laboratory and the great electrical discoveries begin to roll along from that abnormal head. He never worked for money. He was offered fabulous salaries, but he took enough for his needs and did his work to enrich his fellows, not in money but in service. Others made much money from his discoveries, but Steinmetz was true to his principles. He died without wealth, but his wizardy has added incomparably to the comfort of his fellow men.

An unpromising start you say. Right. A most unpromising start he had. Except for the head. He had to make several starts in fact. But the discipline of brain and spirit that completely triumphed over the fearful handicaps of body tells its own story of the man who from his boyhood and youth captains his own soul and has an unselfish ideal to which he is true. —Advocate.

RELIEF NOTES

Conducted by Levi Mumaw

As reported earlier through these columns, the needs or the famine relief work of Russia and Siberia had been estimated at $5,500.00 a month for January, February, and March. The Central Committee was in position to send the full amount needed for the month of January, but for the months of February and March only $4,000.00 was available for each of these two months. We do not know how many have been obligated to go without their daily rations because of this shortage in funds. We trust our people will continue their support for this work for the next three or four months until those who are in the famine districts may again gather of their own harvest for the daily needs of life.

The following extracts from a letter sent to the Mennonite Central Committee from Moscow under the date of February 12, 1925, will be of interest:

"Our work is going on in the usual way. The attitude of the Government continues to be very courteous. In Siberia the people have been rather slow in developing the constructive work which we require in connection with the feeding, but as we have the full sympathy and support of the government in carrying out our program I feel sure we shall be able to develop this successfully.

"Russia has had a strange winter. So far Petrograd has had only about two inches of snow. Moscow a little more, but scarcely enough to make good sledding. In December there were several days of extreme cold—down to about 20 to 30 degrees Fahrenheit below zero, but soon after Christmas it became very warm again. Sometimes there are drizzly days and very frequently the streets are slushy. On the other hand the Caucasus region which is usually warm and seldom has more than 5 degrees below freezing, experienced a terrible cold wave on Christmas Day and for some time following when the temperature within two days fell from above freezing to 10 to 20 degrees below zero, which caused extreme suffering among the people because they are not prepared for cold winter weather, and will also cause extremely heavy losses to the fruit growers. Although the winter came late in the Volga and Siberia districts there was a good snow fall at about Christmas time and since then the winter has been fairly normal."

* * *

A letter from Michael Horsch, Hellmansberg, Germany, acknowledges receipt of the last shipment of clothing which had been forwarded from Scottdale, Lancaster, and Souderton, Pa. He reports that the clothing is being distributed only among the most needy and that it will be a great blessing and help to these. He also advises us that he has been notified of a shipment of flour from Canada. This will be a welcome cargo and will be distributed in connection with the clothing distribution. Our brethren in Germany are very thankful for these gifts from America in behalf of the unfortunate sufferers in that country. While there are no real famine conditions there, the need among the poorer classes in the cities and mountainous districts is yet quite serious. Any funds given for this cause will serve a good purpose.

March 10, 1925.

THE S. S. LESSON

April 19

Life in the Early Church

Acts 4:32-37; 5:1-15.

Golden Text: "The multitude of them that believed were of one heart and of one soul." Acts 4:32.

It was about a year after Pentecost when the events of the lesson took place. We learn that the enthusiasm and joy of the church was not just a passing thing and that there was a permanent and deep seated faith that continued to grow as the days went by. Some people are stirred by emotions and give way to their feelings, but the sensations they feel do not last and the life that gave promise of great activities withers and fades. This is not true of those who receive Christ sincerely into their lives. In Jerusalem, at that time, they were of "one heart and one soul". There was harmony and peace there, and they were supremely happy. The reason for this condition is not hard to find. "They were filled with the Holy Ghost." Spirit-filled men and women are always happy; the affairs of the kingdom entrusted into their hands will prosper, and souls will be won for the Savior. During this period the church was by no means idle. The church in Jerusalem is described as "the multitude of them that believed." There were many. Their faith was an intelligent one and they were able to give a reason for it. They were those that believed. This involved their having given due consideration to the claims of the Gospel and then accepted them as reasonable and binding upon themselves.

Unity and love were the characteristic features of the new church. This was because they were under the Spirit's direction and kept themselves so. Self-seekers had not yet learned to know how to use the church for a cloak for their selfishness and personal ambitions were not yet manifesting themselves among the believers. They tried to do everything as they believed Jesus would do. This spirit of love and harmony manifested itself in a community of goods. The affections of the Disciples were set upon things other than worldly possessions, and they regarded what they had only as something that might be of use to the glory of God and the needs of His children. Many noble sacrifices were made in the interest of the church, for everybody sold all that they had and devoted it to the use of the church. There are those who think that this Christian Commune was the result of the folly of inexperience. Perhaps from a worldly point of view good business methods were not followed, but, then, these new Christians were not in any business, but serving the loving Christ, and their chief mission was to teach that love by word and example. Under the Spirit of God this community had its mission to perform and it certainly served the end that none but those who were sincere were attracted to the church when membership in it was to be procured at such a cost. There were economic results from this community of goods that showed that it was not to be followed in other churches For one thing, the people had made themselves poor and were ever after that the subjects of the charity of the other churches so that collections had to be taken up for their benefit. Nevertheless, the example of the church at Jerusalem had its splendid effect upon Christians everywhere after that. In the following ages the noble sacrifices of Christians everywhere for the benefit of the brotherhood could be traced in part at least to the noble example of the Christians of the first church. After all, that which the Christian possesses is not his own, but simply held as something that God entrusts into his hands as His steward, for which he some day will give an account.

The most notable example of love in respect to devoting all to the cause is the case of Barnabas. He was a Levite and had behind him an ancestry devoted to spiritual things. He was a land owner of Cyprus. Later, we learn much of him. His love for Christ did not stop with giving the land he owned in his native Cyprus to Christ, it was his first concern when the church at Antioch determined to send missionaries that his fellow countrymen should have benefit of the Gospel. He it was who recognized the possibilities there were in Paul and brought him out and became his companion. In all his history we find Barnabas a man of largest generosity.

While all the Christians at Jerusalem were enthusiastic in their sacrificing all for the sake of the church, there was one exception, Ananias and his wife.

These two people were not honest at heart. They wanted to appear what they were not and get glory for sacrifices they had not made. This secret sin led to open deception. They had thought to deceive their fellows, but they could not deceive God. Deceivers and liars should always keep this in mind. God will in His Own way call them to account. The fate of this man and wife calls attention to what a terrible sin a lie is, and what the consequences may be. The shocking death of these two at this time made its impression on the church and only went to emphasize that its communion had to be free from those who defied the law of God both in secret and in the open.

THE C. E. TOPIC

April 19

My Denomination: Its History and Principles

Acts 1:1-8; II Tim. 3:14-17

The Mennonite Church takes its name from Menno Simon, a Roman priest, who was born in Holland in 1492 and renounced the priesthood to become a Protestant. The church is older than Menno. It originated in Switzerland, in the city of Zurich, and this year we celebrate its 400th anniversary. Menno joined the poor, persecuted little body of dissenters of his time and, because of his prominence, his writings, and his leadership, the body with which he was identified came to be called Mennonites, although in Holland, his native country, they are to this day known as "Doopsgezinde".

Mennonites were the most persecuted sect of Reformation times. Multitudes of them suffered all kinds of tortures and death because of their faith and they were scattered here and there all over northern Europe. The monumental historical work, The Martyr's Mirror, by van Brancht, appearing in 1660 in Holland and reprinted in America and Germany at various times is devoted largely to the sufferings and persecutions our forefathers had to endure. Every Mennonite should be familiar with its contents. Persecutions of the Mennonites lasted long and came from both the Romanists and the Protestants. Not believing in the union of church and state they were subjected to persecutions both from the political and churchly sides.

Largely because of persecutions Mennonites came to be widely scattered. There are today Mennonites in Holland, Germany, France, Switzerland, Poland, Russia, Siberia, Canada, Mexico and the United States. Besides this there are missions with native memberships in India, the East Indies, China, Africa, South America and among three tribes of American Indians.

Mennonites first settled in America in Pennsylvania, in 1682, at Germantown, where a congregation still remains. During the Colonial period their settlements covered the southwestern counties of Pennsylvania and extended into Virginia. After the Revolutionary War numbers of them settled in Canada just across the Niagara River. During the middle of last century numbers of them came from Switzerland to the United States and located in Ohio and Indiana. In the early seventies there was a great mass movement of Mennonites to America from Russia, some of them going to Canada about Manitoba, others going to Minnesota, while the greater number of them settled in Kansas. These settlements formed mother colonies from which other parties went forth to locate elsewhere so that today they are widely scattered over the country except in New England, and in the Southeast of the Mississippi River. Everywhere they have prospered. In all there are about 42 thousand in the United States, 3000 have been added since last year.

The Mennonites are not united into one great body. There are at least a dozen branches, but these differ only in unessential matters. In the principles that have marked the Mennonites they generally agree. The most numerous body is the so-called Old Mennonite. Our branch is the General Conference, which has the name of being the most progressive. The institutional interests of the Mennonites consist of colleges, schools, hospitals, orphanages and homes for the aged.

The Mennonites publish a number of papers that have a wide circulation among their people. In our Conference we have The Mennonite in the English language and the Bundesbote in German. These papers should be in every home of our conference churches. Mennonites have always been a benevolent people and for that reason they have been ready to contribute largely where there was dire need for assistance. During the past few years great sums have been raised for relief in various quarters, but particularly among our distressed brethren in Russia.

The creed of the Mennonites is simple. They are not committed to a special confession of faith, although a number have been drawn up that have defined what the Mennonites believe. The catechism used by General Conference is simple, but clear in its teaching of what we believe is contained in the Word of God. Mennonites are committed to the doctrine of non-resistance, they do not permit the swearing of oaths, they allow each congregation to regulate its own private affairs. In the matter of baptism they do not accept infant baptism as the Scriptural mode and teach that the true mode the baptism of the believer. This is defined as Adult Baptism. In all of our teaching the greatest emphasis is laid upon correctness of life rather than the acceptance of a formal creed.

PROGRAM FOR THE PACIFIC DISTRICT CONFERENCE

To Be Held in the First Mennonite Church at Reedley, California, June 14-17 inclusive.

Sunday Morning Worship, Mission, Speakers, Rev Chris. Hege (German). Rev. M. Horsch, (English).

Sunday afternoon in charge of California S. S. and C. E. Conference.

Sunday evening musical program in charge of local church.

Conference Theme: "Israel's Journey through the Wilderness, a type of a Christian's Career"

Monday Morning, June 15

Conference services conducted by officers of the conference.

Conference sermon in English language by Chairman, Rev. D. D. King.

Prayer hour led by Asst. Chairman, Rev. J. M Franz.

Preliminary business and organization.

Paper—Mose und Josua, die Führer Israels, als Vorbilder auf Jesum der Führer seiner Kinder. Rev. F. F. Jantzen.

Monday Afternoon

Paper—Israel at Mara and Elim pointing to experiences met in the Life of a Child of God Rev. P. R. Aeschliman.

Paper—Die Wolken und Feuersäule ein Bild der Führung des Heiligen Geistes mit den Gläubigen. Rev. Albert Claassen.

Paper—Jesus the true Bread of Life for the Christian typified in the Manna. Rev. S. S. Baumgartner.

Mondy Evening

Sermon by representative of Bethel College

Tuesday Morning, June 16

District S. S. Convention.

Tuesday Afternoon

District C. E Convention. (Both Programs arranged by the Field Sec. and his assistants.)

Tuesday Evening

Program by the Ladies Missionary Societies arranged by their committee.

Wednesday Morning, June 17

Paper—The Passover Lamb, the Type of Redemption. Rev. P. A. Kliewer.

Paper—Der Durchgang durch den Jordan hinein in das gelobte Land ein Bild der Gläubigen beim Durchgang durch den Todesjordan hinein in das gelobte Kanaan dort droben im Licht. Rev. John Toevs.

Business session of conference.

Question received by com.—"Would it not be advisable that our churches of the Pacific states in cooperation with other branches of Mennonites in these states unite to an organization of a Mennonite Aid Plan of our own in these 4 states, and would our conference encourage such steps and if possible take initiative steps for this purpose.

The above question has been received from our Mennonite people in southeastern Idaho.

Wednesday Afternoon

A preachers' conference of about an hour or so. The rest of the afternoon an intermission in charge of local church.

Wednesday Evening

Sermon by representative of Bethel College.

The Program Committee,
M. J. Galle, Sec.

JOTTINGS

The (Old) Mennonite Hospital Committee has recently been in Wichita, Kan., looking after the prospect of locating a general hospital in that place.

Bro. Samuel Miller has recovered sufficiently from a recent spell of sickness to take up his work at Coupon again. This is a small mining community on top of the Alleghenies near Altoona, Pa.

A brother and sister in Nebr., William and Katherine Andreas, who recently died, very generously left $3,000 of their estate for worthy purposes. $1,000 is to go to Foreign, $1,000 to Home Mission, and $1,000 is to be used in assisting Mennonite immigrants in Canada.

Last November the Mennonite church at Arlington, Kansas, was entirely destroyed by fire. The membership of this congregation is not large but they responded to the need and set about replacing the old structure. At present the concrete foundation is completed and work on the church building began this week. The new structure will be somewhat larger than the old.

Rev. Freeman Swartz, pastor of the Schwenksville, Pa., church announces the organization of a catechetical class which will hold its sessions during the spring. The Schwenksville church is joining in the sixth annual series of Lenten Services held by the churches of the town. Recently the Ladies Volunteer Bible class of this congregation was entertained in the home of Bro. W. H. Bossert.

The treasurer of the (Old) Mennonite Board of Missions and Charities reports that the contributions for the month of February total $13,714.70.

In an exchange, the publication of another branch of the Mennonite church, a brother makes a plea for the rigid adherence to the "Devotional Covering" of sisters, citing the usual arguments that are given in its defense. We are not prepared to admit that the peculiar patterns of the "devotional covering" is imposed upon any one by the Word of God, in fact, we fail to find any style of dress recommended in the New Testament. We note, however, that in making his plea as strong as possible the writer falls into the error of offending against another Mennonite principle. He says: "Do you not believe that our church is losing at least the sacredness and the weight of this particular portion of the Word of God through the lack of teaching in the home and possibly (though God forbid) in the pulpit." The brother who is so positive about what God's Word teaches should know an oath and the phrase "God forbid" falls into this description. True, the phrase occurs several times in the New Testament but it is a wrong renderation of the Greek original. Indeed, it takes a great stretch of the imagination to give the phrase this sense. The literal translation of the phrase is "may it not become". The translators of the English New Testament were inclined to the High Church point of view. They had no sympathy with non-swearing of oaths as an examination of their accepted confessions of faith will show and here their bias manifests itself.

Rev. Freeman Schwartz of the Schwenksville, Pa., Mennonite church is organizing a catechetical class.

The Bethel College Summer School, continuing eight or nine weeks, will begin June 4th. The large attendance and satisfactory work of last year led the college authorities to believe that this year's interest and work will equal that of last year.

The Ladies' Aid Society of the Second church, Philadelphia, celebrated its anniversary on the evening of Mar. 27. After the exercises the guests of the society were entertained in the social room of the church.

Rev. J. E. Amstutz of Trenton, O., recently made a trip to Halstead, Kan., in order to participate in the 50th Anniversary of the Halstead church. Rev. Amstutz was for a number of years the pastor of the Halstead church.

It is planned to expand the Mennonite Hospital in Bloomington, Ill. The old building is soon to be demolished and a modern addition will be added that will be in harmony with the newer wing of the institution. The financing of this project is to be accomplished by a campaign in the city of Bloomington.

The Central Conference maintains three home missions, The Mennonite Gospel Mission, Chicago, in charge of Rev. E. T. Rowe, the Twenty-sixth St. Mission, Chicago, in charge of Rev. A. M. Esch and the Mennonite Gospel Mission in Peoria, Ill., Rev. J. Sommer in charge.

In honor of his birthday the ladies of the Carlock, Ill., Mennonite church gave a surprise to their pastor, Rev. W. S. Shelly, on Feb. 23. Each one present brought with them some useful gift for the pastor.

Rev. George L. Gundy, pastor of the Meadows, Ill., Mennonite church, has accepted the position of superintendent of the Old People's Home at Meadows in addition to his regular pastoral work.

The day following the burial of Dr. N. C. Hirschy, his son, Herman, who a few days before had died in his home in New Mexico, was brought to Berea, Ky., and laid to rest beside his father. Few families are so bereaved. It is also recalled that when the General Conference was in session in Bally, Pa., in 1899, Dr. Hirschy received word of the death and burial of his father in Indiana.

Rev. G. Mannhart, pastor of Danzig Mennonite church, one of the oldest in Europe, celebrated his 70th birthday on January 14. Numerous churches and individuals as well as fellow-citizens of the city sent him their well wishes. Rev. Mannhart has been minister of the Danzig church for more than forty years.

Quite a group of Russian Mennonites have located in New York city but to date nothing has been done to provide a means whereby they may be brought under spiritual care. Unless something will soon be done for them there is a grave possibility that they will be scattered and lost to the denomination.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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REPORT OF THE FIRST S. S. AND C. E. CONVENTION

Aberdeen, Idaho

The Sunday School and Christian Endeavor Convention was called to order at two-thirty on March twenty-second, by President Rev. M. J. Galle. The meeting was opened by singing a few appropriate songs. The great love and service chapter, I Cor. 13, was read, suggestive of what we should work for.

The music of the afternoon was rendered by the respective choirs of both churches. "Abou Ben Adam" was read by Alice Dirks.

The first topic discussed, "Parents Aiding in Sunday School" brought home to us the need of cooperation between the home and Sunday school. First, cooperation between parent and child, in helping him to get to Sunday school on time, preparation of Sunday school lesson and bringing the offering as a gift. These may be done through various ways as stories, song, church papers, etc. Second, through cooperation between parent and teacher by inviting teacher and classmates to the home, respectfulness toward teachers at all times and respectfulness towards the church and God. Discipline should be taught at home. These methods would result in union of child, parent and home, also love and interest in life. A good preparation brings a good harvest.

"Memory Work in Sunday School." Memory is a gift of God and, therefore, a privilege. Memorizing verses, songs, poems or stories helpful in time of need.

The Christian Endeavorer topics were equally interesting. "Every Church Member an Active Member of Christian Endeavor." Activity necessary to become a good citizen of Christ. Activity in Sunday school and Christian Endeavor will lead them to church. In Christian Endeavor and Sunday school we express ourselves, in church we live our expressions.

"Importance of Delivering and Acknowledging Responsibility." We **must** use our talent to teach the Word of God, either through song, talk, readings or preaching, even if ours are mended nets.

A short business meeting was held deciding to have an Annual Convention. Also new officers elected for the following year.

Mrs. O. D. Becker, Secy.

THE IMPORTANCE OF RENDERING AND ACKNOWLEDGING OUR ASSIGNED RESPONSIBILITIES

Before we perform a task, which we consider as a responsibility, we must first acknowledge it as such. We realize that there is work to be done, that it must be done within a certain length of time, and that someone must do it. Perhaps we feel that others are more capable, yet if they do not acknowledge the responsibility, it is up to us to do so. We at once consider the method we intend to use in carrying out our task. We render our responsibility by using the abilities which Christ has given to us and by applying these to our work. It matters not how many abilities we have, or whether we are talented, along that certain line, just so we use the talents we have and give of our best. In so doing our reward is sure to follow.

God called Moses in the wilderness. He assigned to him the responsibility of leading the children of Israel out of captivity into the Promised Land. Moses tried to dodge this responsibility. He did not wish to acknowledge it. He offered excuse after excuse, declaring himself unfit for such a task. Yet God did not relieve him of his work. He was forced to acknowledge and render his assigned responsibility. Our abilities differ greatly. We shall not be held responsible for talents which Christ has not given to us, but such as He has given we must use. That is told to us plainly and simply in the parable which Jesus spoke to His disciples. In Matthew the 25th chapter, verses 14 to 30, we read: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to **every man according** to his **several ability**; and straightway took his journey. Then he that had received five talent went and traded with the same, and made **them** other five talents. And likewise he that had received two he also gained other two. But he that had received one went and digged in the earth and hid his lord's money. After a long time the Lord of those servants cometh and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. Then he which had received the one talent, came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed. Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take, therefore, the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

How plain Christ makes it for us! Use and **acknowledge** your assigned responsibility.

In Romans 12th chapter, we read: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, **let us wait on our** ministry; or he that teacheth, on **teaching**; or he that exhorteth on exhortation; he that giveth let him **do it** with simplicity; he that ruleth, with diligence, he that sheweth mercy, with cheerfulness."

It is Christ's plan for His kingdom, that each child of His shall acknowledge and render his assigned responsibility. Our church, Sunday school and Christian Endeavor work can progress only if each member realizes this and is willing to put forth his best effort in obtaining this end. II Cor. 5:10.

"For we must all appear before the judgment seat of Christ; that everyone may receive the things **done** in **his** body, according to that he hath done, whether it be good or bad."

Lydia Hege.

EVERY MEMBER OF THE CHURCH AN ACTIVE MEMBER OF THE S. S. AND THE C. E.

This topic does not only say: Every member of the church a member of the Sunday school and Christian Endeavor, but it says: Every member of the church an ACTIVE member of the S. S. and C. E.

A member, also of a physical body, that is not exercised will never grow strong, nor develope properly.—The same is true of an inactive church member; therefore it is very necessary that every member of the church is active in at least some phase of the work.

The Sunday school and Christian Endeavor are branches of the church, and both are very good fields for each church member to work in; or, in other words—be active members of these organizations.

Some very good reasons why each church member should be an active member in the Sunday school, we find in a number of questions originally published by the International Sunday School Association of Chicago, and later they also appeared in the Mennonite.—Some of these "Burning Questions", as they were called, are:

"Did you know that the church receives more new members from

the Sunday school than from all other sources combined?

"Did you know that 70 per cent. of all conversions occur under twenty years of age, and 96 per cent. under twenty-five years of age, and that the critical age is between 12 and 16?

"Did you know that there are more than 20,000,000 boys and girls of the teen-age in North America?

"Did you know that thousands of children between 10 and 16, and even younger, could be won to Christ easily if only they were instructed properly in regard to this vital subject?

"Did you know that a boy or girl won for Christ in the teen-age or younger is usually worth to the Kingdom of God many times as much as one converted in mature life?

"Did you know that it is easier and better to win a boy or girl for Christ than to win a man or woman?

"Did you know that the S. S. is the church's whitest and most inviting field, and that more than 80 per cent. of the additions to the churches by conversion come through the Sunday school?

"Did you know that more and more the home is neglecting the religious instruction of its youths, thus laying heavier and heavier responsibilities upon the Sunday school?

"Did you know that the S. S. is the church's best agency for reaching unchurched communities and the children of non-Christian homes?

"Did you know that the church owes its increase to the Sunday school, and that if it were not for the additions to the church from the Sunday school the church membership would decrease continually?"

These were the questions as they appeared, and if it is true that through the Sunday school the church receives more members than from all other sources combined, isn't it well worth one's while to work hard in this field?—by getting members for the church we do not mean to just get a large membership for a certain church or denomination, but to win souls for Christ.

If it is true that 70 per cent. of all conversions occur under 20 years of age, and 96 per cent. under 25 years of age, just the age when these young people can most easily be reached through the Sunday school and C. E., does this one fact alone not inspire each church member to work harder in these fields?

20,000,000 boys and girls in the teen-age in North America alone, isn't that a field large enough and worth while to put forth more efforts to win these? There are thousands that could be won for Christ if they were only instructed properly in regard to this vital subject.

Boys and girls that are won for Christ in their early years of life are worth so much more for the Kingdom of God, for then they can also give the strength of their youth in the service of the Master.

It is sad, but true, that the home is neglecting the religious instruction of its youth. The Bible is excluded, more or less, from the public schools, therefore, heavier and heavier responsibilities are laid upon the Sunday school and Christian Endeavor.—It is the duty of every true member of the church to do his best to help these young souls receive the IMPRESSION of Christ and His will.

After the child or young man or woman then has received this impression and is won for Christ, the work is not ended; but just begun. If they are to grow and get stronger they must exercise, or in other words—have an opportunity for EXPRESSION. The C. E. offers an excellent opportunity for training in service for the Master.—Here they are serving in a narrower circle, their talents are made use of and kept at work to grow and increase; this stirs the possibility and ability to serve in a larger sphere.—These become the members that are firm and loyal; such upon whom the church may depend, and whose service is always ready and needed.

If the church then is dependent on the S. S. and C. E. for its most active and trained members —members that are true workers in the Kingdom of God, and if more young people are reached and converted through organizations like this, isn't that enough to make every member of the church feel and resolve that with the help of God he is going to be more active in the Sunday school and in the Christian Endeavor.

H. H. Lehrman.

PARENTS AIDING THE S. S.

Cooperation is the motto of success. Cooperation on the part of the parent with the Sunday school, its full staff of officers, and with all the S. S. teachers is the only means of obtaining God's rich blessing.

The parent will render a most blessed service to the child and Jesus Christ by encouraging the child to a regular attendance of the Sunday school and being on time, not a Sunday to fail in this. As the child is trained in youth so it will be when a man or woman. All know that cheating is one of the greatest sins of which Jesus Christ warns, then why cheat others of their time who desire to do their work properly; why cheat yourself, and why cheat God of His time, of His House, and in His House?

Never expect the child to ever do better than your own example. Rather take them to Sunday school and be on time with them. The religion of Jesus Christ is good for adults as well as for children. Deny not the child of its wonderful opportunities of being a loving child of Jesus Christ, encourage the child by being with them. Let them know that 10 o'clock is not 10:1 or 10:5 or 10:15, etc., you know it is telling a falsehood. 10 o'clock is 10 o'clock.

Help the child in the preparation of the Sunday school lesson. Do not leave all the work of learning and instruction to the teacher. Teach them the golden text, the lesson story, memory verses; let them repeat of their little songs they sing in Sunday school, and sing it with them, and so during the week get the child ready for Sunday, and so let the child see that you also are interested in the Sunday school. It is very difficult to impress the text or lesson of the story on the mind of the child who hears it only on Sunday; and a text that is worth learning and to be taught, is worth the keeping for years and live its teaching. Take the little picture cards the child brings home and explain it to them, give them a full idea what might be taught in the Sunday school hour; take home the Sunday school papers, and the Sunday school quarterlies, and with the child study the lesson. In this way parents will keep in touch with the Sunday school, they will show an interest in the Sunday school, the child will see and feel all this, and as a result more interest will be found in the Sunday school in every way and God's kingdom.

Not knowing too much, but knowing too little about any subject deadens and kills interest.

It would be a wonderful encouragement if the parents would invite the Sunday school teacher to their home for an evening; or even to invite the classmates of their child with their teacher for an afternoon social hour. These methods permit the teacher to enter into the home life of the pupil and in addition prove to the child the support rendered to the teacher and Sunday school. The telling of a story at such occasion would increase interest for the spiritual life of the child. Or even the telling of a story to the child with the teacher present at an evening. There are certainly no modern bed-time stories more interesting and encouraging than those of the Bible and taught in the S. S. Such social gatherings and the visitation upon the invitation of the parent the child is encouraged to love the teacher and the S. S. At either of such occasions let the parent, child and teacher be one at all the meetings and discussions and games, therefore only that which is helpful to the child will naturally take place. In this way as the child goes to Sunday school on Sunday morning it receives the most wonderful impression of the place, it will love to go.

Parents may also help the little ones in remembering their offering to be taken along, never let them go without, they should always have a little gift and so take part; this encourages them for later giving. Teach the child to pray for the Sunday school, for its teacher, for all the workers in the Sunday school. Teach it to be loyal to the Sunday school in conversation among friends.

Speak well of the Sunday school at all times; look not for the faults and weaknesses of the teacher, officers, and Sunday school, never criticize any part, at least never in the presence of the child, and if you do be absolutely sure no little ears are within listening distance on the other side of the walls; but above all, question yourself whether you are able to do better yourself. Have you ever taken the matter in prayer before God before dropping one word—should be a guiding motto. Don't be a knocker or a parasite.

The home is the place to teach good habits, morals, and reverence. Correct the child when it has done wrong in the Sunday school, the home is the place for this. The teaching of reverence to the child, however, must be done above all, by example of the home. Reverence towards God's holy Word, for its own body, which is the temple of the Holy Spirit, towards speech, towards the little Sunday school pictures, and to all things the child gets and learns in the Sunday school. Likewise, teach to respect the teacher, and all officers and teachers as well. The little girl who told that the Bible was always used at home to prop the window up with, gave an insight why she was irreverent in God's House. The little child which was taken along with its parents for a dinner at the home of some friends, preached a very strong sermon when it refused to sit on the big Bible, which had been put under a cushion on a chair to make it high enough to sit on at

the table. This child had learned in S. S. that the Bible was God's holy Book and that the House of God must be respected. Never joke nor pass amusing remarks of what the child may say in its innocence and sincerity which it has learned in the class or from the teacher, it may cause you as parent to weep bitterly some day when you must hear that due to such reflections and petty jokes that child of yours has left the Lord's House and gone astray. Parents should be examples rather than train carelessness.

Visit the class in which your child is. Sing along those simple little songs of the children, they enjoy it. Bring your visitors along, don't stay at home with them, you know it is against God's own order. The children some day will follow your example still more prominently, and would you want to give account for it at that judgment day? If a contest is on in the Sunday school in which the child is interested and is trying to gain the reward, parents ought to show the very same interest and give the child every chance to win. Some one will try and find fault and excuse, but God knows, and He will judge aright some day.

Do not teach the child to be a Sunday school tramp. Tramps contribute nothing towards progress and success in any way, and never to the religious side of life. They live off of society, have no definite purpose or aim in life. Your child is a God-given gift, and oh, the joy to our Heavenly Father when He shall be permitted to embrace that gift, and how glorious your reward. The child will be just whatever advantage you will give it; the Sunday school will give to the child and be to the child just whatever aid you will render to it. Be loyal to God; be loyal to His sacred gift; be loyal to His sacred institutions.

Mrs. M. J. Galle.

SWEARING OF OATHS

Geo. R. Brunk

What is the cause that the oath is so universally used by heathen, by fraternal orders, by courts, and almost all professed Christians?

The unregenerate heart of man is so false that the truth will not be spoken and promises kept, as a rule, without some incentive other than a sense of honor and a love of right.

The essence of an oath is the invocation of a curse in case of unfaithfulness, and under certain conditions would tend to restrain men from falsehood and the violation of their obligation. II Kings 6:31.

Since the Bible teaches that God took an oath and commanded Israel to do so, how can it be consistently held that it is wrong?

For the same reason that it is wrong for Christians to take vengeance upon their enemies. God took vengeance upon His enemies under the old Testament and commanded Israel to do so but Christians are not under the law (Gal. 3:24,25.) and Christ, the Author and Finisher of the Christian faith, forbids all swearing and all carnal strife. Matt. 5:34; 5:39. While under the law God's people made great and common use of the oath, but the law of Christ forbidding them, neither war or oaths made their appearance in the apostolic church.

If the oath was good for Israel why not for theChristian church?

We should be more concerned about what God has commanded us rather than why. It is clear that God has made the change and we may be sure that the reasons therefore are good and sufficient. Deut. 6:13—10:20; Matt. 5:33-37.

It seems clear, however that the low standards of spirituality in Israel would make the oath necessary, and their fear of the judgment of God would make it effective, while the high standards of spirituality and Holy Ghost illumination provided for the Christian make an oath unnecessary to the faithful discharge of every obligation.

It is an honor to God that a true Christian's word, without an oath, is as safe as any other with a thousand.

Where Christ and James forbid the oath, might it not be profane swearing and not the judicial oath?

In Matt. 5:33-37 we see that Christ was forbidding in the Christian Church what had been allowed in the Jewish Church, and therefore had no profanity, for that was forbidden in the Old Testament as well as the New, and James forbids all oaths. Jas. 5:12.

What can be said against the widespread theory that the Sermon on the Mount is idealistic and is not really intended as a practical rule for the Christian Church?

This is a false, and dangerous theory and all literature, whether tracts, books, or the Scofield Bible, disseminating it should be discarded.

Christ, in the Sermon on the Mount, gives express directions for the Church and concludes with a Gospel whosoever (Matt. 7:24-27) which brings salvation to see all who keep it and damnation to all who reject it.

Furthermore the Epistles teach the same principles, of the oath in James 5:12, and of nonresistance in Rom. 12:17-21, and many other things.

There is perfect harmony between Matt. 7:24-27 and such Scriptures as "He became the author of eternal salvation unto all them that obey Him," and "taking vengeance on them that obey not the Gospel" (Heb. 5:9; II Thess. 1:8).

Since affirmations take the place of the oath is it true, as some lawyers say that there is no real difference between them?

Lawyers do not always think correctly, and do not always say what they really think. Because an affirmation will take the place of an oath is no more proof that it is an oath than that a tractor, taking the place of a mule team, is therefore a mule team. The oath is a solemn appeal to God with the idea of invoking a curse if unfaithful. The affirmation is a simple yea, and nothing more.

From the fact that God, in the Gospel, commands the one and forbids the other is proof enough that there is an important difference whether men see it or not.

Is it consistent for members who claim to have a conscience against swearing to sign the regular printed oaths in legal papers, or parts of it like, "So help me God," or lifting up the hand?

The appeal to God, lifting the hand, kissing the Book, etc., are parts of an oath, but none of them belong to an affirmation, nor are they required by law of such as have a conscience against swearing.

Officials are not always informed upon these points, and while we should hold the Gospel ground and insist upon the constitutional right we must do it in the true Christian spirit.

What may we learn from the principle of non-swearing?

1. That God sets a different standard for the Christian from that which governs the world.

2. That Christians are true from inward principles and not from outward pressure.

3. That we must walk carefully and prayerfully that our daily life may prove the reality of the changed life. — Sel.

"Bear ye one another's burdens" was uttered for those who are inclined to withhold the help they could give. "Everyone must bear his own burdens" was uttered by the same author for those who are disposed to shirk their responsibilities to themselves.

FABLES PREFERRED

There is a malady, peculiarly a preacher's malady, that Paul calls "itching ears". The preacher has it, Paul says in effect, who responds to the desire to hear preaching that pleases rather than "sound doctrine". Possibly this kind of Christian preacher had already arisen in the apostle's day, anyhow he was bound to come since Paul knew that also the future church would include people who cared far less for the truth than to have their erroneous ideas confirmed. The fact is that as long as there are people who want to be fooled there are men in places of leadership who are willing to do the fooling. The context suggests that this kind is not hard to get.

But how sad that in the institutions which, like no other, professes to, and does stand for the truth, there are people who prefer "fables" to "sound doctrine", who do not want the truth when it runs counter to their beliefs, who resent it when their pet opinions are assailed. Such the church has always had, will, we suppose, always have. There were some of this kind present that morning in the synagogue at Nazareth when a courageous young Rabbi was thrust out of the city because he applied the truth. The same kind put Bunyan in jail, and were going to make short shrift of Beecher in London. They want today a gospel with the note of repentance taken out, and not requiring a change of heart. They want bodily exercise, "demonstrativeness", called spirituality. They pick at the bones of creed, refusing the meat of a vital experience. They substitute mere doing for a living fellowship with Christ. They let it go with "the joy of salvation", forgetting its ethical implications. They tithe form and conventionalities, and forget justice, truth and mercy. They applaud the emphasis on "faith" and let works go by the board. "The Bible from cover to cover" they accept, but are not willing to let its light fall on all their ways. Their prayers "go up to heaven", but they are not zealous for a heaven upon earth. "Worship" takes the place of service, the "Lord, Lord", that of doing His will.

We must not be understood as railing at anything belonging to religion that has stood the test of reality, but as simply warning against the distaste for sound doctrine and against the castaway preacher who gives such people what they want, rather than what they need.—Ev. Messenger.

THE MENNONITE

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EDITORIAL

It is often said that the smaller denominations have no future and that the best ends of all concerned would be served if they were to merge with larger churches. Such a suggestion would argue that bigness is the important thing and because a thing is small it has less right to exist than things that are larger. The argument, We are bigger and therefore our rights are bigger, is, on the face of it, an unjust one and is committed to the side of brute force alone. Small bodies of Christians stand to emphasize some important principle. Many of them came into existence at times when the world was prone to ignore or neglect some important truths that needed the earnest support of men and women to keep them from being entirely forgotten. They said that the Mennonite church was centuries ahead of its time and, today, much that once meant a man's life to accept is tolerated by many and received as important and true by others. Is the work of the church over, now that the things that once were a stumbling block are accepted as being worthy of respect or acceptance? We think not. Our church has come to that period of its history where it must take upon itself responsibilities other than just to insure its continuance. In that way it will justify its existence and make an impression upon the world that will lead men to feel that it has a part in the work of maintaining the kingdom of God. Already we have no small part in the missionary and educational efforts of our age. Considering our size, we compare favorably with what other and larger denominations are doing. Taken as a whole, the growth of the Mennonite church in the past year has been remarkable. The Reformed church, six times larger than ours, according to the latest statistics, has had an increase of 33 while Mennonites have increased 3000. The Episcopalians number 1,147,814 as against our 85,000, yet the increase of the Episcopalians has been but 7,738. The Congregationalists number nearly a million but their increase has been only 33 more than ours. The Brethren (Dunkards) are 143,880 with an increase of 1,192 or just a little more than one-half of our increase though we are just about one-half of their number. Taking these few well known denominations we see that while they have been more than holding their own we have been doing more than they during the past year. Figures do not always tell the whole story. A mere increase in numbers does not mean much if these numbers are not throwing so much more energy into the work. It might be interesting to discover how we stand in regard to our missionary and benevolence contributions and how we can compare in the number of our young people attending institutions of higher learning. Such figures are not available, but we feel that we are more than making progress and that there is a future for the Mennonite church which will amply justify its 400 years of existence.

DOUBTING THOMAS AND OTHERS

By N. R. Franklin.

Thomas was only one among many others who are yet demanding that proof be given to fully satisfy their minds on questions about things, outside the ordinary affairs of life. But having been mentioned in particular as representative of a multitude, he has been criticized, and judged faithless concerning his Lord. But was he faithless as we suppose? What was it in which he was considered as lacking faith? He was one of the disciples who had continued with Jesus in his ministry, hearing his words, seeing his many miracles, sharing the discomforts incident to a life of wandering because of enemies, and was a companion in journeys necessitated by the preaching of the gospel of the kingdom. He was sympathetic, and attached to his Lord, and was first to suggest that the disciples go with Jesus when he returned from beyond Jordan to Bethany. He expressed a willingness to die with him, knowing there were some who were seeking to take his Lord's life.

It is true, he fled with others when Jesus was finally taken, but it was with permission, for Jesus had said, "Let these go their way." That the question of the resurrection was not clear in their minds is manifest by the conversation of the three disciples as they came down from the Mount of Transfiguration. And also, the same evening of our Lord's betrayal they were puzzled by His words. (John 16: 16-18).

Upon the first day of the week, Mary Magdalene found Peter and John and told them,—"They have taken away the Lord out of the sepulchre, and we know not where they have laid Him," Peter and John immediately investigated and finding the tomb empty, they were convinced by what they saw, and "believed" what Mary had told them; "for as yet they knew not the Scripture, that he must rise again from the dead." Thomas was not with the other disciples when Jesus came and showed them his hands and side. They were given the evidence of the resurrection, and "were glad when they saw the Lord." But being aware of the consternation of his fellows on account of the betrayal and crucifixion, and the troubled state of their minds because of the enraged Jews, Thomas demanded rather extreme proof of the certainty of what they had declared, when they said "We have seen the Lord." Let us bear in mind that the primary cause of his doubt, in common with the other disciples, was in regard to the resurrection; and secondly, the statement of his excited brethren. Eight days later, Jesus gave the evidence to Thomas and said, "Be not faithless but believing." Thomas at once recognized Him by His divine personality and said, "My Lord and my God." He was not faithless as to who Jesus was, but it was about the things concerning Him; but, with the same evidence he must now, with the other disciples, believe the Scripture concerning the resurrection. There is nothing to indicate that Thomas touched the wounded hands and side to confirm the statement of his brethern, for Jesus says to him, "Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

The conception of what is beyond the tomb of our Lord is vague and quite undefined to many of us, and we fail to fully appreciate in our Christian experience the significance of his resurrection. By it he was not only declared to be the Son of God; but there is also a spiritual application for us in the very fact. But the words of Scripture become so familar that we accept them as general and the account appears to us so mythical that we sometimes consider them as given simply for use in homiletics, and they do not create in us the overwhelming desire "that I may know Him, and the power of His resurrection" as described in Romans, chapters 6-8. And yet it is our high privilege to be the "blessed" of the Lord, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

In the rapture of this experience we may be led out to the Mount of Ascension, and by faith hear with others these words— "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And with minds constantly filled with this heavenly vision, we will seek the place of communion and enduement of power to preform our service during His absence; and the comfort of the words— "If I go, I will come again," will energize us in that service, and we shall be so filled with yearning for its fulfilment, that we shall exclaim with John, "Even so, come Lord Jesus."—American Friend.

RELIEF NOTES

(Conducted by Levi Mumaw)

An important meeting of the Executive Committee of the Mennonite Colonization Board was held at Newton, Kansas, March 11, 1925. Reports were received from the work in Mexico which indicated that the immigrants are being temporarily provided with the necessary means to get a new start in life. In this connection it will be well to remember that there is an opportunity to assist them in this early struggle for their new homes. A special plea is made for some assistance in the form of money to render temporary relief to those who are entirely destitute. It has been estimated that $200.00 a month is needed for this purpose.

In connection with the colonization work in Mexico, ways and means are being sought to give permanent aid to the new immigrants as they have reached their destination, and it is hoped that further announcements may be made soon giving a definite plan whereby general assistance can be given. The work of the Colonization Board will not only consider the needs in Mexico but in Canada as well.

The following extracts from the January Report of the work

in Siberia will be of special interest. We are sure our sympathies go out for these unfortunate people. If they were not removed so far from us, it would be possible to help out in the present situation by sending clothing; but the expense of sending the clothing is too high. Our money spent for freight and transportation over seas, etc., can better be sent to our workers at Moscow for the purchase of cotton and wool from which clothing can be made in their communities.

Extract from the January Report, Siberia District

(Concerning Need for Clothing, Spinning and Weaving Industry.)

Slawgorod, Feb., 1925

Need for Clothing.—The prevailing poverty is most readily noticeable from the condition of the clothing. Inadequate clothing often results in disease, vermin and death. There are many who in winter time do not leave their houses on account of insufficient clothing. Rheumatism is the order of the day. Of the 75 families which I visited there is not a single one that has a shirt for every member of the family. In 60 families there was no underclothing in the house; in 15 families some of the members had underwear. Bedclothing is not found among these people. All other clothing is in indescribable condition. Some have received pieces of clothing through a relief action undertaken by the Mennonites of Russia, but this is only as a drop in the bucket.

When a farming community has sunk to such a low level as the Mennonites of Siberia, great means and a determined will, or rather a dictatorship, are required to bring them financially to their feet again. Only then could things become normal again. The A. M. R. could do this work in Siberia, for their arrangements are accepted by the people, because after all the general impression is that this organization really seeks the people's welfare.

The 75 families have no beds at all. I visited a home that had practically no furniture. In a corner that is divided off, close to the stove there is some straw which serves the half-naked children for a bed. The fire is kept burning all night, because there is no bed-clothing. In another house I found two similar divisions, one for the children while in the other one a calf is kept. In another house, the home of a widow with a family, I saw only the woman of the house. Upon my question: "Where is your family?" the answer came: "Behind the stove." I found that the children, among them a girl of 18, were practically without clothing.

Through the spinning and weaving industry all who desire to do so are given the opportunity to get for themselves the goods for clothing. This however will not solve the question of underwear.

It is needless to say that a family like the last mentioned could not come out to a meeting of any kind.

As the representative and spokesman of the needy in Siberia I would ask that a definite sum be assigned for procuring bed clothing and underwear. We have begun to help these people and the work should be carried on in a way to bring the desired results. One year has gone by and in this time I had the opportunity to become thoroughly acquainted with conditions and needs. The people know the A. M. R. as well as me, and I know the people. I know exactly wherein the needs consist and what must be done. To discontinue this work now would mean to turn after going half of the way. At the present time we can say that the foundation for a successful work has been laid. This is my opinion and conviction.

Spinning and Weaving Industry.—The results of our work in this direction in the month of December were not encouraging. The disinclination and prejudice of the people against this way of helping them to get the needed clothing gave little ground for hope. We did not think it best to compel any one to do such work.

After giving this question much consideration we published in every possible way that the A. M. R. would give every needy person the opportunity to get the goods needed for clothing. The A. M. R. would furnish wool. Those in need were invited to spin and weave the same. The goods would remain in the village and would be distributed among the poor. The A. M. R. would pay for all wool acquired for this purpose. This proposition was brought before the people everywhere. Some of the villages at once responded and bought wool which was promptly paid for by us. By the end of the year the greater number of the villages had taken up the matter and people were busy spinning and weaving.

We adopted the ruling that any village in which the people were not willing to spin wool, should no longer receive their rations. This ruling was carried out in the villages Alexanderkron, Halbstadt, Saratov and Reinfeld which remained obstinate. Again the villages Maleschewka, Choronoschoje, Silberfeld and Kleefeld do not have the spinning industry. They were in summer, 1924, stricken from our ration list for the reason that they refused to fulfill their duties toward the A. M. R.

We are awaiting a shipment of cotton which will be used for the same purpose. So far we have not succeeded in the attempt to set up a loom in every village. Our aim is to concentrate the work as much as possible in every village. The women who spin gather in a place arranged for this purpose.

We believe the final results of this work will surpass our expectations.

American Mennonite Relief,

J. A. Wittenberg, District Representative Siberia District Mar. 18, 1925.

STEROPTICON AND TYPEWRITER WANTED BY MISSIONARIES

A missionary in Egypt has asked for a typewriter through the Surplus Material Department of the World's Sunday School Association, New York. Another worker in Ceylon has renewed his request for a stereopticon and lantern slides. Both appeals arise out of very particular needs on the respective fields. These two requests are just samples of the hundreds of letters which are constantly coming from the missionaries to Samuel D. Pierce, who is the Suprintendent of this Surplus Material Department which seeks to find someone to honor these appeals. There are always a multitude of calls for the large Bible lesson picture rolls and the small Bible picture cards. In writing for the address of a missionary, you should state your denomination and a name will be given in the same church if possible. For example, the typewriter request comes from the United Presbyterian and the stereopticon is wanted by an interdenominational Sunday school secretary in Ceylon. Nearly 48,000 introductions to missionaries have been placed since the Department was established in 1909. A most urgent appeal for the large Bible picture rolls just came from a Bible worker in Siam.

THE PLACE OF THE RELIGIOUS PRESS IN THE NATION'S LIFE

The religious press serves the highest life of the nation in numerous indispensable ways. The whole Christian enterprise in the modern world is indebted to its press to an extent vastly greater than is usually recognized.

Moral problems which are confessedly difficult of solution are greatly benefited by the counsel of the religious press. The problems of this nature which rely upon an educated public conscience for their righteous issue are steadily before the attention of the Churches.

The various benevolences and missionary operations of Protestantism as a whole could scarcely exist, still less prosper, apart from the earnest advocacy of its press. More and more does it spread the good news of the Kingdom's progress at home and abroad. At the same time it is in touch with the weak, the needy and the importunate phases of our common tasks of evangelizing the nations. The lover of Christ as Lord can scarcely understand His goings forth as in the days of old unless he reads the weekly dispatches from near and far that publish the countless enterprises of the Gospel.

One's spiritual life is deepened and enriched by the instructions and exhortations of Christian journalism. How often the preacher and the layman alike have derived stimulus from the obituaries of good men and women, and from the experiences of saints who have felt "the power of the world to come."

Those of us who appreciate the fact that secular journalism is a dangerous business, look to the leavening value of Christian journalism as a sane and sanctifying force in human affairs. These affairs are exceedingly complicated just now. They require the trained editorial mind which makes correct diagnoses, based upon accurate information, couched in terms that convey the maximum of adjustment with the minimum of friction.

For these and other reasons, I read all the Church papers I can obtain, and have never read a single one that did not broaden my viewpoint, and also my sympathies. If the best material found in them could be made less fugitive, placed in some permanent shape, it would astonish not a few lofty intellectuals who ask; "Can any good come out of Nazareth?" I sincerely hope that everyone to whom this brief message comes will do all he or she can to widen the circulation and the healthy sway of our religious periodicals, including weeklies, monthlies, and quaterlies. Let every preacher who has the pen of a ready

writer be a minute man at the call of the editors.

Let the doings of the various Churches be chronicled, their policies scrutinized, their excellencies commended in the columns of their various organs. Above all else, may they abound in charity while remaining steadfast to whatever is right as they see it.

Evidently the responsibilities of the editors are as great as their rewards. That those responsibilities may be fully discharged it is usually wise for an editor to know at firsthand the great newspapers of the country, and also the best literary weeklies, supplements and monthlies of the language. I find balanced opinions, seasoned discourse, lucid statements and much sermonic aid in the **Spectator** of London, the literary supplements of the **New York Times** and the **London Times,** and even in the pithy comments of **Punch** and **Life** upon current events. But I forbear from superfluous references that I may wish my brethren of the editorial staff of the Protestant Churches increasing and genuine success.—S. Parkes Cadman

THE S. S. LESSON

April 26

Stephen the First Martyr

Acts 6:8-15; 7:54-60

Golden Text: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

There are two things said of Stephen that we should ever keep in mind in order, not only to get the secret of Stephen's life, but, of the wonderful lives of many others whose testimonies have been the encouragement to those who must face opposition and death for Christ's sake. We first learn of Stephen as one of the seven, chosen to relieve the Apostles of some of the work that was continually falling upon them. Here the reason for the choice is that he was a man full of faith and of the Holy Ghost. These two things are always necessary when anything is to be accomplished for God. He had faith and therefore there was no doubt in his mind as to what would be the final outcome of things. He had the faith that took God at His word and so undertook to bring that word to the knowledge of his fellow men. He had the faith to believe that, in spite of opposition and unbelief, God's word would not return unto Him void. Being a man of faith he was aggressive. One who believes in God absolutely can do nothing but go forward in His name. Moreover, Stephen was one of such faith that he saw possibilities of the worst unbelievers coming to a knowledge and acceptance of the Lord Jesus Christ. His faith led him to thirst for the salvation of lost souls.

It is interesting to note that, although chosen as one of the seven to wait on tables, he did not remain content in that place. Soon after we find him engaged in preaching. The course of the life of the one whose faith fills him and who is led by the Holy Ghost is progressive. The somewhat humble position could not hold Stephen indefinitely. He must advance. So it should be with every one who is living the Christian life. He should be ready to do the humblest kind of service when that is required of him, but he should not be content to remain in that obscure place when other opportunities await him. With his preaching, Stephen "wrought great wonders and miracles among the people". We are not told just what there were, but, it is certain that he did none of these things for himself. He was engaged for Christ's sake. When we think of the numerous failures that are to be discovered in almost every line of Christian work it occurs to us that selfishness is at the bottom of most of the failures. Were men less anxious about their own glory and their own interests the kingdom of God would be making greater progress.

Stephen had to face many opponents from many quarters. This did not discourage him in the least. He carried the Gospel to them. Many able men and women let themselves go down because they feel that the foe is too many for them. We have ever to learn over and over again the lesson that the servant of Elisha had to learn! they that are for us are more than those that are against us. The outward show of strength is no indication of our being too weak to oppose it successfully. Those who opposed Stephen thought to silence him with arguments. An argument must be right and true however before it can have any weight against us. Stephen could match his faith against all the argument that was brought against him. It was so positive that no earthly argument could destroy it. He was one of these who could say, "I know". The wisdom and the spirit in which he spake was irresistible. His subject was Christ the power of God and the wisdom of God.

In an argument, the one who becomes angry is the one who is losing. So it was with the opponents of Stephen. When they could not answer him they let passions get the better of them. Yet, theirs was not the anger of sudden passion. There are evidences of deliberation. They set up false witnesses against him. A lie will no more make a thing right than anger. One who resorts to a lie to bolster up his case has already lost. In their testimonies there was half truth and half lie. That made it all lie. Half truths never establish a fact and always are an evidence of dishonest intent.

There was a contrasting scene at the trial of Stephen. His angry judges and persecutors looked steadfastly at him indicating their cruelty and their hatred. Stephen's face, we are told, was like that of an angel. In the face of death he reflected the glory and the goodness of his Lord. Nothing of fear or terror moved him and the address that he made before the council is one of the most eloquent and powerful in Scripture. Stephen saw no results of his effort. He died without knowing that what he had said was making a powerful impression upon one of his persecutors who stood by. Saul, then was on the side of the persecutors who were hounding to death one of God's best. No doubt at that time it could not have occurred to him that in a little while he would be ready to testify as boldly for Christ and be just as willing to endure persecution to death as was Stephen. Stephen's end is a beautiful reflection of the forgiveness and love of his Lord and anticipating the blessed entrance into heaven with the Jesus whom he loved.

THE C. E. TOPIC

April 26

Friendliness as Expressed Through Educational Missions

One of the fine points about the ethics of the medical profession is that it regards all its knowledge as a trust held for the good of humanity. If one member of the profession makes a discovery of worth he does not secure it to himself as a private monopoly by patent right, but gives it to the profession so that all humanity may benefit by the good there is in the discovery. Not to do this means that the one who keeps his discovery for personal gain alone loses his good standing in the profession. Christianity has the one thing that is the best that men may have and it feels that it is its duty to share the good it has with those who do not enjoy it. One who would discover a cure for any of our terrible diseases and then would keep the discovery a secret, letting millions suffer and die, would be the most contemptible wretches that ever lived. In bringing a knowledge of the saving power of the Lord Jesus Christ, Christians are duty bound to use the methods found by experience to be the most effective. Education has always been the instrument by which the most work for the glory of God and the salvation of souls could be effectively done. The teaching office was graced by our Lord and Master, His disciples were by Him entrusted to teach His Gospel to nations and all who have made Jesus their Lord show it by going out and teaching others how to do likewise.

Missionary work is educational work because a knowledge of Christ depends upon a knowledge of what the Bible tells us about Jesus. To have the fullest appreciation of the Word of God one must have the widest knowledge possible in the things that go toward an understanding of Scripture. Scripture presents a subject so vast and so important that the most learned always have something to learn from it. True, not every Christian is to be a scholar in the sense that he is possessed of the widest range of information, yet, so long as he lives the Christian must be a learner and though he is a life long Bible student he will never have learned all there is to be learned in the Bible. Missionaries always place so much upon education that with most of them the ability to read the Bible is one of the conditions of church membership.

Educational missions are needed because we realize that all the missionary can do on his field is to sow the seed. The evangelization of any nation must be carried out through a native church. The time is coming when there will be enough Christians in the field to care for the evangelization of the rest of the natives of their country. Until that time comes it is the privilege of Christians of other countries to provide the necessary means and training that will be needed by the future leaders of the native churches. Denominations, such as they exist in other lands, will in all likelihood disappear when once the native church comes into its full responsibility. The history of the Protestant Reformation need not be lived over again in India or China or other countries. What significance does the Methodist church north or the Presbyterian church south have in evangelizing nations that never had to pass through the crisis that once was upon us in this country. To the native of

Africa the twelve divisions of the Mennonite church are not important and could hardly be comprehended if they were explained to them. Education is not a matter of sect. It is a universal gift and so it must be regarded in missionary work. The educational work that our church carries on on the foreign field is not Mennonite education, but education designed to make native Christians capable of more thoroughly grasping the truths of Christianity and preparing native leaders to do their most effective work among their fellow-countrymen.

There is a saying that a Christian is "saved to serve". Education is a form of service. It serves to enable the subject to develope his intellectual faculties to fullest extent. It serves to develope character. It serves to bring enlightenment in lands benighted in superstition and sin. Above all it serves to glorify Christ and uphold Him as the Saviour of all men.

Education is not to be confined to class or race. God has given it to all minds capable of developement. It would be an unfriendly act were Christians in the so-called Christian lands to regard education as a monopoly of their own to be carefully guarded for themselves. The greatest periods of spiritual darkness always have been those times when ignorance was imposed upon a class or upon classes. The Christian spirit is to regard that all who are capable of receiving enlightenment shall have it.

CONTRIBUTIONS

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From the congregation at Escondido, Calif., $4.50; Brethren at Shafter, Calif., $22.61; the congregation at Aberdeen, Idaho, $4; the First Menn. church at Reedley, Calif., $71.50.

Gratefully acknowledged,
S. R. Aeschliman, Treas

REPORT OF EX. COM. OF MISSION SEWING SOCIETIES FOR MARCH, 1924

Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25; Sew. Soc., Goessel, Kans, Dorothea Elise Ash, India, $40; Do., Postage expenses of Ex. Com., $1; Dorcas Soc., Wayland, Iowa, Foreign Missions, $50; Bergtal Sew. Soc., Corn, Okla., do., $100; do., New Station, India, $25; Do., Relief in Siberia, $25; Do., China Bldg. Fund, $25; Mrs D. C. Sprunger, Berne, Ind., do., $4.50; Sew. Soc., Arlington, Kansas, do., $15; Do., Hutchinson Bldg. Fund, $6; Sew. Soc., Zion, Elbing, Kansas, Menn. Teacher families, Gretna, $52.55; Mary Martha Circle, First Menn Ch., Newton, Kan., Russian Immigrants, Canada, $12.10; Do., Russian Immigrants, Mexico, $12.10; Sew. Soc., Brudertal, Hillsboro, Kan., Mrs. P. W. Penner, India, $5.

Gratefully acknowledged.
Mrs. J. G. Regier, Treas.

EMERGENCY RELIEF COMMISSION, MONTH OF MARCH, 1925

For Russia: Emmaus Con., Whitewater, Kan., $200.00; Alfred and Sara Zweiacker, Salem, Oregon, $10.00; N. D. Esau, Buhler, Kan., $19.00; Abr. Becker, Goessel, Kan., $27.00; Salem-Z'on ch., Marion, S. D., $52.00; Canton Menn. ch., Galva, Kan., $38.72; Garden Tp. S. S, Moundridge, Kan., $29.75; Zion Menn. ch., Rickreall, Ore., $45 00; P. H. Klassen, Newton, Kan., $11.30; Christian ch., Moundridge, Kan , $49.00; H. Thiessen, Jr., Whitewater, Kan., $20.00; A. Warkentin, Newton, Kan., $20.00; John Bafus, Elbing. Kan., $7.00; Zion Menn. ch., Donnellson, Ia., $19.45; Menno ch., Watova, Okla., $8.35; Bergtal ch, Pawnee Rock, Kan., $38.03; C. H. Regier, Elbing, Kan., $10.00; Henry Frey, Goessel, Kan., $27 00; Tabor church, Goessel, Kan., $31.00; M'ss Elsie Schroeder Music Program, Mountain Lake, Minn., $21.00; C. H. Regier, Elbing, Kan., $2.00; John Harder, Whitewater, Kan., $12.00; Gerhard Wiens, Newton. Kan., $27 00; Menn. church, Geary, Okla., $12.21; Hoffnungsfeld Eden ch., Moundridge, Kan., $603.53; Mr. and Mrs. H. C. Schultz, Pawnee Rock, Kan., $20.00; A. Warkentin, Newton, Kan., $32.40; John Beer, Silverton, Oreg., $5.00; Fried. Dircks, Springfield, S. D., $11.00; J. J. Mendel, Freeman, S D., $10.00.

For Germany: Bethesda ch., Henderson, Neb., $90.15; Rev. C. H. Reg'er, Elbing, Kan., $250.00; Ladies' Miss, sew. soc., Upland, Cal., $12.00; Miss Maria Wiens, Inman, Kan , $10; Wm. Hamm, Beatrice, Neb., $200.00; Immanuel Menn. S. S., Los Angeles, Cal., $3.00; Ditto, $1.00; J. F. Schmutz, Sedwick, Kan., $25 00; Cath. Dueck, Beatrice, Neb., $1.00; Anonymous, Newton, Kan., $2.00; Member C. E. soc., Beatrice, Neb., $10.00; G. J. Wipf, Freeman, S. D., $5.00; S. S. Class No. 1 and 2, Lehigh, Kan., $16.08.

General Fund: Escondido Menn. ch., Escondido, Cal., $10.01; First Menn. ch., Aberdeen, Ida., $21.19; N. N, Choteau, Okla., $178.00; C. W. Rupp, Moundridge, Kan., $2.00; J. M. Boese, Springfield, S. D., $25.00; First Menn. ch., Upland, Cal., $23.77; Deer Creek Menn. ch., Deer Creek, Okla., $17.06.

For Siberia: Emmaus con., Whitewater, Kan., $253.00; Salems Zion ch., Marion, S. D., $52.00; Mechanic Grove Menn. ch., Quarryville, Pa , $23.70; a friend, Beatrice, Neb., $60.00; Emmaus ch., Whitewater, Kan., $30.00; Bethel ch., Inman. Kan., $15.85; Bergfelder ch., Mt. Lake, Minn , $30.00; Teddy E. Claassen, Newton, Kan., $2.00; Zion Menn. ch., Donnellson. Ia., $20; Johannestal ch., Hillsboro, Kan., $81; J. Janzen. Plymouth, Neb , $25.00; Brudertal ch., Hillsboro, Kan., $60.30; Alexanderwohl ch., Goessel, Kan., $84.00; J. F. Schmutz, Sedwick, Kan., $25.00; Salems ch., Marion S. D , $259.-50; Member C. E. soc., Beatrice, Neb., $10.00; Hillsboro Menn. ch., Hillsboro, Kan., $52.34; Jac. Abrahams, Goessel, Kan., $10.00; Goessel Menn ch., Goessel, Kan., $50.00; J. G. Baergen, Corn, Okla., $5.00; Anonymous, Corn, Okla., $5 00; Sichar ch., Cordell, Okla., $16.-20; First Menn. ch., Mt. Lake, Minn., $45.00; Ebenezer ch., Mt. View, Okla., $27.00; Buhler Menn. ch., Buhler, Kan., $32 98; First Menn. S. S., Bluffton, O., $31.60.

For Canada: Brudertal ch., Hillsboro, Ks., $34.31; Bethesda ch., Henderson, Neb., $90.15; Nebo ch., Meade, Kan., $35.02; Mrs. Anna Wiebe, American Falls, Ida., $10.00; John Janzen, Plymouth, Neb., $20 00; Mrs. Anna Gcering, Moundridge, Kan., $10.00; Member C. E. soc., Beatrice, Neb., $10.00; Mr. and Mrs. H. C. Schultz, Pawnee Rock, Kan , $20.00; P. A. Flickner, Moundridge, Kan., $25.00; do., $100.00; Brudertal ch., Hillsboro, Kan., $51.25; J. F. Lehman, trustee, Berne, Ind., $3,043.66; do, $60.00.

For Mexico: Kidron ch., Taloga, Okla., $25.50; special S. S. coll., Huttertal ch., Dalton, S. D , $334.33; F. N. Funk, Canada, Kan., $25.00; D. D. Wiens, Rozel, Kan., $15.00; Mrs. John Boese, Vona, Colo., $13.50; Korn. Jantzen, Plymouth, Neb., $10.00; West Zion ch , Moundridge Kan., $31.00; Rud. Riesen, Hillsboro, Kan., $10.00; John Janzen. Plymouth, Neb., $20.00; Herold ch., Bessie, Okla., $10.00; Mr. and Mrs. H. C Schultz, Pawnee Rock, Kan., $20.00; Anonymous Moundridge, Kan., $25.00; John Beer, Silverton, Ore., $5.00; Menn. ch., Meno and Ringwood, Okla., $196 30.

Missionary E. Kuhlman: John Jantzen, Plymouth, Neb., $10.00.

For Storm Sufferers: West Zion ch., Moundridge, Kan., $32.00.

Mar. 1st, 1925, Balance	$ 305.34
Received during month:	
For Russia	1,418 74
For Germany	625.23
For General Fund	277.03
For Siberia	1,306.47
For Canada	3,509.39
For Mexico	740.63
For E. Kuhlman	10.00
For Storm Sufferers	32.00
Total	$8,224.83
Paid out during month	8,124.30
April 1st, 1925, balance	$ 100.53

Gratefully acknowledged,
C. F. Claassen, Treas.

FOREIGN MISSION RECEIPTS FOR MARCH, 1925

General Fund.

Anna S. Voth, part legacy, $5,100; Gnadenberg Ch., Whitewater, Kan., $62.36; First Menn. Ch., Halstead, Kan., $67.89; Menn. Ch., Goessel, Kan., $47.25; S. S., Mission Ch., Los Angeles, Calif., $11; Menn. Ch., Lehigh, Kan., $8; Wilhelm and Catharine Andreas Legacy, Beatrice, Neb., $1,000; Bergtal Ch., Corn, Okla., $23; Menn. Ch., Buhler, Kan., $36.10; Friedensfeld Ch., Lorena, Okla., $25; Menn. Ch., Inman, Kan., $21.24; West Zion Ch., Moundridge, Kan., $63; Nebo Ch., Meade, Kan., $31.48; Grace Menn. Ch., Pandora, Ohio, $43.25; Bergtal Ch., Pawnee Rock, Kan., $75.48; Bethanien Ch., Kingman, Kan., $13.85; Menn. Ch., Escondido, Cal., $13.28; East Swamp Ch., Quakertown, Pa., $25; Wm. Hamm Legacy, Beatrice, Nebr., $300; First Menn. Ch., Upland, Calif., $30.15; First Menn. Ch., Reedley, Calif., $81.-40; S. S. Brudertal Ch., Hillsboro, Kan., $76.17; First Menn. Ch., Butterfield, Minn., $11.02; friend, Beatrice, Nebr., $15; First Menn. Ch., Halstead, Kan., $25; Ebenczer Ch., Bluffton, O., $200; Alctta H. Krehbiel, Clarence Center, N. Y., $20; Menn. Ch. & S. S., Pratum, Oreg., $9.50; Bethany Ch., Freeman, S. D., $25.65; Menn. Ch., Greensburg, Kan., $50; St. John Ch., Bluffton, O., $100; Christian Ch., Moundridge, Kan., $25.52; First Menn. Ch. and S. S., Philadelphia, Pa., $97.89; S. S., Johannestal Ch., Hillsboro, Kan., $73.24; Menn. Ch., Lind, Wash., 7.58; Bethel Ch., Hydro, Okla., $26; Menn. Ch., Hillsboro, Kan., $63.87; First Menn. Ch., Mt. Lake, Minn., $17; Sichar Ch., Cordell, Okla., $7.67; Emmaus Ch., Whitewater, Kan., $852.70; S. S., Upland, Cal., $27.13; English C. E. Soc., Henderson, Nebr., $20.22; Bethesda Ch., Henderson, Nebr., $1,129.45; Mattie A. Krehbiel, Clarence Center, N. Y., $40; Interm. C. E. Soc., Grace Ch., Pandora, O., $30; Garden Tp., Moundridge, Kan., $40.35; Conference Funds, Rents and Intcrest, $482.22; Herold Ch., Bessie Okla., $18.24; Amos Zweiaker, Geary, Okla., $25; S. S., City Ch., Beatrice, Nebr., $170; Paul B. Maendl, Doland, S. D., $60; Jacob Abrahams, Goessel, Kan., $10; Bethesda Ch., Marion, S. D., $33; Bergtal Ch., Pawnee Rock, Kan., $31.15; Friedensberg Ch., Avon, S. D., $50; Jacob M. Bocse, Springfield, S. D., $25; Mary A. Duerksen, American Falls, Ida., $10; Bergtal Ch., Pawnee Rock, Kan., $21.64; Menn. Ch. and S. S., Wadsworth, O., $16.49; Bailey Rent, Cantonment Station, $25. Total, $11,097.43.

Special Fund.

Junior and Interm. C. E. Soc., Bethel College Ch., Newton, Kan., for Beds, $38; S. S. Christmas Offering, Los Angeles, Calif., for P. Wenger, $2; Three Members, Zion Ch., Elbing Ch., Elbing, Kan., for Kuhlman's Mission, $150; Hebron Ch., Buhler, Kan., for Lohrentz, $50; Zion American Ch., Bluffton, O., for City Ch., Kai Chow, $6.28; Ladies' S. S. Salem Ch., Dalton, O., for Beds, $29; E. W. Rupp, Moundridge, Kan., for Champa Medical Work, $100; S. S., Small Children's Class, Butterfield, Minn., for G. A. Linscheid, $18.91; C. E. Soc., West Zion Ch., Moundridge, Kan., for Medical Work, China, $19.-91; Member C. E. Soc., Beatrice, Nebr., Home for untainted children, $25. Total, $439.10.

Gifts for Orphans, Teachers, etc.

Ben Nickel, Goessel, Kan., $30; C. E. Soc., Rosthern, Sask., $73; Mission Soc., Friedensfeld Ch., Liberal, Kan., $15; H. H. Epp, Henderson, Neb., $136; Barrville and Man's Choice Ch., Pa., $15; John Baergen, Bloomfield, Mont., $10; Loyal Workers, Pawnee Rock, Kan., $25; K. A. Richert, Newton, Kan., $25; C. E. Soc., Kingman, Kan., $30; S. S., First Menn., Ch., Bluffton, O., $120. Total, $619.00.

China Building Fund.

Member C. E. Soc., Beatrice, Nebr., $10.

China Chapel.

C. E. Soc., Henderson, Nebr., $75.

India's New Station.

Member C. E. Soc., Beatrice, Nebr., $10; Mary A. Duerksen, American Falls, Ida., $10. Total $20.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is received by them. March 1, 1925 in bank..... $ 80.82

Receipts during March:	
Gifts for General Fund	11,097.43
Special Fund	439.10
Orphans, Teachers, etc.	619.00
China Building Fund	41.00
China Chapel	75.00
New Station, India	20.00
Total receipts during March	$12,291.53
Bal. and total receipts	12,372.35
Paid during the month	12 004.35
In bank on April 1, 1925	$ 368.00

Our debts have all been paid.

Gratefully acknowledges,
J. G. Regier,
Newton Kansas.

JOTTINGS

The address of Rev. S. S. Baumgartner has been changed from Pratum, Oreg., to 1035 E. Carruthers St, Portland, Oregon.

The Sunday School Annex of the First Church, Philadelph'a is now in use and gives more room for the work of the school as well as furnishing opportunity for larger growth.

The Men's Glee Club of Bluffton College is on an extended auto trip cover'ng towns in Ohio and Indiana. On April 19th, they are booked to broadcast a concert from radio station WLW, Cincinnati.

The officers of the Minister's Conference of the Western District Conference invite the min'sters and officers of the churches composing the conference to attend the spring session in the Deer Creek, Okla. church on April 28th.

A l'ne from Missionary P. J. Wiens, written four days at sea, on the S. S. Caledon'a, and mailed from Aden, Arabia, brings the information that he is on his way home on furlough. He left India on March 14 and expected to he in London April 2, sailing later frcm Liverpool for New York to arrive on Apr'l 11.

Steps are being taken to repair the church at the missi n in Altoona, Pa. Water from a leak in the roof and the usual effect of air currents above the steam radiators have disfigured the walls so as to mar the appearance of the auditorium. It is proposed to paint the walls, certa'n of the members having offered to donate the labor.

To his many friends the notice of the death of Bro. I. K. Freed, treasurer of the Eastern District Conference, came as a severe shock. The President of the Conference has appointed Bro. J. D. Moyer of Souderton to fill the position of treasurer until the next meeting of conference.

Program of the 400th Memorial Celebration of the Founding of the Mennonite church, to be held in Basel, Switzerland, June 13-16, 1925.

Saturday, June 13 at 7 p. m.—General Meeting in the House of the Evangelical Association at Petersplatz.

Sunday, June 14 at 10 a. m.—Public Service. Rev. Sam Nusshaumer, Steinhof, Switzerland and Rev. J. Kroeker of Wermgrod. Russia, will preach.

Noon hour: The delegates will dine together.

2 p. m. General Meeting.

(1) Devotional service.

(2) Addresses by visitors from America, Holland, Russ'a, Germany, France, Poland and Switzerland.

8 p. m Informal meeting of the delegates.

Monday, June 15 at 8 a. m. and 3 p. m.—Discussions of questions and matters relative to the spiritual life of our church and the means of furthering our tasks.

Tuesday, June 16—A trip to Zurich where a short celebration will be conducted and an address made by the University Professor Dr. W. Kohler.

Free entertainment will be provided in Basel by the Swiss brethren. Persons planning to attend should communicate with Rev. Sam. Nussbaumer, Steinhof bei Darnoch, Switzerland or Rev Chr. Neff, Weierhof, Germany.

The program for the Sunday school and Young People's meeting in connection with the meeting of the Eastern District Conference is as follows: The meeting will be held on May 3. Speakers: Rev. P. J. Boehr and Dr. Harvey Bauman. Instrumental music to be furnished by the orchestra of the Schwenksville Sunday school, vocal music by representatives of the Bally and Second Church, Philadephia Societies. The meeting is to begin w'th a song service.

The annual banquet of Witmarsum Seminary was held in the dining room of Ropp Hall on Tuesday evening, March 31. As usual Mrs. Yoder made possible a sumptuous, though appetizing feast at which the faculty members and wives with the students filled themselves.

A short program was arranged with Frank R. Mitchell as toastmaster. The College Men's Glee Club quartet rendered several selections which were appreciated by everyone while Earl Salzman drew several strains from the bow of his violin that met a deep response by all present.

Dean Byers gave a short talk, emphasizing that the Christian worker's first requisite is that he should have a vital Gospel message based on experience and thorough educational training. Dr. Hartzler concluded the formal part of the program by stating the rules that were essential for the preacher to follow if he would be a success. These, he stated in his characterist'c way, were three and only three: First, Stand up!, second, Speak up!, and third. Shut up,—implying the attitudes of the successful minister.—Witmarsum.

The organizatien of a local Brotherhood in line with the Eastern Conference organization of this name is in prospect in the Memorial Mission church in Altoona, Pa. Likewise a Ladies' Sewing Society in line with the ladies' organizat'on throughout the General Conference churches.

A committee of the Western District Conference is at work arranging for a suitable memorial of the Mennonite immigration from Russia fifty years ago. The members of the committee are: Rev. J. W. Kliewer, chairman; Rev. C. E. Krehbiel, secretary; Dr J. R. Thierstein; Rev. H. R. Voth and Prof. P. J. Wedel.

Bro. A. A. Kolb, many years the editor of the "Herald of Truth" and prominent in the Mennonite Publishing Co., of Elkhart, Ind, died in the Logansville, Ind., hospital on March 15, and was laid away on the 19th. He was well known for his activities in many of the affairs of the (Old) Mennonite church.

Rev. and Mrs. Dan'el Gerig recently moved into the new bungalow erected for them at Smiths Corner, Pa., and are enjoying it all the more by reason of the contrast with the uncomfortable places of abode they have been compelled to shift in ever since coming to that frontier mountain field. A Delco electric plant, secured at about one-fourth cost, has been installed and adds to the'r comfort. Bro. Gerig has in view the piping into the house of the sparkling water of a nearby running spring. Who among the readers of the Mennonite would like to give him a l'tle lift to this end?

Bridal Blossoms

An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

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Contains 14 pages exquisitely printed in full colors on the finest white paper. There are separate pages for the marriage certificate, list of guests, etc., and suitable poetry. It is beautifully bound in white kid finish board binding with front cover in silver and full colors.

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Price, in flexible leather binding, net.....75c

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Translations from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite library. A good text book for Bible Readings. Bound in attractive clothing binding. German or English.

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Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

Price, in plain cloth binding, net **30c.** Per dozen, net, **$3.25.**

Church Letters

Fifty Letters, neatly bound in black cloth, perforated, net $1.00

Bibles

Oxford Text Bibles

No. 011 French Morocco, divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps $1.95

No. 0113x French Morocco, divinity circuit, gilt edges, India paper, size 5½x3¾ in., with 6 maps 3.50

No. 01143 French Morocco, divinity circuit, gilt edges, size 5⅝x3⅝ in., with 6 maps 2.10

No. 01154x French Morocco, divinity circuit, gilt edges, India paper, size 5⅝x3⅞ in., with 6 maps 3.50

No. 01254 French Morocco, divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps 3.10

No. 01254x Same as No. 1254, India paper..... 4.15

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Sunday School Scholars Bibles

No. 03327 French Morocco, divinity circuit, gold edges, illustrated, size 5¾x3¾, with 6 maps $3.00

No. 4181 Self-Pronouncing Pictorial Bible, French Morocco, gilt edges, size 7¼x5, with helps 3.10

Oxford Reference Bibles

No. 03028x French Morocco, divinity circuit, gold edges, India paper, size 5½x3⅞, with 12 maps $3.65

No. 03025x Same as No. 03028x, leather lined..... 4.65

No. 03232x French Morocco, divinity circuit, gold edges, India paper, size 6¾x4¼, 12 maps 4.00

No. 03234x Same as No. 03232x, leather lined..... 5.00

No. 03203x French Morocco, divinity circuit, gold edges, India paper, size 7¼x5, with 12 maps 6.00

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, APRIL 23, 1925. No. 17.

THE FIFTH ALL-MENNONITE CONVENTION

The All-Mennonite Convention will hold its fifth triennial meeting at the Nappanee, Indiana, Mennonite Church (West), on September 2 and 3, 1925. An unusually interesting and profitable convention is assured. The speakers for the closing evening session will be Maxwell H. Kratz of Philadelphia, Pa., and Frederick J. Libby, Washington, D. C.

Paul E. Whitmer, Sec.

THE STORY OF BLUFFTON COLLEGE

Bluffton College is making plans to celebrate the Twenty-fifth Anniversary of its founding, June 7 to 12. Those to whom were entrusted the planning of this anniversary felt that the celebration of such an event could be made to offer results of permanent value in no better way than by the publication of an authoritative history of the College, which would at the same time be a contribution to the history of education among the Mennonites at large.

Early in the fall of 1924 definite plans were made to publish such a history. Dr. C. H. Smith and Professor E. J. Hirschler were named as editors. After decision had been made upon the nature and division of the material, the various chapters were assigned to the writers who were considered especially fitted for their respective tasks. Among the contributors are Dr. N C. Hirschy, Rev. A. S. Shelly, Professor E. J. Hirschler, Dean N. E. Byers, Dr. C. H. Smith, Professor P E. Whitmer, Dr. S. K. Mosiman, Rev. A. J. Neuenschwander and C. H. Sprunger.

This book, "The Story of Bluffton College", is now in the hands of the printers and will be ready for distribution June 1. It is a cloth bound book, 6x9, about 200 pages, with a few illustrations.

The chapter headings are:

I. Early Attempts at Mennonite Education.
II. The Founding of Central Mennonite College.
III. The First Eight Years.
IV. From 1908 to 1914.
V. The Founding of Bluffton College—An Experiment in Cooperation.
VI. The First Decade of the New Bluffton College.
VII. The Theological Seminary.
VIII. The Board of Trustees.
IX. Reminiscences.
X. Friends of the College.
XI. The Alumni.
XII. Life on the Campus.
XIII. The Service the College Is Rendering to the Church.
XIV. The Outlook for the Future.

Only 500 copies of the book will be printed.

THE PROBLEM OF THE FOREIGN STUDENT

Rev. H. B. Grose, D. D.

April 13, 1925

A brilliant young Indian student said to an American fellow-passenger bound for India: "When I came to England I was a Christian as a result of my study in a mission school; after five years in England I go back to India as a Hindu." This was what came of his residence and study and contacts in a so-called Christian land. But there is no room for pharisaic self-righteousness. The same kind of experience has been the lot of many foreign students in our own country. A Chinese student says: "Nearly accepted Christianity as I understood it when I was in China, but changed my mind in the United States." Another says: "Message of missionaries not practiced in America."

This raises the question of profound importance, What are the Christians of our country doing for the more than 8,000 foreign students in our colleges and universities and for the 6,000 more in secondary schools? These students, 1,500 of them young women, come from all parts of the world—come with ideals and a purpose. They will be an asset or a liability when they return home. Which will it be? That is a serious matter involving the future leadership and welfare of many nations.

The subject is one of peculiar appeal to the churches. Dr. Robert E. Speer says: "American life and the Christian Church have never met a more severe and searching test than they are meeting today in the presence of these foreign students in our schools. These young men and young women from many lands are testing the honesty of the political and social axioms which have constituted our American tradition. **They are testing the reality of our profession of Christian brotherhood and equality.** Almost all of them came here full of confidence and hope. Many of them are going back disillusioned, some bitter, some sorrowful."

Of course, he says, not all have been disappointed; thousands have gone home with strength and faith, having met with people embodying in life and attitude and spirit toward others the American ideals of justice and equality and good will; also having found their way into American Christian home life and seen the real springs of our national spirit. The blame is not all on one side, but the larger responsibility is ours, and it is high time the nation and the church realize the situation. We never had a greater opportunity.

"We can, if we will, send back each year to their many lands an army of ambassadors of good will and helpful intercourse, of international confidence. And **the Church may find in these thousands of students as many missionaries to carry Christianity back to their own people.** They will not carry back what they do not get, and they will not get what we cannot or do not give."

These are weighty words. The subject is tremendously important at this particular juncture in international relations, when the students from Oriental lands are under an unusual strain and frequent embarrassment. The time for Christian brotherhood and kindly treatment is now and steadily henceforward. Mission work of the most fruitful kind lies at the very doors of many of our churches.

EARLY PRINTING IN AMERICA

Printing was first introduced into North America at Mexico, by the Viceroy Mendoza in 1536. The first known typographer was John Cromberger, who in 1540 produced a number of books in Mexico City, Mexico. The oldest American book now extant is said to be the **Manual de Adultos,** dated 1540, but only the last four leaves of one copy of this work have been found and are in the library of the Cathedral of Toledo.

In English America, or the territory which is now the United States, the art of printing was introduced by Stephen Daye, who in 1639 set up a press at Cambridge, Mass. For this little printing office the colony was mainly indebted to the Rev. Jesse Glover, a nonconfirmist minister of England, although some gentlemen of Amsterdam also "gave towards furnishing of a printing press with letters, forty-nine pounds and something more." The first work produced by Stephen Daye was "The Freeman's Oath", probably a single sheet, and the first book was the "Books of Psalmes," more familiarly known as the "Bay Psalm Book", and was imprinted 1640. Stephen Daye was not a good printer, and in the year 1649 he was succeeded by Samuel Green.

The first printer of Pennsylvania was William Bradford, who, in 1687, at his printing shop near Philadelphia, produced an almanac, and who afterwards printed a number of fine books. In 1693 Bradford moved to New York, where he established a new printing office "at the sign of the Bible", (the historical site at 81 Pearl St., which is now marked by a tablet). This was the first print shop in New York and the only one in that territory for a period of thirty years.

The first type foundry in America was established in 1735 by Christopher Saur, at Germantown, Pennsylvania, but this was intended principally for the casting of German type. Not only was Saur a skilled type founder, but he was also an excellent printer. He printed in the German language the first quarto Bible in America, as well as many other valuable German books. His Bible had three editions in the years 1743, 1763 and 1776, the latter two editions by his son. In the year 1739 Saur also published a newspaper, and in 1764 he published the first religious magazine in America, "Das Geistliche Magazin."—Sel.

OUR SCHOOL

Henderson, Nebr.

Our school started November 17, 1924, with an enrollment of 15 pupils, but our enrollment was increased by additional pupils coming till the enrollment reached its highest peak, which was 24 pupils. The severe winter weather, which also caused, the roads to be very bad, kept many back, and therefore, the attendance wasn't as regular as it could have been. There were other reasons why the number of pupils kept dropping from the enrollment, work being one of the real reasons, why some quit our school before the term expired. Both languages were used because many of us couldn't speak German fluently. We have more subjects than they have in the high school. These include an English and German Bible class, Grammar, Orthography, Bible and Church History, Composition work, Catechism, Translation and Memory work. Personally, I like the Bible History best, because it gives us a clear conception of the Bible in a concise form. The number of students are considerable less than in most district schools and as many had quit going to the public school, and are in this way, receiving additional knowledge which some could not obtain if it wasn't for this school. The benefit I received in school is this—I learned many things that will be useful during my lifetime and if our school has brought us to realize how necessary it is for us to know about God's word and also God's will and how necessary it is for us to prepare for the eternal life, which we may only realize by accepting God's only begotten Son, Jesus Christ, then it has been to our benefit. The duty of schools is to develop citizenship. But the duty of a church school is similar to the duty of a church, namely, to show us the way to obtain citizenship in God's Kingdom. There are some ways that our school could be improved, the most important one would be that we would be faithful to the teachings upon which this school was founded, which would be the Masters' standard we are grateful to the church and also for the interest shown in our activities. We greatly appreciate the visit of our ministers and also the visit of others which only tells us that they are interested in our school and by their short speeches and remarks we know that they wish us the best of success. If the church wasn't interested in this work this school would cease to exist and I think it would be for the best interests of our community if schools like ours and especially if our school would be kept up.

Herbert Peters.

BIBLE SUNDAY AND THE TYNDALE CELEBRATION

Cooperating with other religious and educational groups throughout the country in a national observance of the 400th anniversary of the publication of Tyndale's translation of the New Testament into English, the American Bible Society has arranged a Bible Sunday program on the general theme, "William Tyndale and the first translation of the New Testament into English."

The date for Bible Sunday this year is December 6th. This date is not arbitrary, however, and many churches will observe some other Sunday during the year.

The American Bible Society program should serve as a climax to the series of observances of the Tyndale Anniversary which have been planned by various national and international organizations.

Mr. P. Whitwell Wilson, President of the Foreign Newspaper Correspondents in America, a regular contributor to the New York Times, and author of "The Christ We Forget", "A Layman's Confession of Faith", and other volumes, has written a brochure on the life and work of William Tyndale which will be most helpful to pastors, Sunday school superintendents and leaders in Young People's and Sunday school work in the preparation of sermons and addresses on the subject.

A poster has been prepared for use in church lobbies, on bulletin boards, etc., and in addition there is a little leaflet for general circulation.

All of this material will be ready for distribution by the first of June and may be secured free of charge in such quantities as may be desired by addressing Arthur C. Ryan, General Secretary, American Bible Society, Bible House, Astor Place, New York City.

After one has finished reading the Bible through, then what? A Pocket Testament league worker gave a Testament to a Roman Catholic ice-man, who accepted it and asked, "What do I do when I finish reading this Book—do I get a new one?" It was an unconscious and pathetic evidence of the Catholic's ignorance of the New Covenant of our Lord and Savior Jesus Christ. If he read the little book through he probably realized, long before he finished it, that he never could finish it, and that he must read it again and again, and continue to read it until he should see his Lord face to face. There are indeed some modern writers, like H. G. Wells, who say the world needs a new Bible; they do not know what it is. We shall not need a new Bible until we need a new God and Savior—and that will never be. As the Living Word is "the same yesterday, and today, and forever," so the written "Word of God...liveth and abideth forever."—Sunday School Times.

ANTI-CHRISTIAN MOVEMENT IN CHINA

Rev. Charles A. Roberts

Christian interest in China at the present should be very vital. China is at a crisis. It is not so much a political one, in the sense that it is limited to politics, but a crisis in a struggle between the old and the new forces. From a missionary standpoint, a crisis within the new forces.

The progress of Christianity in China has been a slow and laborious one. From the days of Morrison to the present time, the proud Chinese with their phlegmatic temperament and materialistic thought, have been stiff soil for the planting of the Gospel seed. Nevertheless, progress has been made. In order more adequately to comprehend the situation in China today, we would call attention to three periods in Chinese attitudes toward Christianity within the last half century. The first being the period of refusal, the second, the period of acceptance, the third, the period of criticism.

In general, the period of refusal passed away with the quelling of the Boxer uprising in 1900. From that date, the foreign missionary, together with his native colleagues, united their efforts again to show China by precept and practice that Christ is the Savior of mankind. To this renewed effort China swung open her iron door and the Gospel had free course within the eighteen provinces. Missions were established and schools opened; a Catholic church was built up. The influence of the young Christian church had been felt throughout the land.

In 1917, the Republic was divided by the action of the Pekin government in breaking off diplomatic relations with Germany. government in breaking off diplomatic relations with Germany. Since that time China, in her acceptance of Christianity, became very skeptical and began to look upon it as the forerunner of imperialism. This attitude has been an open door for Bolshevism, Socialism, and Communism, which rushed in, flooding the country with its poisonous doctrine to the extent that these words are continually heard from the lips of those who can read. Changsha, the home of the writer, is the headquarters of a communistic propaganda for Central and South China.

In the present period of criticism the Chinese are confused in their conception of Christianity. This has been brought about by the rapid growth of the spirit of nationalism within the student bodies, and has led to a number of societies being organized in various large cities under the title of "Anti-Imperialism Association." This Association is directly opposed to Christianity, and, as far as we are able to gather, is made up from the student bodies of government and mission schools. As a result of their activities a strong anti-Christian spirit has been felt. To even the casual observer it is impossible to ignore the fact that an anti-foreign movement is sweeping over China. Four years ago, foreigners in the interior noted its growth, and at intervals since, from many different places, the feeling of antagonism has been reported with growing emphasis. A recent example may be taken from the student strikes in Hunan. The students of the Presbyterian Boys' High School in Siangtan (30 miles from Changsha, which is the capital of the province), followed the example of the Yale Middle School students in Changsha, who had previously walked out as a protest against the enforced Bible teaching in the school. The Siangtan strike, however, took a more bitter anti-Christian turn; Bibles being torn up and scattered over the school grounds.

In these actions there are those who see the attempt of the present rulers to deflect the popular wrath caused by their misrule from themselves to the foreigners, also to the growth of the Christianity and the Bolshevist poison.

The Anti-Imperialism Association in Changsha became unusually active during the Christmas season. Had it not been for the prompt action of Governor Chao, the organization was intending to make a public demonstration on Christmas Day. Preparations were being made for a large procession, and letters had already been sent threatening the lives of

two of the prominent Chinese pastors, including the burning of their churches. As stated above, the Governor, realizing the alarming situation, issued an order prohibiting the demonstration and warning against any incendiarism or attack upon human life. This demonstration was to have taken place on this day, particularly as an insult to Jesus Christ.

Hindered by the governor from public demonstration, the Association put forth its efforts in another direction. They prepared dodgers of various sizes and colors, calling upon the public to rise up and resist the foreign invasion of their country under the name of Christianity. The local newspapers gave prominence to articles sent in for publication opposing the Christian church. The leading paper, called the Provincial News (Hsiang Pao), published the Anti-Imperialism Association's twenty-one articles. These articles are divided into four sections and form a sort of constitution for the organization. In order that the reader might have a good insight translation of section 2.

"Section two. Our special reasons for opposing Christianity."

A. That inasmuch as we are opposed to all religion, because it hinders the progress of science and education, we are therefore opposed to Christianity.

B. Because the teaching of Christianity is that of fables, such as the Creation of Man—Man having an Eternal spirit—Expiation of sin by sacrifice. They also promulgate traditional doctrines as opposed to the truth of evolution, biology and psychology.

C. Because Christianity is imperialistic in its doctrines and is the forerunner for the destruction of our country. This is instanced by the fact that we have to pay heavy indemnities and have lost portions of our country through the loss of missionary lives and destruction of church property.

The defection that this movement has brought among the mission schools is by no means small. The reader can easily see that the sole object is the prohibition of Bible teaching in the schools. One of the outstanding demands of the striking students is that mission schools shall be registered under the Board of Education. This involves a number of problems. The largest being that all such schools would be forced to receive Government school students according to the grades given, which at the present is miserably below par, and that the Bible could only be taught as an elective. This would mean, of course, that perhaps more than half the students would refuse to take it. The question that is before the missionary body is, "Shall or shall not the Bible be taught in their schools."

The situation and outlook are uncertain, because the missionary body has not made up its mind whether or not they want the Bible taught as the Infallible Word of God. Alas, that it should be said that within the missionary body itself the most subtile influences are at work. From primary school to theological seminary, save for a few exceptions, the attitude is either that of rank criticism or liberal interpretation. The idea is to adjust the Bible and make it more up-to-date. Even within conservative circles there is the idea that in order to preserve the peace of the body as a whole, one should not overemphasize Bible doctrines that are not popular. This attitude has subsequently hindered the power of God from working and is frustrating the very cause for which we came. There can no longer be any compromise. Either we must proceed on the Authority and Inspiration of His Word or fall in line with those who are socializing their Gospel and eventually see the Faith of our Fathers lost. How shall we proceed?

There is a glorious future, however, for us, and thank God, those with evangelical faith find in the present crisis an opportunity to be seized. This is the hour of national unrest. The national unrest of China will find its solution in the acceptance of Him Who said, "Come unto Me...and I will give you rest." With this conviction we take courage and go forward and trust in His Word, repeating the words the people spoke to Joshua as they stood on the threshhold of Canaan, "All that thou commandest, we will do, and whithersoever thou commandest we will go."—The Missionary Worker.

"HEIRS TOGETHER"

I Peter 3:7

R. M. Smith

Reference is made in this Scripture to the "family altar", or family prayers, "that your prayers be not hindered", as an incentive to carry out the remainder of the exhortation.

It is indeed a sublime description of union, displayed in qualities which have their springs in the grace of God and issue forth in a practical way, in the everyday duties of each member of the family. It is addressed to husband and wife, responsible for the conduct of the home; and also to those who contemplate the married state. It can only have full reference to them after the bond of union has been formed. Previous to that, each is individually accountable to the Lord. Now, having taken up the responsibilities of matrimony, they are exhorted to dwell together "as being heirs together of the grace of life", with one united purpose and interest, each contributing to each, the object being: "prayers not hindered." Happy the bridegroom who, when all the excitement of the wedding day is over, kneels with his bride, laying out in prayer and adoration the foundation of the new home.

"The family altar is the hub of the spiritual universe," and the knowledge of the grace of God will enable all who are truly converted to take up these relationships as God intended they should be taken up, making reference to Him in everything; so forming in them the Christian character which controls all the details of their lives, and is far-reaching in its influence for good upon others.

How watchful we should be lest anything be allowed to intrude upon the sanctity of our private devotions! Even a little friction or unpleasantness in the home may cast a cloud over the spirit. Or it may be the presence of some friends, on account of whom family prayers are omitted as inconvenient, all of lack of courage on the part of the one responsible to own the Lord's authority over all under his roof. In this way, their prayers are hindered. The loss occasioned in such a case can never be compensated, but may produce painful regrets afterwards. Instead, let us bring all we have and are into subjection to Christ as Lord "that in all things He might have the pre-eminence." "Thus shall the man be blessed that feareth the Lord."

A young Christian woman, many miles from her home, met with others in the locality where she was placed. It was said that she brought the power and presence of Christ into the meeting with her. She had evidently been wearing, in her home, that precious jewel, a jewel compared with which the gems of the ocean are worthless: "the ornament of a meek and quiet spirit which is in the sight of God of great price." The secret of her power was the hallowed influence of a God-fearing home.

Never let us forget the power for good that we may have upon others, or upon the Christian company in which we are found. We may carry it with us for others to see and feel. Well may we all covet this power!

The word "together", as found in Scripture, suggests much to the mind and affections of the believer. It seems as though God would have us enjoy the blessing He gives so bountifully in association with others, or at least in companionship with one another. This is emphasized again and again. We read, "O magnify the Lord with me, and let us exalt His name together." We are spoken of as "risen together", "seated together", "heirs together". We shall be "caught up together", to "live together with Him", never to be alone. Then let us "walk together."

How beautiful to see two "walking together", enjoying the same happy portion on equal terms, through grace, and in the purpose of God, "as heirs together of the grace of life!"

No wonder that in this particular Epistle we find everything is living. The words, "grace of life", seem to connect the believer with the "Living God", who has brought us into Divine favor with a "Living Hope" beyond this present life, while "having promise of the life that now is, and of that which is to come."

With such an outlook, the Christian is enabled to serve and please the Lord in all the relationships of social and family life: while both the "heirs together" have an equal right to enjoy the inheritance secured and settled upon them by the resurrection of Jesus Christ from the dead, and reserved in Heaven for us while we are kept for it.—Simple Testimony.

"NEVER REFUSED GOD ANYTHING"

Florence Nightinglale, looking back over a long life, said: "If I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all, and I have never refused God anything." "Never refused God anything." —there is the secret of the life of service she lived. She worked hard, very hard, but God had his way with her life. She worked hard, but it was God working in her will and through her His work. If our lives as Christians are not wholly a success, it would be well to test them by Florence Nightingale's test—"I have never refused God anything."—Exchange.

Not a few people who are strong in body and mind are greatly concerned about obtaining dying grace. What is your immediate need of it?

THE MENNONITE

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EDITORIAL

The Mennonite has from time to time brought to its readers information concerning the growth of our congregations in various quarters. Recently we have noticed that in many places the enlargement or the rebuilding of the church buildings has been in order. We are glad to have opportunity to note such improvements for they show a progressive development of our work. As we observed several weeks ago, the proportionate growth of the Mennonite people as a whole has been encouraging. The church is not losing ground. There have been several ways by which the church progressed. First it was by natural growth. The children remained true to the faith of their fathers and strengthened their home churches or migrated to other localities and established the work there. Next, there came the growth by immigration. We experienced such a growth in the early seventies of last century and it is not at all unlikely that, in spite of rigid immigration laws, the influx from Russia within the next few years will be noticeable. True, Canada has been more liberal in opening her doors to our unfortunate brethren and most of them who could get out of their home land have been glad to avail themselves of the opportunities that Canada has to offer. The spirit of the time points to great industrial centers into which people are drifting from every quarter of the earth. The time is past when we can expect that even in rural communities our people will remain located as they always were. It simply means that the Mennonite church must follow its people with its ministrations wherever they locate, if it is to continue an existence. It is becoming apparent more and more every day that the church that has no organization in the cities loses those of its people who locate in the cities to make their living. We have in mind one of the small denominations that realized this fact that came into Philadelphia and erected a church at the cost of sixty thousand dollars before it ever had organized a congregation or located a pastor. Having done this, they located as pastor one of the most energetic builders of congregations in their church and in the course of several years a well established work was the result. We could not imagine that Mennonites would be in a position to repeat such a performance, or even that they would have the inclination to do so if they had the means at hand, nevertheless there must be something done to conserve our material that is drifting into the cities or we must confess that Mennonites can only be successful in rural districts and even there, with changing shifts of the population they may not be sure of their ground. The plans for new buildings and enlargements of old buildings to which we called attention in the beginning of this article are generally the signs of activities of congregations in the smaller towns. They indicate that there is a realization in these quarters that a Mennonite place of worship must be something more than a bare room. There must be equipment at hand with which to meet the demands for a larger work. We are not strong on the so-called "institutional church". There is more to be done than just providing gymnasiums, swimming pools, etc. The Y. M. C. A. and other agencies can take care of such needs better than any congregation. But there must be good equipment for Sunday school purposes as well as place and opportunity for young people's and women's work. A single plain four cornered room can no more serve the needs of an active church and no church should be satisfied with such a meagre equipment that would hamper rather than help the larger development of the Lord's work.

ISAAC WATTS, THE GREAT HYMN WRITER

By Hugh Frazer

When the Pilgrim Fathers came to this continent on the Mayflower in 1624 they brought with them a little volume of psalms with the title, "The Book of Psalms, Englished Both in Prose and Metre." This collection of psalms had first been published in Amsterdam in 1612 by Henry Ainsworth, an English clergyman, who had separated from the Church of England and who had, for a number of years, been living in exile. This book was greatly treasured by the Pilgrims and was in almost constant use. Later as emigrants came, other collections of psalms were brought and grew in favor. Both in England and America very scant encouragement was given to the writing of hymns. The psalms were looked upon as being ample for divine worship and hymns of "human composure" were regarded with disfavor.

It was not until 1707 that collection of hymns of any importance was published. This was "Hymns and Spiritual Songs," by Isaac Watts. The author was a very delicate little man, who, all his life, had shown great interest in music. His father, who was not a member of the state church, had been twice thrown into jail for opposing it. Isaac Watts was a baby when his mother had often carried him to the prison to see his father. As a boy he showed remarkable intelligence and learned quickly in spite of his extremely delicate health. It is said that in his fifth year he was learning Latin and in his ninth year studying Greek. He took up French at 11 and Hebrew at 13.

Although not of a fault-finding disposition he became much distressed over the untuneful hymns and psalms sung at the Nonconformist meetings, where he worshipped with his father. It is said that his father, who was a deacon in the congregation, did not like the criticism of Isaac and said with gentle sarcasm: "Make some new hymns, yourself, then."

Isaac was just in the mood to take his father at his word, and he retired and wrote a hymn at once. This hymn was the one beginning with the line: "Behold the glories of the Lamb." It greatly pleased the worshippers, and being so encouraged, Isaac Watts began his career as a hymn writer.

Some years after this he became a minister in London in 1702, but he was so weak physically that he had to retire and devote himself to the writing of hymns. This he did with such success that he became undoubtedly one of the greatest hymn writers of all time. He wrote hundreds of fine hymns. Among some of the best known are: "When I Survey the Wondrous Cross," "Jesus Shall Reign Where'er the Sun," "From All That Dwell Beneath the Skies," "Come, Holy Spirit, Heavenly Dove," "Alas, and Did My Saviour Bleed," "Sweet Fields Beyond the Swelling Flood," and last, but not least, "Am I a Soldier of the Cross?"

The last named hymn was written in 1709, and specially composed to follow a sermon on the text: "Watch ye, stand fast in the faith, quit you like men, be strong."—I Cor. 16:13. Every stanza in the hymn contains a reference to that spiritual fight in which all Christians are engaged. It has always been a great favorite, and its ringing call to courage and devotion to God has been heard and responded to by thousands.

Isaac Watts was a man of singularly beautiful character. He was only five feet tall and more or less of a sufferer all his life, but he was greatly beloved by all who knew him. He was never married, but was extremely fond of children. One day when he was very sick he was invited to stay at the beautiful home of Sir Thomas Abney for a week. He went and became so endeared to the household that he stayed, not for a week, but for the remainder of his life, a period of thirty-six years.—Advocate.

THE PARABLE AS A MODE OF INSTRUCTION

The characteristic of the parable is the presentation of moral and religious truth in more vivid form than is possible by mere precept, or abstract statement, use being made for this end of some incident drawn from life or nature, by which the lesson sought to be given is pictured to the eye, and thus imprinted on the memory, and made more emphatic. Analogies hitherto unsuspected between familiar natural facts and spiritual phenomena; lessons of duty enforced by some simple imaginary narrative or incident; striking parallels and comparisons, which made the homeliest trifles symbols of the highest truths, abound in all the discourses of Jesus, but are still more frequent from this time. The sower on the hillside at hand, the flaming weeds among the corn, the common mustard plant, the leaven in the woman's dough, the treasure disclosed by the passing ploughshare, the pearl brought by the traveling merchant from distant lands for sale at Bethsaida or Tiberias, the draw-net seen daily on the lake, any detail of every-day life was elevated, as the occasion demanded, to be the vehicle of the sublimest lessons. Others have uttered parables; but Jesus so far transcends them, that He may justly be called the creator of this mode of instruction.—Selected.

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

THE SONG OF PEACE

By Rev. Ernest Bourner Allen, D.D.

The Son of God goes forth for peace,
Our Father's love to show;
From war and woe He brings release:
O who with Him will go?
He strikes the fetters from the slave,
Man's mind and heart makes free;
And sends His messengers to save
O'er every land and sea.

The Son of God goes forth for peace,
That men like brothers live,
And all desire the other's good,
And other's sin forgive.
He turns our spears to pruning-hooks,
Our swords to ploughshares warm,
And war no more its death-blast brings,
Nor men their brothers harm!

The Son of God goes forth for peace,
Nor lands nor power to gain;
He seeks to serve, to love, to lift;
Who follows in His train?
A glorious band, in every age,
In spite of scorn and pain,
True sons of God, His peace have made;
Who follows in their train?

Now let the world to peace be won,
And every hatred slain;
Let force and greed be overcome
And love supreme remain.
Let justice rule in all the earth,
And mercy while we live,
Lest we, forgiven much, forget
Our brother to forgive.

We send our love to every land;
True neighbors would we be;
And pray God's peace to reign in them,
Where'er their home land be.
O God, to us may grace be given,
Who bear the dear Christ's name,
To live at peace with every man,
And thus our Christ acclaim.

Oak Park, Ill.

(These words for Tune 109 in Mennonite Hymnal.)

ZION MENNONITE CHURCH

Souderton, Pa.

March 1, we are receiving the following members into our congregation by baptism: Dr. and Mrs. V. M. Ruth, Samuel Erb, Mrs. Amelia Beyer, Mrs. Emma Dillinger, Miss Fannie Horning, Mrs. Elmer Garis; and by Confession of Faith: Mrs. Samuel Erb. May each be greatly blessed by this Confession of Faith in Jesus Christ as their Saviour, and finally may each be crowned with eternal life as a reward of faithful service in the Kingdom of God.

Bro. L. H. Glass, our mission worker from Altoona, visited a few of our churches over February 22. In the evening he brought us a message that was appreciated by all.

Prof. Payson Miller, formerly of Bluffton College, now a student at Hartford Theological Seminary, expects to spend his spring vacation with the pastor and family over March 29. We hope to receive a message from him at the morning service.

WRAPPING PAPER

By Emma Gary Wallace

We are thrilled when we read of people who began life apparently handicapped and yet have used the utterly commonplace conditions about them to build a bridge of stepping stones over which they have passed to larger and finer things.

It was only recently that a well-known English artist visited our country, and after wandering about and absorbing the atmosphere of New York finally sought some paper upon which to sketch what seemed to him worth picturing.

Being anxious to make an immediate beginning, he looked about and saw a boy wrapping some packages in mottled tan wrapping paper.

The artist asked for some of it, for the urge was strong within him to express himself at once.

"But," protested the boy, "this is just ordinary wrapping paper."

"Nothing is ordinary," corrected the artist, "if you know how to use it."

So he took one of the big sheets, folded it, and hurried away. Just a little later, he had finished two sketches. One of them sold for one thousand dollars, and the other for five thousand.

He was right. Nothing is ordinary if you know how to use it!

There are people about us who seem decidedly uninteresting and unpromising. Brown wrapping paper sort of folks perhaps, but what will we write upon them through our influence and interest?

Our own surroundings are commonplace and we long for travel and brilliant adventure and sparkling friendships. Brown wrapping paper our surroundings possibly are, but what are we going to draw upon it?

"But we are not all geniuses," someone protests.

True. And what is a genius?

A great thinker has left the definition: "A genius is one who has the capacity for taking infinite pains."

In other words, it is one who is willing to work and to stick to it; one who has a vision and will sacrifice to realize it.

William Walcott, the famous etcher who drew upon the wrapping paper, had worked hours and months and years, patiently and faithfully, polishing the ability which he had until it finally became genius.

Ordinary conditions, like ordinary wrapping paper, may be glorified by what is written on them and into them.

Your job is YOU. My job is ME. Let us be workmen who need not be ashamed.—Christian Herald.

READY!

1. **The Sinner**—ready to perish (Duet. 26:5). Ready to perish, because there was no more corn left in the land. They went to Egypt to get corn to eat; so that they would not perish. The same thing today, we must go to the Cross for food; so that we may not perish. Christ is the food for our soul. Without Christ you will perish and be lost for time and eternity.

2. **The Saviour**—ready to pardon (Neh. 9:17). Those who crucified Jesus refused to listen to Him. They hardened their hearts and crucified Him. Through the crucifixion on the Cross, Christ bore all our sins, and now He is ready to pardon us; but we must ask Him in faith to forgive us. His loving arms are extended to us and saying: Will you not come and enter into Eternal life?

3. **The Supper**—ready for guests (Matt. 22:4). The great feast is next. Will you be there? That wonderful marriage supper of the Lamb. Why not accept Christ, and be at that wonderful supper, that the Lord has prepared for all His chosen ones. He says all things are ready. Why not come?

4. **The Supplicant**—ready to hear God's voice (Eccl. 5:1). This verse wants to say: Behold, to obey is better than sacrifice. Nothing is so precious as to listen to what God has to say to us. The verse says, be thou ready to hear. Every time the Lord speaks it is of importance. Sometimes we talk and don't know what we are talking about. Therefore be thou ready to hear what the Lord has to say.

5. **The Servant**—ready to do every good work (Titus 3:2). "The Servant", means every Christian. We should not speak evil of any man, but be gentle, loving one another and forebearing. This cannot be done in our own strength, we must trust in the Lord Jesus Christ, that He will give us such power, so that we can forbear and not speak evil of one another. The servant of God is always ready to do the good and not the wrong.

6. **The Saint**—ready for the coming (Luke 12:40; I Thess. 5:4). No man knoweth when the Son of man cometh, be ye therefore prepared to meet Him. Some people think they know and therefore just mock and make fun of it. Be ye not deceived for God is not mocked. The Son of man shall come like a thief in the night. He shall come when such people that think they know when He shall come, are not looking for Him. Then shall the Son of man come. For not a person knoweth when He shall come. Be ye therefore ready, so when the day cometh, that you will not be overtaken as a thief. Be ye therefore ready to meet your God.

Are you ready?

Jacob Stauffer, Jr.

Salem, Oregon.

Thank you, Brother, for your contribution from Oregon. There are many who are ready for all kinds of pleasures and diversions, but they forget to take time to be holy.—Write again!

THE VISIONS OF YOUTH

By Alexander Maclaren

Let young hearts be true to their early visions, whether they say much about them or not. Probably it will be wisest to keep silence. But there shine out to many young men and women, at their start in life, bright possibilities of no ignoble sort, and rising higher than personal ambition, which it is the misery and sin of many to see "fade away into the light of common day," or into the darkness of night. Be not "disobedient to the heavenly vision"; for the dreams of youth are often the prophecies of what God means and makes it possible for the dreamer to be, if he wakes to work toward that fair thing which shone on him from afar.

OVERHEAD

How about the "overhead" in your church? In business as soon as the overhead gets too heavy profits lag and stockholders are deprived of legitimate returns. The overhead should not be allowed to become an end in itself. When it does the fountain is diverted and disappointment is the stockholder's reward. Overhead should never be more than the means to a definite end; profit to the shareholders and service to the public. This order is reversed in the church but both elements must be present. The church that has so much overhead in the way of church expenses, pastor's salary and other things connected with its local organization that only crumbs are left for the larger service in missions and benevolences is top-heavy. Man does not live for himself alone.

TEACHING SELF-RELIANCE

Henry Ward Beecher, says Unity, used to tell this story of the way in which his teacher of mathematics taught him the virtue of self-reliance:

I was sent to the blackboard, and went, uncertain, and whimpering.

"That lesson must be learned," said my teacher, in a very quiet tone, but with terrible intensity. All excuses and explanation he trod under foot with utter scornfulness. "I want that problem. I don't want any reason why you haven't it," he said.

"I did study two hours."

"That's nothing to me. I want that lesson. You need not study it at all, or you may study it ten hours. Suit yourself, but I want that lesson."

It was tough for a green boy, but it seasoned me. In less than a month I had the most intense sense of intellectual independence. One day, however, his cold, calm voice fell upon me in the midst of a demonstration — "No!"

I hesitated, and then went back to the beginning, and on reaching the same point again, "No!" —uttered in a tone of conviction — barred my progress. Then. "Next!" was called, and I sat down in red confusion.

He, too was stopped with "No!" but went right on, finished, and as he sat down was rewarded with, "Very good!"

"Why," I cried, "I recited just as he did, and you said 'No!' "

"Why didn't you say 'Yes' and stick to it? It is not enough to know your lesson. You must know that you know it. You have learned nothing until you are sure. If all the world says 'No,' your business is to say 'Yes,' and prove it."

—The Sower.

WAR BREEDERS

The recent Congressional proposal summoning a conference of "the white peoples of the Pacific" for the purpose of promoting "solidarity", is a piece of insolence so reckless that it seems tinged with insanity. The fact that the pacific attitude of the President and Department of State succeeded in squelching this blustering jingoism for the time being, does not altogether remove the menace. It is heartening to read in a daily paper such an outspoken editorial as is to be found in the Philadelphia Public Ledger, which asks: "What is the aim of the dark and sleepless forces now raising the phantom shape of a brown or yellow peril against the western sky, and forever urging more ships, more planes, more and greater masses of war machinery? Is it the insane aim of these people to hurl white men and brown men at each other's throats? Is it the studied purpose of race hatreds, naval ambitions and human greed to bring about a terrible conflict of two civilizations in the Pacific—a clash that might end civilization? Congressman Britten and the weary old men of the quarter-deck cabals who dream and scheme the wars that younger men must fight, are playing with terrific forces. The naval officer who has convinced himself that war is inevitable and may as well come, is dangerous to America. Every man who is pushing two peoples toward the Red Whirlpool in his effort to create great fleets, is a tool of those human vultures who feed upon battlefields and suck the marrow from the bones of broken nations."

Mr. Bryan said recently that it would be just as foolish to leave it to the clothing merchants to decide how many garments you ought to buy as it would be to allow the Army and Navy to determine the size of our military and naval establishments. The bitter protests against observing our Naval Conference obligations, the continued mendacious attacks upon the condition of the fleet, and the pernicious and pumped-up anti-Japanese sentiment are all a part of a disgraceful cult of jingoism and bragadacio which threatens the maintenance of a foreign policy of peace and honor. It is an effort to create a critical problem where there is none. In fact, our most critical problem is that caused by "the insidious campaigning and blatant mountings of the political Furiosos" who go forth with all the bravado of Don Quixote in his fight against the windmill, and who appear to have no sense of responsibility concerning the result of their whisperings of spite and suspicion. As a metropolitan editor well says: "The resolution for a conference of 'the white peoples of the Pacific' is of itself a gesture of defiance. As a suggestion of practical value, it is devoid of meaning. The marshalling of the white peoples of the Pacific would demand the services of an expert ethnologist. The Japanese press and public opinion could hardly be blamed if they were alarmed over the insulting performance attempted in Congress. Imagine the case reversed, and picture the effect of an anti-American Chauvinist outburst in the Japanese Diet, even though it should emanate from some witless marplot. It is not merely that Mr. Britten has made a fool of himself, but that he has in his madness and infatuation cast ignominy upon his nation. The effect of such a resolution serves to embarrass upholders of the finer instincts of American decency, tolerance, honor and fair play."

The followers of Christ in America should recognize that these men who are thus seeking to breed war, under the mask of a superior patriotism, are doing the devil's work; we repeat they are the worst foes America has —far more dangerous than any foreign enemy. —Gospel Banner.

THE BIBLE'S INFLUENCE

Psa. 119:50, "For Thy Word hath quickened me."

Did you ever hear a man say: "I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance to the world, until I began to study mathematics, and learned the multiplication table, but since that time I have been happy as the day is long; I feel like singing all the time, my soul is full of triumph and peace?" Did you ever hear a man ascribe his salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics or geology? But thousands will tell you, "I was wretched; I was lost; I broke my poor mother's heart; I was ruined; reckless, helpless, hopeless, homeless, until I heard the words of the Bible!" And they will tell you the very words which fastened on their souls. And since that word entered in their hearts hope has dawned upon their vision; joy has inspired their hearts, their mouths have been filled with grateful songs. Now, this Book is working just such miracles, and is doing it every day. To the skeptic we say, "If you have any other book that will do such work as this, bring it along. The work needs to be done; if you have the book that will do it, for heaven's sake bring it out. But for the present, while we are waiting for you, as we know this book will do the work, we propose to use it until we can get something better."—Pittsburgh Christian Advocate.

THE C. E. TOPIC

May 3

How Can We Help to Make the Home Happy?

Eph. 4:29-32; 5:1-2

(Consecration Meeting)

Does it not seem strange that a question, such as the one that forms our topic, should be raised? Home is the ideal place of happiness on earth. There is no place so dear to the hearts of men and women as the place they call home. "Home, sweet home, be it ever so humble, there is no place like home." Nevertheless, there are some homes that are not happy homes. They are not the places where peace and unselfishness are common. In such homes there is no room for the Christ who blesses with His presence and His Word. There are homes that are normal homes in the sense that there is harmony there, but, there is the one essential thing lacking, namely, the presence of the Christ spirit. In such places we may not find quarreling as in others, but we do find a lack of the things that go for faith and unselfish love for all. Just because an individual says that he or she is happy at home without religion does not establish the fact that the home to be a happy place does not need religion. True happiness consists in giving as well as in getting. The home that is not giving something to the community for God and for the salvation of souls is not the ideal home in the light of the revelation we have in Christ Jesus.

In making a happy home there are generally two problems that must be solved. They are the problems of the parents and the problems of the children. The parents have upon themselves the duties of making ends meet, of properly providing for the needs of all and especially the responsibility of seeing that the children are properly educated and brought up as children in Christian homes should be brought up. The true parent realizes that he or she must sacrifice continually both as regards to necessities and to service. What a noble story it is when we tell of the unselfish and devoted sacrifices of the fathers and mothers. Noble things are told of men and women who have done nobly, but the best has seldom been told because parents have given, endured and sacrificed without complaint. On the part of the children, obedience and respect are essential. Without obedience there can be no success in establishing a home. There will come a time soon enough when the youth will have to do his own thinking and pay for his own mistakes, but until that time comes, it behooves every dutiful son or daughter to respect the authority of the parents. The most and the worst crimes of our day, and of any other day, have behind them a rebellion against authority that began in the paternal home. In Jesus we have an example of paternal submission. We note that he was subject to His parents and that He did His part in maintaining the home in Nazareth. His relation to His mother was all that might be expected of one whose mission on earth was to exemplify the love of God. We cannot imagine the home in Nazareth being anything but a happy home. Neither can we imagine a home now being anything but a happy one where Jesus is present and honored.

There is a mission in the world for the Christian home. It is the example that may have a happy influence upon less fortunate homes. One of the influences of the missionary on the foreign field that counts for much is the example he sets in his home life. All the preaching in the world cannot take the place of the preaching that is done by the Christian family in its example of happiness and love that it sets before the community.

This is a selfish world. In the home, if it is a right kind of a home, the selfishness of the world is cut out. One way by which a home may successfully be made unhappy consists in bringing the selfishness of the world into it. The brother or sister who so far forgets himself or herself by greed, by self will and by a lack of forethought or sympathy can do more hurt in a very little while than all the sacrifice and service of the parents can do in a long while. The Christian if true to his or her profession, will always be unselfish, but in the home that one will be especially considerate. It is not what we appear to others on the outside that shows us up in our true lights, but it is what we are at home. No one really knows us until he has been living with us for a time. There are plenty of street angels and house devils all around us. And such we certainly do not want to be as Christians who profess to live as Jesus commanded us to live.

THE S. S. LESSON

May 3

The Benefits of Total Abstinence

Dan. 1:8-17

Golden Text: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1:8.

The familiar story of Daniel is one that has often brought inspiration and encouragement. We find in him, first, a youth whose position in life was a favorable one. Way off in Jerusalem he had been a prince, the son of a prince whose prospects were for a life of influence, power and luxury. Next, we find him as one who had lost everything by the turn of fate. Instead of a prince he was a prisoner and a slave in a strange far-off land with no prospect of ever again gaining what he had lost. There is nothing certain in this world and if misfortunes over which he had no control could so overwhelm Daniel and his associates there is nothing to guarantee that we will never be brought to face similar misfortunes or worse. The encouraging thing about Daniel's position was that he kept the chief and best of all the good things he once enjoyed. They could not be taken away from him because they were not material things, nevertheless they were things more valued than all the perishable possessions that earth might have to offer. He had his character, he kept his faith. In having these all other earthly advantages mattered nothing. It is remarkable what excuses some people have to offer for using strong drink. They say they are in trouble and have sorrows and need something to drown their troubles. They are lonesome and need the cheer that is in the cup. They are confronted with severe conditions and must find something that will make them forget their troubles. They have had losses and want something to help them forget them. All these excuses are the excuses of cowards. When we are confronted with the stern things of life it is the manly thing to meet them bravely and with the power that God gives us master them. There was a real temptation in the way of Daniel and his companions. Only for them to comply with things as they were would have kept them in favor with the only persons who were in a position to favor them. Worldly advantage and favor are things not lightly to let go, but when it comes to exchanging them for manhood and faith there is nothing else to do but to let them go and preserve one's honor. How many have sold their souls for advancements? How many have cast off the favor of God so that they may enjoy the favor of men? Because these youths were big enough to meet hard conditions bravely we have an example and an inspiration that has been a blessing to multitudes.

The offer of the king's food and drink had more behind it than merely pleasing earthly masters. Such food had been blessed by having it first offered to heathen gods. To partake of it compromised the faith of these young Jews. To have eaten it would have made them partakers in the worship of idols. To them life itself was not worth risking by such folly. It is a revelation to learn that in these times of universal sin and idolatry there still remained the faithful few who were true to their training and to their faith. In evil times God still has His own who maintain the faith in the face of universal iniquity. We do not know anything of the early training of these youths but their faithfulness at this time is a noble comment upon those who had their training and childhood in charge. After all the best guarantee of God-fearing men and women rests in the homes and with the parents who have their training in charge at the most impressionable time of their lives.

The first verse of the lesson pictures to us the kind of men these youths were. We are told that "Daniel purposed in his heart". There was a determination to do right no matter what the result might happen to be. When one sets out to do right and places his hope upon God that one has nothing to fear. It is with a clear conscience that one does what he does. The trouble with too many young people in our day is that they do not have a clear out-and-out conception of what they should do. They generally are willing to drift along in whatever circumstances they find themselves. They prefer to go along with the crowd and because they throw themselves in with the crowd we find so few outstanding champions for righteousness. What we need in our day is young people who "Dare to be a Daniel, dare to stand alone, dare to have a purpose true and dare to make it known." These youths had a faith that they were willing to try out. It does one no good to hold to a beautiful theory of faith and then not live up to it. God has promised so much to us if we will exercise faith in Him and His promises that we only learn of His faithfulness and blessings as we take Him at His word and do as He expects us to do. In the final tryout these youths came to better things than would have been theirs had they not made such a brave stand for their faith.

HEARTY INVITATION

to the Quadricentennial Memorial Celebration in Basel, Switzerland, June 13-16, 1925.

Program

Saturday, June 13, 1925, at 7 p. m.:

General acquaintance meeting and addresses of Welcome in the "Evangelisches Vereinshaus am Petersplatz".

Sunday, June 14, 10 a. m.:

Divine worship. Sermons by Bro. Samuel Nussbaumer, Sternenhof, and by Bro. Jacob Kroeker, Wernigerode.

Noon—Lunch together.

2 p. m.:

Historical address. Brief talks by representatives from America, Holland, Russia, Germany, France, Poland and Switzerland.

8 p. m.:

Open brotherhood meeting.

Monday, June 15, 9 a. m. and 3 p. m.:

Conference for discussion of questions relating to the deepening of spiritual life and the fulfilling of great common tasks.

Tuesday, June 16:

Excursion to Zurich, where Prof. Dr. Koehler will cooperate in a sightseeing tour of the birthplace of the brotherhood and a short memorial celebration.

The Swiss brethren will provide quarters in Basel free. Requests should be sent to Bro. S. Nussbaumer, Sternenhof bei Dornach, Basel, Switzerland, or to the undersigned.

Chr. Neff, Weierhof,
Steinpfalz, Germany.

March 12, 1925.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION

Dallas, Oregon, May 24, 1925

(Morning Session)

Convention Theme: The Successful Sunday School.

10:00 Song Service.
10:15 Devotional—Rev. J. M. Franz.
10:35 Music—Pratum.
10:40 What the Church Has a Right to Expect from the Sunday School.—D. J. Steiner.
10:55 What Does the Community Expect from the Sunday School?—Wm. Falk.
11:10 Reports of S. S. Secretaries.
11:20 Music.—Dallas.
11:25 Address by C. F. Mueller.

(Afternoon Session)

1:30 Song Service and Prayer.
1:45 Who Can Be a Sunday School Teacher?—Peter Steffen.
2:00 Music.—Pratum.
2:05 Spending the Lord's Day in the Lord's Way.—David Braun.
2:20 Congregational Song.

C. E. Program

Convention Theme: The Successful Christian Endeavor.

2:25 Devotional by leader.
2:35 Address by C. F. Mueller.
3:05 What Should Be the Aim of a C. E. Society.—Alma Stauffer.
3:20 Music—Dallas.
3:25 Recitation—Dallas.
3:30 How Can We Make Our Committee Work Successful?—Abe Rempel.
3:40 Music—Pratum.
3:45 "The International C. E. Convention." Boost it.
4:00 Music—Dallas.
Closing Song and Prayer.

DEATH

Dieck — Mrs. Catharina Dieck, daughter of Jacob and Anna Harder, was born September 13, 1847 at Neumuensterberg, West Prussia, Germany. In 1865 the deceased was joined with the Mennonite church of Fuerstenwerder through the rite of baptism. April 3, 1883 she was married to Abr. Dieck. In the fall of that year they came to America and settled in Butler Co., Kansas, and were united with Emmaus church. To this marriage were born one son and one daughter. In 1908 their daughter was called home, leaving her parents in great sorrow. In recent years the deceased was several times seriously ill. Her last illness was but of short duration, and on March 25th of this year she passed away prayerfully, having attained the age of 77 years, 6 months and 12 days. She is survived by her husband, one son, one daughter-in-law, four grandchildren, four brothers, one sister, and many relatives and friends. Funeral services were conducted at the Emmaus church by Rev. B. W. Harder, and Rev. Henry Thiessen.

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JOTTINGS

The address of Rev. John C. Goering, until recently of Moundridge, Kansas, is now Monroe, Washington.

The Hillsboro, Kansas, Mennonite, church completed a basement under its building, the cost of which was contributed at a single meeting.

On April 5 the First Church, Bluffton, Ohio, received a class of young people into membership through the rite of baptism. A union service was held in Bluffton on Good Friday, in which the churches of the town participated.

The library of the Emaus, Kansas, Mennonite church now numbers 600 volumes and efforts are being made to increase the number. Other congregations elsewhere would do well in establishing such libraries where the literature of the church might be collected and made available for the use of the members.

Work is about to begin on the Souderton, Pa., church for the improvement of the basement so as to make it more available for Sunday school and other purposes. This congregation enjoyed a series of meetings during Passion Week. On the evening of Good Friday ten young people were added to the church by the rite of baptism. The Ladies' Aid of the Souderton church has been active sewing for the Mission Box since New-year. 92 garments, as well as other articles have been prepared and forwarded. The ladies have also assumed responsibility for raising the additional $500 needed for recarpeting the church.

A Woman's Missionary Society has recently been organized in the Burrton, Kansas, Mennonite church.

The following Easter Greetings, though coming into the hands of the editor too late for publication last week, is from the pen of our missionary, Rev. Rodolphe Petter, and brings with it a message not confined to a single season alone. We are, therefore, happy to bring it before our readers at this time.

"'He is risen, and through Him we too shall rise from all that is human, earthly, sinful, sickly, oppressing, limited, limiting, hindering, changeful, changing, imperfect, perishable! We rise now with Him, but only when the glorious resurrection takes place shall we see ourselves as arisen from all that is of self, of the present, of the past, when all shortcomings, failings, faults, infirmities, limitations of mind, spirit and body shall have been left behind as many shells and crutches and impediments which held us and bound us like grave clothes! It takes not long for the outer physical wrapping of our body to decay, it takes all the days of our earthly life for the "self" in us to sink into the "ground" and there to die to bring forth a new being, the one that shall come out of our tomb, when we shall arise with Christ. This dying lasts our whole earthly life, but that perfect resurrection will last through life eternal, world without end. What a glorious Easter Sunday that will be! Is it not worth while to die to ourselves daily knowing that the process as painful as it is at times, nevertheless works the transformation needed for us to appear before God, risen with Christ!"

The Eastern District Conference holds session this year in the West Swamp Church, near Quakertown, April 30 to May 3rd.

Rev. W. S. Gottshall will start a series of Bible lectures in Freeman College, Freeman, S. D., on April 19. Each of the community churches will take turns providing music for the occasion.

The Second Church, Philadelphia, celebrated Easter with special exercises. At the morning service eighteen new members were received into the church. In the afternoon the Sunday school rendered an interesting program.

During the year just passed the Mennonite Deaconess Home and Hospital of Beatrice, Nebr., reports that 475 patients were served, representing 5,505 days of service. 79 children were born in the institution and 26 deaths were recorded.

Two hundred Russian Mennonites, about half of the number who arrived in Ontario last fall and spent the winter with Mennonites in that province, left for points in Sasketchewan and Manitoba where they are to make their future homes. Those remaining half will probably stay in Ontario over summer and possibly over next winter until suitable homes can be found for them in the West.

The following interesting note appears in the Goshen College Record: "In the course of investigation in the Newberry Library, Chicago, on behalf of the Grebel book, Prof. Bender made a valuable find in the shape of the first two editions of the Vadian Commentaries of Pomponius Mela to which Conrad Grebel wrote a foreword for the latter, and a dedication to the former. This material had long been sought for and will be published in translations in the new book. The Mela editions are of 1518 and 1522, Vienna and Basel, respectively."

Based on government and other reliable statistics, Dr. Ralph E. Diffendorfer has calculated that the average American dollar is spent in this manner.

"To living costs, 24.5 cents; luxury, 22 cents; waste, 14 cents; miscellaneous, 13.5 cents; investments, 11 cents; crime, 8.5 cents; government, 4.5 cents; education, 1.5 cents; church, 75 of a cent."

In commenting on this statement, the Sioux City (Iowa) Tribune said editorially:

"Every American is firmly convinced that living costs are too high as they undoubtedly are. There is just as general a belief that the levy for government is exorbitant. There has been considerable talk recently that education costs are getting out of bounds. Almost everyone who contributes at all to the church feels he is doing 'all he can' in that direction.

"How many Americans know just how nearly they divide their dollars in this way? If careful budgeting for a year or so proved it to be close to correct, how many would be willing to change the apportionments to any extent?"

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, APRIL 30, 1925. No. 18.

A NOTE TO YOUNG PEOPLE

The Young People of the Middle District Conference undoubtedly remember the enthusiastic meeting we enjoyed last August in our regular Conference session. During the past year too, we have been working so that at present we have more than reached our quota of $2000 for missions, even though some have not yet sent in their contributions.

The executive committee is nearing completion with their plans for a similar conference to be held in the early part of the summer. We are planning to hold this Conference on Friday evening and Saturday of Bluffton College Commencement Week, June 12 and 13. This will enable students and visitors to remain for this occasion. The meetings are to be held at Grace Church, Pandora, Ohio. Later in the summer we are planning to have a similar conference at Summerfield, Illinois.

We are planning to emphasize three things:

1. Missions and possibly a continued giving program.

2. The Peace Question. One of the very best Peace Speakers has already been obtained.

3. The idea of having a retreat of 7 to 10 days this summer. This is to be a Mennonite Study Group for our young leaders. Many groups of Mennonites are expressing their desire to cooperate. This is to be held in July or August.

Further plans and a full program will follow in later issues of this paper. All young people who possibly can should plan to be present at Bluffton, June 12 and 13.

REPORT OF THE OKLAHOMA CONVENTION HELD AT THE ZOAR CHURCH GOLTRY, OKLA.

1. Sunday Forenoon

1. Song by the congregation (Germ. Hymnal 122). 2. Reading of Eph. 4:6-16 and prayer by Bro. John Lichti. 3. Mission sermon (German) by Missionary H. T. Neufeld, text Matt. 6:9, 10. 4. Song by the congregation, hymnal 150. 5. Mission sermon (English) by Missionary G. A. Linscheid; text Ezek. 33:1-9; Isa. 21:11-12. 6. Song by the congregation, 217 (Germ. Hymnal). Announcements, closing prayer by Rev. G. N. Harms.

2. Sunday Afternoon

Song service conducted by Rev. J. J. Ratzlaff. 1. Song by the Zoar choir. 2. Introduction by Rev. H. L. Jantzen, who read the 148th psalm and led in prayer. 3. Song, "Himmelsfriede" by the Neuhoffnungsthal choir. 4. Male quartette, "Though Your Sins Be As Scarlet" by the Medford society. 5. Choir of the Herold Society "Steige ein". 6. Song by the scholars of the Oklahoma Bible Academy, "Freue dich Welt". 7. Song by the Medford choir, "Redeemed". 8. Song by the Orienta choir, "Preis dir, Du Ewiger". 9. Meno choir, "Come Wondering". 10. Zoar quartette, "Oh, Galilee". 11. Meno male quartette, "This is the Day of Praise". 12. Medford ladies' octett, "He Pardoned Me". 13. Solo from Deer Creek, "Open the Gate". 14. Herold choir, "Trost". 15. Orienta male quartett, "Nearer My God". 16. Paper by Rev. G. Friesen. 17. Solo from Meno, "I Am a Pilgrim". 18. Young ladies' quartette, from Medford, "Oklahoma for Christ". 19. Herold quartette, "Sprich ein Wort". 20. O. B. A. quartette, "Mein Anker haelt". 21. Deer Creek duett, "He Will Never Sleep". 22. Meno choir, "Fuehre mich". 23. Deer Creek octett, "Send Out the Light". 24. Goltry choir, the 23d psalm. 25. Voluntary solo in German and Russian. 26. Solo in Arapahoe by Willie Meeks, assistant (evangelist) in the Arapahoe Mission. 27. Election of a leader for the next Saengerfest. Bro. J. B. Epp was elected. 28. General discussion of Rev. Friesen's paper. 29. Resolved that Bro. Friesen's paper be published in The Bundesbote, Herold and Mennonite. Resolved to discuss Brother Friesen's paper more fully during this convention. 31. Resolved to commence the evening meeting at 7 o'clock.

Sunday Evening

First, a thirty-minute song service, led by Otto Pankratz. The following Gospel hymns (German) were sung: No. 27, 88, 99, 173 and 142; also a song by a male quartette from Meno, "Rock of Ages".

Then followed a program by the Young Peoples Societies, conducted by D. W. Jantz. 1. Introduction, Rev. G. Friesen with reading of the 24th Psalm and prayer. 2. Then a paper was read by a member of the Neuhoffnungsthal society. 3. Duett by the Goltry society. 4. A song by the Deer Creek society. 5. A poem from Medford. 6. A dialogue by the Herold society, "The Flood". 7. General song, "Almost Persuaded" and also a part of No. 112, "Evangeliumslieder". 8. A touching story was then read by Bro. H. R. Voth for the Gotebo society from the late times of oppression of the Mennonites in Russia. 9. Song by the Saron society. 10. A paper was then read by a member of the Bergthal society. 11. Poem by a member of the Sichar society. 12. A choir song from Meno. 13. An address by Willie Meeks, based on Eph. 1:1-14 in the Arapahoe language. 14. Gruenfeld society. An address by Rev. J. W. Froese. 15. Resolved to commence the sessions tomorrow at 9:30 a. m. 16. Closing prayer by Rev. G. N. Harms.

Monday Morning

1. The meeting was opened by Rev. N. W. Bahnman by reading a part of Phil. 2 and prayer. 2. Convention sermon by Rev. John Lichti, (chairman). First, a Jubilee service commemorating the 50th anniversary of the Mennonite immigration from Russia (principally) and from other countries was held. 3. The first speaker, Rev. H. R. Voth, of Gotebo, Okla., whose address was partly of a historical, partly of a religious nature, based on Genesis 12:1-2. Special emphasis was laid from the historical point of view, on the first verse; from the religious point, interwoven by historical facts, on the three points of the second verse: "And I will make of thee a great nation", and "I will bless thee and make thy name great", and "thou shalt be a blessing". 4. Song by the Goltry choir. Rev. P. H. Unruh, of Goessel, Kans., then spoke on the subject, "The battle for the inheritance of the Fathers," based on Deut. 8:1-2. After some announcements had been made, it was Resolved, that the afternoon meeting commence at 1:30 p. m. The following committee on resolutions was then appointed: Albert Schmidt, D. G. Baergen and J. Baergen. The meeting then closed by singing a verse from hymn 271 and prayer by Bro. H. J. Gaede.

Afternoon Session

The meeting was opened with a song by the congregation and a prayer in the Arapahoe language by Bro. W. Meeks.

1. The following brethren then gave brief addresses: Heinr. Janzen, Rev. T. P. Wedel, Rev. J. H. Gaede, Rev. H. R. Voth and Rev. G. N. Harms, whereupon the secretary was asked to lead in prayer and to remember especially Rev. J. J. Ratzlaff, who could not be present on account of sickness.

2. Rev. J. B. Epp then read a paper on: "In what way has and can the Oklahoma Bible School aid towards the upbuilding of God's Kingdom in our churches"?

3. A general discussion of this subject followed which was stirring and interesting.

4. The convention, having been informed that it seemed to be necessary to take Rev. J. J. Ratzlaff to the hospital, the following resolution, offered by Bro. H. R. Voth, was adopted and conveyed to Bro. Ratzlaff: "Resolved that this convention expresses to Bro. J. J. Ratzlaff its profound sympathy in his illness and expresses the hope that God may make him well again."

5. Rev. H. R. Voth then gave a brief oral report on the Oklahoma Bible School which was supplemented by the teachers, J. B. Epp and Otto Galle.

6. The minutes of the previous meeting were then read and approved.

7. The following brethren were appointed by the chairman as a committee on ballots.

8. An election of two directors for the Ok. B. A. was next on the program. The brethren H. R. Voth and John Lichti were re-elected.

9. Hymn No. 29, (Hymnal) "Gott ist die Liebe", was then sung by the whole assembly.

10. The report on the O. B. A. was approved and adopted; 11. Resolved, that the committee on such schools, elected by the last convention, be continued for another year and requested to re-

port more in detail at the next meeting; 12. Lecture by Rev. P. H. Unruh, subject: "Under the Cross".

13. Resolved, that the chairman appoint a committee which shall take up the matter of "Christian service of our young people" with the young peoples societies, and encourage this work. Rev. G. Friesen, Rev. J. B. Epp and Albert Schmidt were appointed.

Monday Evening

Program of the Sewing Societies

1. Mrs. Anna Decker, who presided over the meeting, opened the same by giving out hymn No. 152 of the German hymnal.

2. Duett by two O. B. A. students.

3. Reading by Rev. G. Friesen of Job 29:12-16 and Acts 9:36-42 and prayer.

4. Address by Missionary H. T. Neufeld.

5. Song by members of the Herold Society.

6. Address by Brother A. Pankratz, recently from Russia who spoke about the recent days of terror in Russia.

7. Duett from the New Hoffnungsthal society.

8. Address by Sister A. Pankratz, who also related some of their experiences in Russia. Questions were asked which Sister Pankratz answered.

9. Song by a male quartette from Meno.

10. Closing song by the audience from hymn No. 154, (German hymnal) during which a collection was taken. It was decided to use the money, thus collected, for the suffering in Russia.

11. General song from hymn No. 283.

12. Lecture by Rev. P. H. Unruh in English on "The cross, the sign of the new dispensation" based on Col. 1:20.

13. Closing prayer by Rev. H. Gooszen from Mexico.

Tuesday Morning

1. Song by the Zoar choir.

2. Scripture lesson by Rev. S. C. Miller (of the Old Mennonites); I John 1:1-10 with some appropriate remarks.

3. Resolved, that the program committee ask Bro. S. Monttet to publish his address and in case he has not written it out in full, to prepare it for the next meeting.

4. Report of the treasurer of the tent committee which was approved and adopted.

5. Report of the treasurer of the convention, which was also approved and adopted.

6. Resolved, that the tent committee be continued another year; Resolved, that in case the tent be used for private purposes in our congregations a charge of $5.00 per day shall be made.

7. Election of officers followed the result of which was as follows: Rev. John Lichti chairman, Rev. G. Friesen vice-chairman, Rev. F. D. Koehn Secretary, Sister H. R. Voth and Bro. Albert Schmidt members of the Program Committee.

8. Resolved, that transportation expenses for the tent shall be borne by the convention.

10. Resolved, that any income for the use of the tent shall be paid into the convention treasury and that any expenses in conection with the tent shall be paid from the same treasury.

11. Report of the Committee on Resolutions:

1.) Resolved: To thank our Heavenly Father for the blessed days of this convention, which we were permitted to spend with one another which we do by singing No. 271, (German hymn book).

2.) To thank the Zoar congregation at Goltry for the kind reception and entertainment which we have received in their midst, which we express by rising.

3.) To thank the singers and choirs for the song services and songs during the days of the convention.

4.) To thank all, who read papers, gave reports, lectures etc. for their valuable and instructive work, also the officers of the convention.

5.) We regret that Bro. J. J. Ratzlaff could not attend the entire convention on account of illness, but are glad that he is improving.

6.) We thank the mission workers, the Brethren Neufeld, Linscheid and Meeks, for their interesting and instructive talks and wish them God's richest blessings in their work.

7.) We thank Brother Rev. P. H. Unruh for his blessed and instructive talks and wish him God's rich blessings in his work.

8.) We rejoice over the blessed continuance of the Oklahoma Bible School.

12. Resolved, to approve and to adopt the report of the Committee on Resolutions.

Bro. J. H. Johnson, Deacon of the Zoar church, then expressed in a few appropriate words the thanks of the congregation for the large attendance at the convention, whereupon Brother J. T. Wedel, also of the Zoar church, led in a closing prayer. After singing the first verse of 271, (German hymn book) the convention closed, everyone feeling: "The Lord has blessed us again".

John Lichti, Chairman,
F. D. Koehn, Secretary.

Nov. 9-11.

WOMAN'S WORK

BERGTAL SEWING SOCIETY, PAWNEE ROCK KAN.

We thank the Lord for His great love and mercy that He has bestowed upon us all, from time to time. He has blessed us richly in the past, yes, He has filled our hands so that we could share with others and could give our gifts to help further the Kingdom of God.

We have worked joyfully and happily together, feeling His love and presence, so that at the end of the year's work we could say no one regretted the time we had spent together. May the Lord bless the little things we as sisters can do at home who cannot go into the mission fields.

Our society meets once a month with a few extra meetings. We also give a missionary program every three months.

During the year 1924 we sent four boxes of clothing to the different stations. We sent one box to Champa, India, one to Birney, Montana, one to Lame Deer, Montana, and one box to Germany. These boxes consisted of 174 pieces of clothing, dolls, pencils, ribbons, scissors, bags, 3 comforters, 2 blankets, 12 yards goods, 14 pairs stockings, 12 handkerchiefs and 65 lbs. clothing.

We sent $100 for evangelist to Manhadei, India; widow, Korba, India, $20; relief, Germany, $30; relief, Russia, $15; Oklahoma stations, $15; relief, Kaichow, China, $10; for building fund, China, $15; for bedding, Janjgir, India, $15; for Mrs. Linscheid's sewing class, $5; also $25 for express expenses.

We are glad we can all be coworkers in God's great kingdom, so let us all look into the future with joyful and hopeful hearts, everyone doing their bit and God will surely bless his work. Our prayer and wish is that many poor souls may be saved and entered into His Kingdom.

With sincere greetings,

Mrs. Henry C. Schultz.

The following little poem may be helpful and appropriate for use in one of your missionary programs:

SO MANY

"I've heard about the children
That live in other lands.
There are so many that they take
The fingers of both hands.
One is for India, I know;
And one for China—so!
This is Japan; and this, I think,
Will stand for Mexico.
Here is my little finger, and
Korea it shall be;
This thumb is South America,
And this is Italy.
Here's Burma, and Bulgaria,
Where there is war today;
And I mustn't leave out Africa,
That needs us most, they say.
Now don't you think it's pretty hard
For me to love them all—
The children in those countries,
For I am rather small?
But this is something I can do—
My hands I'll clasp this way;
Then God will see the children's names
And bless them while I pray."—
—Anon., from World Comrades.

PEACE, AN ELUSIVE PHANTOM

By Ferdinand J. Wiens

(An oration delivered in the Oratorical Peace Contest in the Bethel College chapel on April 8.)

Mars, thou art weighed in the balance and found wanting. Too long have thy cruel repast reeked of human blood. Thy kingdom must be conquered to become the eternal heritage of worthier sons of peace.

That writing on the wall is clear; who will decipher it? Where is that Daniel, who, interpreting the spirit of the times, will hurl Mars from his now exalted throne and usher in that "long hoped for" reign of peace and prosperity?

The world is now open to an intensive crusade for peace. War-weary nations are anxiously, eagerly, watching and waiting; waiting for the modern Daniel. America is the only nation that can produce him today. America and her churches can do today what they may never, never again have the opportunity to do. If this world shall ever have peace it must come through the united action of our united nation; Europe, with her heterogeneous conglomeration of races and languages, can hardly be the source of lasting peace.

America, blessed above all other nations with wisdom and prosperity can be the undisputed example to the world of all that is greatest and noblest. We as a nation today can to an unprecedented extent make or mar this world and its future. Now then, will we, drunk with power and glory, rush to our doom by the paths of war, race prejudice, economic imperialism and all similar evils based on false standards and socially destructive philosophies of life? Nay, rather let us arise from our bed of ease and indifference and contribute substantially to the advent of a peace that will bring good will among men.

We entered the last war which was, as everybody hoped, a war to end the war. But friends, let me ask you frankly, did the last war accomplish its purpose? War to end war? The supreme folly of it all must dawn upon every sane thinking individual. Our fondest hopes were shattered, and the consequent doubts soon grew to convictions when peace stalked without the palace of Versailles while crafty politicians and unscrupulous diplomats discussed behind barred doors, ridiculous plans by which this world could be made to pay itself what it owes itself. Such was a result of that foolish, tragically foolish war, which besides snuffing out the lives of countless millions retarded the progress of man's civilization for years and years.

The great war could have been averted if the preceding wars had been settled right. But they were not, and neither was this; for the crafty diplomats that sat at the table of peace were not imbued with ideas of peace and justice, but they came to uphold every ancient jealousy and hate which had been the pretext for war during the last five hundred years. From all their proceedings it became painfully evident that they have not learned the truth I quote in verse:

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims the motto
In letters of living light—
No question is ever settled
Until it is settled right.

They may have settled matters to their own satisfaction, but because they have not settled the war question right, they have failed to secure peace. Consequently, we shall have another great war which will undoubtedly eclipse all others and convert this world into the devil's own "charnal house!" Wrong! Worse than wrong are our attempts to secure peace when by every means at our disposal we seek to perpetuate the things that make for war—the war hatreds, the race prejudices, and economic rivalries of this generation—by increasing war debts which will only be half paid by this generation. Millions yet unborn will find themselves burdened by our loads. Is this liberty? Is this protection of the innocent?

Every student of history this world over is learning to glory in deeds of war, forgetting its horrors which are hardly mentioned. If we educate our youth to war, by continually exalting the heroes of war, can we expect anything but war? Does history hold no heroes in civil life whom we admire, whose examples we can seek to emulate, who can teach our youth to do likewise? Shall we allow the schools of this land to inculcate false notions of patriotism? Here evidently is the only logical starting point of our great crusade for peace! While yet in the incipient stages, and even through all education, the youth of this land must be taught a wholesome dread of war and an earnest desire for peace. Why does every sincere American citizen loyally uphold prohibition? Have we not been taught the evils of liquor while yet at school?

Not long ago it was a philosophy of life to consider drink an essential social factor. But now we recognize drink as a social evil. Similarly we must learn to recognize war as a social evil even more dangerous. But while drink destroyed the worst, war destroys the best and leaves the worst to an inevitable decay. Therefore, we must ostracize war, and do so unflinchingly. Just as prohibition may not prohibit altogether at once, so peace may not come over night; but we must ever be awake and tinglingly alive to our war dangers.

Our crusades must next affect that group of ambitious politicians who use the power they use from the public to complacently sow the seeds of the next war; this they do by pursuing a policy of economic imperialism and dastardly race exclusion. They make a grave blunder when they send our armies and fleets to countries in which our surplus capital is invested, whenever those countries refuse to make concessions which may even be valueless.

Race exclusion is rapidly losing us the friendship of many nations which we should esteem and not try to coerce and bully. America bids fair to take Great Britain's place as the foremost bully among nations. Such place cannot make for international brotherhood, and consequently not for peace.

The great question of defences enters the arena. Some say we must defend ourselves. Must be ready to repel the slightest attacks—attacks which are often mere myths of a sensational press. Rather than defence, let us recognize the power of that press; let us realize the mighty influence which it wields. If we desire to make progress toward peace, let us enlist it foremost in the ranks of our peace agents. The papers are today able to sway the will of the nation more than any other single national agent. During the war this was apparent, and it is now. Most people believe the papers implicitly. When the militarists at Washington cry for defence measures the press swells that cry to a roar and soon most of us begin to believe that we are defenceless.

But should there not be a police force? Granted; but police force and defensive armaments are not in the same category. Can you imagine the police forces of two nations existing on a competitive or even on a comparative basis? Do the police forces of different nations wage war on each other? An adequate police force is the bulwark of our nation, but defences are built for war. Police forces operate by rules to enforce laws; but defences lead to war which know no code and destroy all law. The two must not be confused.

Therefore if we want peace we must seek it in checking all competitive defence measures. The military experts of our nation continually demand more and more for defence. Other first class powers do the same. When America decided to celebrate a national Defence Day, she clearly, even though the president and the military leaders emphatically denied it, wished to show the world her mighty resources for war, and thus cow all intending offenders into meek subjection. Japan, whose pride we had just dealt a merciless blow by our Exclusion Act, interpreted our Defence Day as a hostile move against her. She was not far behind; she retaliated with her National Drill Day which she took pains to declare as a strictly defensive measure. Defences and defence measures are once and always nothing less than preparations for future war, and can therefore never advance the cause of peace.

The royal road to peace for America lies not in defence measures, but in a great affirmation of trust and confidence in other people. This affirmation means a new teaching in history, and a new glorification not of arms or nations, but of a struggling humanity. Such affirmation means the end of deliberate preparations for war through armaments. It means the dethronement of King Profit as ruler of men and nations, and the end of state worship as our highest religion; it means, in short, in our educational and social organizations the fullest application of Christ's perfect law of love; this is the only remedy for the running wounds of the world.

What is meant by Christ's perfect law of love? Is it not the spirit of service that gives expression to our inward longings kindled by divine love? Love, not sentiment, is the greatest power of Christianity. Love can best express itself in service. It can never express itself in a spirit of dominance; such spirit is the expression of base greed for power, glory, and wealth. Unfortunately the natural desires of man foster this spirit of dominance which is, directly or indirectly, the cause of all war. Christ came not to destroy our natural desires but to curb them and to lead them into more useful paths of service. These transformed desires will lift mankind from the depths to which it has sunk.

Service means sacrifice, and it is in that that most people fail. They fail to feel joy and to see eternal reward. Our narrow present hides from our human eyes the infinitely larger blessings of the future which Christ reveals to us. Only when this world catches a glimpse of the higher, nobler ambitions which permeate Christianity, can we hope for peace.

Thus, finally, it must be realized that the solution of the peace question lies in Christ. To secure peace every effort must be made to further the cause of Christ. With this done, it will be possible, with Tennyson, to ring the bells of peace which herald the advent of a new era of universal prosperity and happiness:

Ring out false pride in place and blood,
The civic slander and the spite,
Ring in the love of truth and right.

Ring out old shapes of foul disease,
Ring out the narrow lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

The Opium Conference at Geneva has thus far been barren of desirable results. The "opium bloc" (England, Holland, Portugal, France and Japan) seem likely to succeed in blocking (no pun intended) effective restriction. The thirty smaller nations have backed the American demand for restriction of the traffic to medical and scientific use. The British delegates allege that Soviet Russia is the greatest producer and trader in opium in the world. How that justifies Great Britain in encouraging the traffic it is difficult to see. Bishop Brent, one of the American delegates to the conference, openly assails the proposed legalizing of the traffic and making it a government monopoly. The conference has adjourned till January. Meanwhile the American delegates are "determined to secure limitation of production and get real results." Let us hope they will succeed.—Exchange.

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EDITORIAL

Few, if any, notable Americans ever enjoyed so much of the good things of life as Chauncy Depew, famous as a financier, statesman, popular speaker, lawyer and a few other things. On celebrating his 91st birthday recently he is reported to have said: "I don't know anything about dogmas, I believe the Bible as I learn it and I believe in church going, I am too busy doing the things I have to do to follow church controversies." Many years ago when the largest of all Christian Endeavor Conventions was held in New York and the crowd was so great that the price of meats advanced several cents on account of it, Mr. Depew was one of the New York speakers to welcome the throngs to that great city. In his address he indicated his sympathy with that and other great Christian movements, expressing it only as Chauncy Depew could express it. It would be well for us sometimes to note that all the leaders of men and the thinkers of the age are not as seriously affected by the modern and radical sensations that are heralded by the press and sometimes proclaimed from the pulpit as some would pretend they are. We venture the opinion that if a poll were to be taken of those who represent the intelligence of our time we would discover that the vast majority would agree with Mr. Depew and readily express themselves as being satisfied with the Bible as they have learned and would continue their belief in the mission of the church and show it by regularly attending its services.

The celebrated English preacher, William Inge, popularly known in England as "The Gloomy Dean" is in America delivering the Lyman Beecher lectures at Yale University. No doubt many who have the opportunity of hearing or reading his lectures will enjoy the brilliancy and erudition of his utterances. Coming, as do these lectures, from one who is a distinguished representative of the established church we are rather delightfully surprised in the liberality and praise which he gives to the Quakers for their activity. This is all the more interesting because established churches everywhere generally take an attitude of intolerance toward sects and particularly peace sects. He said in part the other day: "The Quakers practice religion instead of preaching it. If the Spirit of Christ is anywhere to be found animating a body of men, it is in the Society of Friends." We recall how during the war ministers in Germany, England and America were ever ready to denounce the non-resistant Christians as being unworthy of citizenship of their countries and we have reason to remember how representatives of several so-called Christian agencies in the camps devoted their energies to attempts at breaking down the moral of conscientious objectors. Time however heals many sores, and even the wounds that came from professed leaders of the churches are already well nigh forgotten by many of those who had to go through humiliating if not trying experiences that were imposed upon them in the camps and elsewhere. We knew enough of things as they were with the American forces, if information we have is correct, the attitude of the military authorities in the British forces was considerably more severe than that of the American authorities. In recalling such things it is refreshing to hear the Dean speak in favorable terms of the war work of the Friends. He says: "It was the only group that was run efficiently during the war and without scandal". Such a testimony must be received with satisfaction not only by the Friends but also by those other peace bodies who agreed with them and in many instances contributed largely toward their relief measures.

THE TRANSFORMATION OF PETER

By N. R. Franklin

"And Peter followed afar off." Such is the statement given by Luke, and is generally considered contributory to the denial and consequent disgrace; but in all fairness to Peter, Luke later affirms that "Peter went out and wept bitterly," thus opening the way for his forgiveness and full restoration. But in what way can Peter's downfall be attributed to his act of following? Is it not possible that we have misunderstood Luke's words and thus judged Peter wrongfully?

Let us briefly review the statements of the three other writers, in comparison, and possibly we may get an unbiased conception of the dilemma in which Peter was placed. Matthew adds the words, "unto the high priest's palace." Mark adds "even into the palace of the high priest." While John simply states, "and Simon Peter followed Jesus;" so it was not necessarily at a distance, but for the entire distance even unto, etc. But why did following prove so disastrous? Jesus had forewarned Peter, that Satan hath desired to have you, (all the disciples) that He may sift you as wheat; but I have prayed for thee that thy faith fail not, etc. In His self-confidence He was not very deeply impressed as to its actuality. And again, during the agony of that terrible suspense, while the weight of a sin-laden world was upon Him, Jesus finding His disciples asleep, He said unto Peter, "Watch and pray, lest ye enter into temptation. The spirit truly is ready, (for any sacrifice) but the flesh is weak." Then later, Jesus told the officers "if therefore ye seek Me, let these go their way." But Peter at once demonstrated His self-confidence, which was but the weakness of the flesh, by the manner of his attempted defense of his Lord. However he peaceably refrained from further assault, at the quieting words of Jesus, and when the disciples "forsook him and fled," he followed with "another disciple who went with Jesus into the palace of the high priest, but Peter stood at the door without." That other disciple (evidently John) then obtained entrance for Peter, and he was ushered into the presence of very inquisitive strangers.

Picture the situation if we can, impartially and in all justice. Peter had voluntarily and quite impulsively entered into temptation, and was now thrown upon his only resource of faith and moral courage. Can we not see something of a reflection of ourselves in the picture? He was now with those unfriendly to his religious belief, and hostile to the One in whom he had professed to believe; he was recognized by the kinsman of the man he had injured. Moreover, his Lord was in the hands of enemies, apparently helpless and defeated in the purpose of his ministry. He might have been spared this severe testing of his faith, which now demanded moral courage, had he been willing to join the other disciples who "fled"; or to have quietly gone away as Jesus had requested they might be permitted to do; but he had ventured beyond the limit of his moral stamina, and was overcome by the odds that were against him. As his accusers became more positive in their assertions, Peter increased the vehemence of his denial, and accompanied it by the direful imprecations of evil upon himself in making more emphatic the solemn declaration of what he had affirmed concerning Jesus. However, he was a falsifier; but not, as many suppose guilty of a profanity after the manner of our modern vernacular, or phraseology.

Yes, in a figure, he ventured once more, but alone, upon a sea of tumult whose boisterous waves overcame him and he sank. But when there came a cessation of his struggles for self-preservation, he was rescued by a supernatural power, and being raised into a newness of life, he received the "promise of the Father," and in the power of the Holy Spirit, he preached to the multitude at Pentecost, the incarnation, crucifixion, resurrection, exaltation, and glorification of his Jesus. And later he writes, —"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified."—American Friend.

WEAVING OUR LIVES

As I stood before one of the most famous of the Aubusson tapestries, I asked the attendant to show me the other side. It was a tangle of threads and thrums and ends, a confused mystery of colors, without order or meaning or beauty, and resembling a picture on the other side as little as the tuning of an organ resembles the oratorio of the Messiah. And yet the artist stands behind his web, on this reverse side, while he is making the picture. The pattern is before him. The materials are by his side. He weaves them in according to the pattern, but without seeing the charming picture that is coming into being. We are now weaving our lives on the reverse side; we can not see their meaning; we see only the confused jumble of life's threads. But if we work in the threads God bids us and follow the pattern set us, at length He will show us the right side, the true picture our lives are making, full of blessing and glory.—Peloubet.

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THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

WE PLOW THE FIELDS AND SCATTER

Transl. Jane M. Campbell

We plow the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

He only is the Maker,
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey him,
By him the birds are fed;
Much more to us, his children,
He gives our daily bread.

We thank Thee, then, O Father,
For all things bright and good,
The seed-time and the harvest—
Our life, our health, our food:
No gifts have we to offer,
For all Thy love imparts,
But that which thou desirest,
Our humble, thankful hearts.
—Matt. Claudius.

PHILADELPHIA ENDEAVORERS BANQUET

Saturday, March 14th, was a big date for the Young People's Society of Christian Endeavor of the First Church, Philadelphia. On that night an anniversary banquet was held, the Society having been 32 years old last October. Plans for the occasion had been discussed for several months and when an available date presented itself it was only necessary to make final preparations and get the folks to be present.

This last did not require much persuasion, and 98 members and friends of the Senior and Intermediate Societies were on hand to enjoy the splendid meal prepared and served by the Truth Seekers' Class of the Sunday School. All agreed that the ladies outdid themselves in spreading such an excellent meal.

One of the honorary members of the Society, Professor S. M. Rosenberger, who is also one of the deacons of the Church, willingly acted as toastmaster, and kept things moving so that there were few dull moments. The evening was further enlivened by frequent outbursts of singing in different parts of the room. Song sheets with good lively C. E. songs had been prepared and proved to be all the encouragement needed to make groups here and there give vent to their feelings.

The Philadelphia C. E. Union was represented by its President, Robert McClay, and Wm. Duemler, President of the Delaware Branch of the Union, also brought greetings from his organization. Mr. McClay, as on previous occasions, gave much credit for his present position in the Union to the start which he received in the Junior Society of the First Church before his own church had a society.

The evening would not have been complete without some words from those who had gone before the present generation. Rev. N. B. Grubb, Pastor Emeritus, and Joseph B. Bechtel, another deacon, were called upon because of the part they played in organizing the Society. Rev. Grubb, in particular, spoke feelingly of Christian Endeavor, saying among other things that some of the greatest blessings he had received were due to his active association with this movement.

Rev. A. J. Neuenschwander, pastor of the church, is an enthusiastic booster for C. E., and the presentation of a C. E. pin to him was the signal for another outburst of praise for the young people's movement. He pointed out some notable achievements by young men and women of the Mennonite faith, and urged the Endeavorers to carry on in their fields of enlarged opportunity.

The main speaker of the evening was Ellsworth Jackson, a former President of the Union. Those who did not know him were somewhat surprised at the action of the comittee in engaging such a young man for such an occasion. However, the Committee proved that they had made a wise choice when Mr. Jackson made an inspiring address, his main theme being the part which all Christians, particularly young people, should play in furthering the Kingdom of God. Mr. Jackson pointed out that God does not draft anyone, but that everyone selected for a part in God's program has been at the post of duty when chosen for his larger calling.

The Senior and Intermediate Societies each presented a little pantomime, and they were received with much laughter and applause. A C. E. pin was also presented to Prof. Rosenberger and a beautiful bouquet was given to Rev. Grubb in appreciation for the advice and assistance which they have always so freely given to the Society.

It was indeed a memorable occasion, and Christian Endeavor was given a big boost in the First Church, so much so that the following day four of the young men of the Church signed the active members pledge.
—Earl Kremer, C. E. E.

THE "BOY PROBLEM"

Writing on "Problems" some ten years ago, the Rev. G. D. Robbins, D. D., a Baptist minister of Cincinnati, O., had this to say:—

"Problems? There are no problems with God, and there ought not to be any problems in the Church. There are no problems that God cannot solve, if we would never talk about problems, but just go ahead and do the work God has assigned our hands.

"'The Boy Problem!' It is a waste of time to discuss such a subject, and try any of the methods used to reach boys in many churches. We have had the 'Boy's Brigades'. They have come and gone, risen and fallen, and very few have been converted and added unto the Church through this agency. Last year it was 'The Boy Scouts.' and even some of the dearest men in our churches gave some $60 to fix up some of the boys, and that wasn't worth a hill of beans. Now we have a secret organization and a grip and pledge, and we are told that this is the way to solve the Boy Problem. But God in heaven knows it will be a curse, and never a blessing.

"Go to the churches having boys' clubs and boys' secret societies, and you will not see many boys at prayer meeting or at the regular preaching services, or at the communion, and few of them are converted and become efficient Christian workers. With the exception of my visit to the Russell Street Baptist Church, at Columbus, I have not seen boys enough in the other thirteen churches visited to make a pot of soup.

"The Boy Problem won't be solved until the fathers and mothers have religion enough to bring their boys and girls to the preaching services of the church. And if the Gospel is not able to save them, they will go to the devil sure, and there is no human help. Now, you may depend on it, this item will get into print, and will be read and commented upon—and thank God for this, and pray it may be a blessing. This you will find, that at the start and end of every Boy Problem or movement, someone wants to get a salary and publish a book or get up a paper and make some bread and butter. THE BOY PROBLEM IS SOLVED IN THE CHURCH AND UNDER THE BLOOD OF JESUS CHRIST."
—The Texas Lutheran.

THE HAND ON D. L. MOODY'S HEAD

"There were nine of us children, and my widowed mother had great difficulty in keeping the wolf from the door. My next older brother had found a place for me to work during the winter months, in a neighboring village about thirteen miles away, and early one November morning we started out on our dismal journey. Do you know November has been a dreary month to me ever since? As we passed over the river and up the opposite side of the valley we turned to look back for a last look at home. It was to be my last view for weeks, for months, and my heart well-nigh broke at the thought. That was the longest journey I ever took; for thirteen miles were more to me at ten than the world's circumference has ever been since.

"When at last we arrived in the town I had hard work to keep back my tears, and my brother had to do his best to cheer me. Suddenly he pointed to some one and said: 'There's a man that'll give you a cent; he gives one to every new boy that comes to town.' I was so afraid that he would pass me by that I planted myself directly in his path. He was a feeble, old white-haired man. As he came up to us my brother spoke to him, and he stopped and looked at me. 'Why, I have never seen you before. You must be a new boy,' he said. He asked me about my home, and then, laying his trembling hand on my head he told me that although I had no earthly father, my heavenly Father loved me, and then he gave me a bright new cent. I do not know what became of that cent, but that old man's blessing has followed me for over fifty years, and to my dying day I shall feel the kindly presence of that hand upon my head."—The Christian.

THE COURT THAT CONSIDERS THE SUNDAY SCHOOL

The development of the last twelve months in the Sunday school world of the most far-reaching significance has been the impassioned plea which has come from scores of judges in different States for a more vigorous activity in religious education.

There is, of course, nothing absolutely new in this, but the number and intensity of these pleas indicate a new valuation of the Sunday school. To these judges the Sunday school is not a pleasant and harmless diversion for those who like that sort of thing. It is a major institution of American life of primary importance in national welfare.

The latest plea for the Sunday school comes from Supreme Court Justice Lewis L. Fawcett, of Brooklyn, who has had eighteen years' experience in the County and Supreme Courts. For the past seven years he has been trying cases in the Supreme Court, New York State.

"In the eighteen years of my experience on the bench," Judge Fawcett says, "more than 4,000 boys less than twenty-one years old have been arraigned before me charged with various degrees of crime. Of this 4,000, only three were members of a Sunday school at the time of the commission of their crimes.

"Even these three exceptional cases were technical in character and devoid of heinousness, so that they are scarcely worth mentioning.

"In 1,092 suspended criminal sentences, only sixty-two of the young men were brought back for violation of the conditions of their paroles. In each suspended sentence case I insisted upon the re-

turn of the youth, if he was a Protestant, to a Sunday school; if a Roman Catholic, to attendance at mass, and if a Jew, to attendance at a synagogue or a temple. In each instance I had the earnest cooperation of the minister, the priest or the rabbi, and in each case I saw to it that the young man had a job to go to as soon as he was freed on parole. In virtually all of the suspended sentence cases the reform was quick and, I believe, permanent.

"If we could keep the youth of America in Sunday school during the period of character formation, or at regular attendance upon religious worship, we could close the criminal courts and the jails. There would be no 'raw material' to work on. And what is good for the youth would be equally salutary with adults. The sustained, wholesome, moral atmosphere imparted through habitual attendance upon Sunday school and church will expel criminal impulses.

"Any man not contributing to the support of some church or organized religious work is living on charity—riding on some other man's transportation. If he really desires abatement of crime he should ally himself with those agencies which prevent or abate crime."

This plea of Judge Fawcett's, coming as it does out of the daily experience of eighteen years, well emphasizes one of the major tasks of the Church and a major task of our civilization as well.—Christian Advocate.

WHAT DO THEY SEE?

Rev. George E. Burlingame.

What do the people see who come to your church? Jesus, in one of His most simple and vivid parables, taken from common life, suggests what people have a right to expect when they come into the assembly of God's children: "No man, when he hath lighted a lamp, putteth it in a cellar, neither under a bushel, but on the stand, that they which enter in may see the light."

That is to say, when people come where there is light, they naturally expect to see the light.

Jesus Himself exemplified the lesson of the parable when on earth He lived "the human life of God." Isaiah had forecast the gracious and redeeming attitude of the Son of God to the world in its darkness, telling of the time when "the people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up." The people saw the Light!

When He came in fulfillment of that prophecy, there was no hiding in cellars nor obscuring under bushels of that light that lighteth every man coming into the world. John in his Gospel summarizes the whole story of the Incarnation in one brief sentence: "The Light shineth in the darkness." In the presence of Jesus the shadows fled away, and in His Light the people saw light.

What do the people see, who come to your church, wherein Jesus is incarnating Himself before the world today? Do they that enter in see the Light? If that Light is hidden in the cellar or under a bushel, does it matter much what else they see? They grope still in the darkness of sin, still in the sombre shadows of despair, of bitter sorrow, having no hope and without God in the world. They came to us lamenting, "No light have we!" and they went away again, enshrouded still in darkness because when they entered in they did not see the Light. Why did they not find it? Where had we hidden it that they could not see it when they came?

Lord Jesus! set this Word of Thine before us, brand it on our hearts, until we are all aflame with a prayerful passion to realize it in our ministry and worship and fellowship and service as a church of thine: "That they which enter in may see the Light."

Help the preacher to preach, the choir to sing, the ushers to welcome, the people to love and smile and pray: to the end that whenever tried and tempted and suffering and sinning folks enter within our doors, they may see the Light, and God may shine into their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, until the day break and the shadows flee away and God shall wipe away all tears from their eyes!

Los Angeles, Cal.

CORRESPONDENCE

Upland, California, First Mennonite Church, April 15, 1925.

As there has been nothing in the Mennonite from Upland for some time, I will relate some of the latest news. We are having very nice weather here now. In the latter part of March and in the first week of April we had 3½ inches of rain for which we are very thankful. Since that time we have had nice warm spring weather. In another six weeks we will be through harvesting our navel oranges.

On Easter morning we had planned on having baptismal service but through the absence of our pastor who was sick with the "flu" at that time but is rapidly recovering, we postponed baptismal service until Pentecost. There are 12 who will receive baptism.

On Easter Sunday evening we had a splendid musical program, a joint meeting between the Juniors, Intermediate, and Senior Christian Endeavor.

On Saturday, April 11, we laid to rest one of our dear old mothers who passed away on the 9th of April.

We have been planning for some time on building a new church as our old one is too small and on the 30th of March, we were permitted to start this work. We are now progressing rapidly with the excavating of the basement which will be complete the latter part of this month, and the entire building will be completed in October.

With cordial greetings to the editor and all readers,

John Lichti, Jr.

THE S. S. LESSON

May 10

Philip and the Ethiopian Treasurer

Acts 8:26-36

Golden Text: "The entrance of Thy Word giveth light." Psa. 119: 30.

With the death of Stephen Jerusalem was no more safe for the infant church and all but a few leaders fled to other quarters. The time for unhindered development was past. Jesus had indicated to His disciples that they were to carry the Gospel to all men. They, however had continued at Jerusalem. It needed a mighty shock, such as the death of the sainted Stephen, to send them abroad on their missions. In this death we note the truth of the saying almost as old as the church, "The blood of the martyrs is the seed of the church." Soon little communities of Christians appeared wherever the fleeing disciples located. Perhaps the church in Rome had such a beginning. In Samaria, the nearest safe place to Jerusalem many Christians located. Soon, too, there broke out a mighty revival. Persecutions may have scattered the Christians, but it did not dampen their enthusiasm for Christ and His cause. Having lost all and in danger of their lives these early followers learned to leave their all in God's hand and devote their whole energies to His service. Wherever there is an opportunity for a great work for God, God has a leader ready to take advantage of it. So it was in the city of Samaria. Samaria was a place despised by the Jew to whom Jesus was promised, but the Samaritans received his message and were accordingly blessed. In this revival Philip became the leader. His energy and earnestness brought great results. It is a remarkable thing that God often calls men from important work. He does not do so, however, that the work might be crippled, but because He has other work to be done. In his faithful service Philip proved his fitness for other duties. It would seem that being sent from a revival into the desrt was no promotion, yet the work he did in the desert was far-reaching in its results, perhaps more far-reaching than the work of the revival in Samaria.

It is in the desert that we meet the Ethiopian eunuch. That he was a person of considerable standing we must conclude because of the position he held in the court of his Queen. He surely was a person with a high regard for spiritual things or else he certainly would not have made the long and tedious journey to Jerusalem to worship. Being of another country where the true God was not known, we must regard him as one of those who was not satisfied with the idolatry with which he was surrounded. He was on the kind of inquiring mind that seeks for the truth. Perhaps it was because he was a person of earnest religious bent that he came to his high office. Again, he was a reader and knew how to improve his time. Those who are earnest seekers after the truth, will devote their energies to learn whenever opportunity presents He was a Bible reader. In this he showed a wisdom that all readers do not. He selected for his reading the very best that could be procured. He was a student of the prophecies. For one to do so diligently means that he is anxious to learn more and more concerning the purposes of God. The reason why, in our day, there is such a regretable ignorance of the truth is that the prophets are not studied. The fact that the world is full of so many absurd cults and isms is because there is not enough of a disposition to seek God's messages in the Prophets as the Bible presents them. Though a man of high standing, we find him a person willing to learn from one not of the same social standing. When a person is willing to learn there is hope for him, but he who will not be taught puts himself in a foolish position of hopelessness. Officials, are as a class, not always courteous, but we find the eunuch proving himself a gentleman.

The passage that the eunuch was reading was the very heart of the Old Testament. In it is revealed the atoning and suffering Savior, suffering in all innocence for sin. We may turn to the Bible for many things. It contains history, philosophy, ethics, literature, etc., but he who has not found in it a revelation of the Christ Savior has missed the whole purpose of the book and so misses its chief blessing.

Philip's part in this event was to preach Christ. There might have been many interesting things to be discussed about the book and the passage, but Philip's duty was to preach Christ. This was the one thing the Disciples were commissioned to do. Philip made the inquirer see that God had revealed the atoning Savior to him through the Book. All the study and reading in the world is vain if we have not learned to know Jesus as our Lord and Master. The preaching of the evangelist led the stranger to a conviction and a surrender to Jesus that was sealed in baptism. The eunuch desired this rite because it was commanded and because it was the outward sign by which he gave himself to his new found Lord. Tradition has it that the eunuch carried the Gospel back to his native country and that the Abyssinians of today, the oldest Christian nation on the earth, maintain that from him they received Christianity. So that the taking of Philip away from a revival to preach to a single individual resulted in the banner of Faith being unfurled in another continent and the making of an entire nation Christian.

THE C. E. TOPIC

May 10

Where and How Should We Spend Sunday.

Psa. 122:1-9; Heb. 10:25

Sunday was set apart by God from the beginning as the day of rest. It was a wise provision of our Creator by which man might be strengthened and refreshed to continue doing his best to best advantage. Sunday is also the day of worship. It is the day that God claims for His own entirely and should be devoted to the things that honor Him. Since the days of the Apostles our Sabbath, the first day of the week, instead of the seventh has become the Lord's day because on that day the Lord rose from the dead bringing us the assurance of eternal life. Under the old dispensation the Sabbath came to be the day restricted by various rules of conduct. These rules in the time of our Lord were so absurdly applied that on various occasions He took occasion to rebuke the spiritual heads of the nation for perverting it, explaining that the Sabbath was made for man and not man for the Sabbath. Surely, when it is the day when God is to be praised and glorified, it should be the occasion for bringing joy into the lives of men. Every Christian should look forward to Sunday as the one day of the week when he may be happiest in the service of the Lord.

Where should we spend our Sundays? Surely not at such places where the spirit of the Sabbath is ignored or not regarded. No Christian would want to be found where he knows His Lord would not be. Let us ask ourselves the question: What would Jesus do when it comes to the problem of spending the Lord's day. In some localities the theatres are all open and doing a flourishing business. In other places Sunday afternoon is a time for baseball and other sports. Again, there are places where the dance halls are wide open. It should not be necessary to try and convince any Christian that to indulge in such pleasures and at such a time is entirely out of keeping with the way the child of God should spend Sunday. Indeed, if the Christian people have any influence in their communities at all, they should exercise every effort toward bringing an end to such violations of the Sabbath day. In every community the Christian people, without regard to creed, should maintain a Sabbath Association that would give its concern to Sabbath law observance and jealously see to it that the laws already on the statute books of that state guaranteeing a Christian Sabbath are defended against those who would either nullify them or have them repealed. There is nothing more persistent in our legislatures than the efforts of those who would force a Continental Sunday upon the Christian people of the land. The theatre and baseball interests are particularly active in these efforts. They have tried everything from ridicule to open defiance of law to gain their point. Continued watchfulness and effort on the part of the Sabbath keeping part of the population is the only thing that will save our Sabbath.

In this day of automobiles there are two things that the auto may do on the Sabbath. It may stimulate church going or it may be the means of taking people away from their church services on pleasure bent. Many pastors have noted that just as soon as a family is in a position to own an automobile that family become strangers to the house of God. Better not own a machine if it becomes the means of leading one and his family away from their plain religious duties. Because there are so many automobiles on the road on Sunday filled with people bent upon seeking pleasures, there are no more dangerous places on earth than the public highway in some quarters of our country. On the other hand, numerous reports are heard from churches with scattered membership that show that with the coming of the automobile it has been possible for people to attend services regularly who before seldom were able to be present very often. Let us ask the readers of this article: To which party do you belong, those who use their machines to make the Lord's day a pleasure, or those who use it in order to get the best out of the day that the Lord has to offer for the good of the soul?

Sunday should be the day for public worship. Every member who is not physically disabled belongs in his or her place on the Sabbath. One reason why the world does not take Christianity seriously is that the professing Christians are not faithful in their attendance. If members do not go where is the example needed to influence others to attend?

DEATH

Hamm—Our brother John Hamm was born at Marienburg, W. P. (West Prussia) on the 20th day of February, 1863, the son of Peter and Emilie Helene Siemens Hamm. In Marienburg he spent his youth and received his education. On religious grounds he emigrated to America with his brother William in May, 1879, locating at Beatrice, Nebraska. He was baptized Feb 20, 1881 by the Elder Gerhard Penner and remained a faithful member of the Mennonite church to his end.

He made his home with Brother William, working on the farm as long as his strength permitted. During his later years his hearing failed rapidly, so that he could not follow a sermon, which was a great sacrifice for him.

For some time he was afflicted with a disease of the stomach, rapidly losing strength, and he passed away on February 17, 1925 at the Mennonite hospital, where he received the very best care from both physician and nurses.

He was reconciled to his departure in full assurance that he would be with his Lord Whom he loved.

He is survived by three sisters, two nephews and three nieces who mourn his departure.

Miss Agathe Hamm,
Mrs. William Penner,
Mrs. S. K. Mosiman.

Jansen:—Near Jansen, Saskatchewan, Canada on April 19th A. D., 1925, Albertina (Penner) Jansen, beloved wife of John Jansen. Born at Danzig, Germany, on October 5, 1861, aged 63 years, 6 months and 4 days.

She was a daughter of Reverend Gerhard and Justine Penner, who both died within one year's time, when she was 5 years of age. She and her brother William were adopted by their aunt, Mrs. J. H. Zimmerman, who with her husband and family had moved from Weslinke, Germany, to Beatrice, Nebraska, in the year 1876. On August 24 1882 she united in holy matrimony with John Jansen, then of Beatrice, Nebraska. To this union was born a family of 8 children, William A. of St. Paul, Minnesota; Helen (Mrs. J. B. Leightner) of Jansen, Saskatchewan; Henry C. of Watson, Saskatchewan; Gertrude (Mrs. A. Symington) of Jansen, Sasketchewan; Betty (Mrs. G. E. Postier) of Jansen, Saskatchewan; Cornelius P. and Charles O. at home. Peter, an infant of 6 weeks, died in Jefferson county, Nebraska, in A. D. 1897. Thirteen grandchildren also survive her.

In the year 1905, the family moved from Beatrice, Nebraska, to their present home northeast of Jansen, Saskatchewan, where for the last 20 years she lived until her departure.

At the age of 16 she became a member of the Mennonite church, being baptized by Elder Gerhard Penner, at Beatrice, Nebraska.

She lived a Christian life, devoted to her Savior and was greatly concerned in the spiritual welfare of her family. In this her prayers were answered, and her labor of love was not in vain. May the God of all grace comfort the bereaved husband, family and grandchildren, as well as their many relatives and friends, which in their great loss is her eternal gain.

She was laid to rest in the Jansen cemetary. Funeral services were conducted by the Rev. Henry Bartel, of Drake, Saskatchewan, in German. Text, Isa. 38:17, and by the Rev. E. S. Hallman, of Guernsey, Saskatchewan, in English Text, 1st Cor. 15: 51.

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JOTTINGS

Because of continued ill health, Dr. J. H. Langenwalter has resigned the presidency of Bethel College. He has temporarily accepted the pastorate of the Hebron church near Buhler, Kansas.

Dr. Langenwalter, president of Bethel College, having been compelled to relinquish his office on account of poor health, Rev. J. W. Kliewer has been selected by the Board of Directors to succeed him.

The Dorcas Class of the First Church, Bluffon, Ohio, held twelve meetings during the year just passed. During this time they did a great deal of sewing, having made among other things, 7 comforts, 4 quilts, 2 sheets, 4 pillow cases. The total receipts of the class during the year were $12.23.

The Mary and Martha Class of this same church also reports a prosperous 12 months of activities. This class contributed for home mission purposes: 5 comforts, 2 quilts and 1 baby blanket. For local charities and foreign missions the money contributed was $61.00.

Another active class in the Buffton First Church is the Altruist Class. It holds monthly meetings for which time a program is arranged in which opportunity for discussion is given to all the members. The following are some of the topics discussed during the past months: "Home and School", "Stewardship", "Echoes from Dr. Erdman's Lectures". At one of the meetings Mrs. Adah Burkhalter gave an inspiring missionary talk and at another Miss Aganetha Fast spoke of her work in China.

For the first quarter of the year the Berne, Ind., church contributed $1,327.-91 for foreign missions, $327.93 for home missions and $8,055.61, for benevolences.

The new Mennonite church to be built in Upland, Calif., is planned to cost about $30,000. Provisions have been made for a large basement, a kitchen, class rooms and other modern improvements.

The Bergtal Church, Pawnee Rock, Kans., has arranged to conduct a 6-week religious school in the English language immediately after the close of the Public Schools this summer. Two schoolhouses will be used and Lincoln Unruh and Lena Schmidt have been engaged as instructors.

Rev. S. M. Mussolman, pastor of the Bluffton, Ohio, church, has arranged for his prayer meeting program after Easter, the study of the Riis Confession of Faith. The purpose of this course of study is to learn what Mennonites believe and their forefathers put down as a summary of what they believed.

The settlement of Mennonite people in the neighborhood of Lustre, Mont., is reported to have good prospects. During the year the brethren were encouraged by visits from several ministers. They have established a Sunday school with four classes and have a Young People's society that meets regularly. Last winter they joined with the young people of Brudertal in the celebrating of the 400th year of the existence of the Mennonite church.

The Catechetical class of the Berne, Ind., church numbers 70 young people ranging in age from 12 to 15 years. They are arranged into two classes. The lower class is instructed by Sister Helena Liechty while the pastor, Rev. P. R. Schroeder, instructs the advanced class.

Rev. Benj. Ewert, field preacher of the Canadian Conference, spent March with churches in Saskatchewan. He held services in Drake, Lost River, Teddington (in the far north), and at Carduff, not far from the border of the United States. In April he was in Winnipeg for three Sundays, later he expects to labor in the vicinity of Herbert-Swift Current.

While the president of the General Conference, Rev. H. J. Krehbiel, of Reedley, Calif., is in Europe attending the celebration of the 400th anniversary of the founding of the Mennonite church in Basel and Zurich, Rev. O. B. Hess of Upland, Calif., will occupy the pulpit of the Reedley church.

A recent work relative to the troublesome times through which our Mennonites in Russia have had to pass, has appeared in the shape of a book of seventy pages bearing the title, "Meine Flucht aus dem Roten Paradise", (My Escape from the Red Paradise), by Henry Schroeder, formerly of Halbstadt, now of Philadelphia, Pa. The book gives an account of conditions as they were in Russia and describes the thrilling adventures through which he passed in gaining freedom and safety.

On March 18, a party of 220 Mennonite immigrants who had been some months in Ontario, left Waterloo for western Canada, where they will make their homes.

The Eastern District Conference meets in the West Swamp, Pa., church this spring. The first session will be held Thursday evening, April 30. Meetings will continue until May 3.

In San Antonio, Texas, Mrs. James L. Slayden, wife of a former president of the American Peace Society, has established "The Slayden Memorial". The income of this memorial furnishes prizes for the best essay on world peace within the two high schools of San Antonio. The subject of the essay this year is "How Does War Injure Mankind". Mrs. Slayden had made the library of Mr. Slayden available to the contestants.

Numerous notices have been made concerning the migration of the Old Colony Mennonites from Canada to Mexico. This is one of the most conservative bodies of the Mennonites. They were dissatisfied in Canada because they resented the attitude of the Dominion Government toward their schools. A recent report not officially confirmed by the Mexican government, has it that they are now barred from continuing their immigration into Mexico. The reason given for this move in the reports is that they have shown no interest in Mexican affairs and that they have not even made an effort to learn the Spanish language, and that they refuse to assimilate with the Mexican people.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, MAY 7, 1925. No. 19.

ATTENTION, PLEASE!

All Sewing Societies, except those in Canada, working for India under Mrs. R. A. Goerz and Mrs. S. S. Haury, are requested to send their packages, prepaid, early enough, so they will be in our hands no later than June 15. The freight from here to Calcutta is 10 cents per pound.

Before sending packages, it is advisable to ascertain the cheapest rate of transportation, either by parcel post, express or freight. In the latter case from 3 to 4 weeks' time must be allowed.

To avoid errors, it is requested that the person who sends the money, have her return address on the package also.

With hearty greetings to all the sisters,

Mrs. S. S. Haury,
428 East C. St., Ontario,
California

April 23, 1925.

MISSIONARY P. J. BOEHR'S PLANS

Princeton, New Jersey
April 27, 1925

To our dear friends of the Home Churches.

Dear Friends:

You may feel that there is nothing left of the Boehr family any more. This is to let you know that we are still extant, and that we owe you a notice of our whereabouts, and our plans of traveling in the near future.

My final day in the Seminary here is May 12th, and then I will have finished a full year's work at the Princeton Theological Seminary, for which I cannot be too thankful. Nor do we believe that we have withdrawn ourselves unnecessarily from the dear home churches. Rather has this been done to serve the churches better, and to be better missionaries in our beloved field, China. Then too, the eastern churches have had a good opportunity to have us, whenever they would for messages on missions, and China particularly. If sacrifice it may be called on the part of the churches because they have not had all our time, we can honestly say that it meant a sacrifice not to be able to give all our furlough time to serving you dear friends, and to have your fellowship.

A good many churches will still have a chance to see us if proper arrangements can be made, and for the general information of churches and pastors, let me say that our general plan is as follows: May 13 to 28, Ohio, Indiana and Illinois; May 31 to June 4th, or later, Newton, Kan., and surroundings. Following that we may get arrangements for other churches as the Lord leads.

As much as we do wish to return early to our China field, we do not know but what it would be very good to be with my old father for his 80th birthday on October 5, 1925. Then we could readily get back to China before the weather gets too cold.

All the above is only tentative, and we have not made final arrangements with the friends at the various places, but please address us Princeton till May 10th, and then Bluffton, Ohio, till May 17th, and Henderson, Neb., after that.

We are well with our three boys, and the Lord has been especially good to us all. Your further prayers are solicited by us, that we may be led by the Spirit, and that our every work may be blessed.

Cordially your co-workers,
P. J. and Jennie Boehr.

K'AI CHOW, CHIHLI CHINA

March 25, 1925

Dear Readers:

We have been wanting to write and tell about our work here in K'ai Chow for some time but were so busy building and doing other things, that we put the writing off. Now however that the buildings are completed we shall try and tell you of the work we are attempting to do in the same.

Our Mission compound here in the city has now three of the essentials of a good equipment for missionary work, a home, a school, and a church. All of these buildings were constructed during the last two and one-half years. Looking from the south first stands our home and then the Girl's Day School and then the church.

We dedicated our home last June. An experience that meant very much to us, as we hope it meant much to all our fellow missionaries who could be present. The dedication of a missionary home in a foreign mission field is always an important event. It means much to those of us who are here on the field because we know how much a good home means to the work. It means much to the Board, because they know that again workers whom they have sent out and for whom they have in a way made themselves responsible have been provided for. And it means much to all of you who are interested in the missionary work to know that another residence has been provided which offers in a way at least, many of the comforts and so forth, that one enjoys in the home land.

Our home stands in the city and from our window upstairs we can see hundreds of low Chinese mud huts that surround us on every side. Many of the Chinese can see our house from their yards and undoubtedly are reminded of the fact that the Mission has established itself in their midst to stay. One evening before the house was finished I was looking over the work that was done during the day when I heard in the evening air one of our neighbors to the west call us "foreign devils" in a remark to another member of the family. Our closest neighbors to the east tell us now how when we first came here they burnt incense all night to their gods hoping that they would protect them from the foreigners about whom they had heard so many bad things. We are glad that these people are slowly learning that we have come to help and not to harm them and, too, that many of our neighbors as well as people from other parts of the city are coming to visit us in our home without fear that anything will happen to them. Our prayer is that this place may not only be a home for us or for those that may come after us, but that in a special sense it may be a home to the thousands of Chinese in this city who do not know what happy Christian home life really is.

Every day we have Chinese visitors, some come to hear more about the Gospel, others have heard about us from those that had been here and come to see for themselves. Some just come to visit as one does in the home land, some are poor and come to plead for aid, others are in difficulty and come to the missionary for suggestion and help. A few days ago a Mr. Wang came to see me and complained that he has no path from his yard to the street and that his new neighbor Mr. Hu will not let him cross the property that Mr. Wang, who sold to Mr. Hu, permitted him to use for the last twenty years.

"Missionary," said Mr. Wang, "you are my neighbor and you must speak good words to Mr. Hu and ask him to let me walk through his yard to the street for I have no other way." I told Mr. Wang that he lived a block away and that it would be better if he would ask one of his closer neighbors to speak to Mr. Hu. "No," he said, "they have all spoken to him and he will not listen and now I have only one more way and that is to have you speak to him." I finally consented to see what I could do and asked him to invite Mr. Hu to come and see me. The gentleman came and as tactfully as I could led up to the topic for conversation. "Yes" said Mr. Hu, "I know Mr. Wang left Mr. Wang go through his yard to the street but now that Mr. Wang sold his property to me and I am a Mr. Hu. If I were a Mr. Wang or if this man were one of my relatives he could cross my yard but I cannot let a stranger walk through it." However, after telling him that it will not look very nice and that the neighbors will talk he consented to let Mr. Wang walk through his yard. So the matter was settled until a day or two ago when Mr. Wang came to see me again. "Missionary," he said, "my wife died and now we want to bury her and Mr. Hu will not let us carry the coffin through his yard," and he insisted that I should speak to Mr. Hu again. Knowing how superstitious the Chinese are with reference to the dead I advised Mr. Wang to try and find some other way but he maintained that there was none. Since there is an inn to the east of Mr. Wang which is considered a public place in China, I suggested that he speak to Mr. Hu and that if he still refused he

should make an opening into the rear side of his house, or if possible take the coffin over the roof into the inn. And this is what happened, the coffin was taken over the roof into the inn and from there the funeral procession proceeded to the burial ground.

Not long ago a mother brought her daughter who she said was possessed of the devil and asked to be told of the Christ whom she heard has power to drive out evil spirits.

We are glad for the confidence these people show in coming to us, even though their motives are often selfish. They have many tales of woe to which one can only listen sympathetically and at best make a few suggestions, but just to have had the chance to tell the missionary and his wife of their troubles and to have received their attention often seems to satisfy them. We have had cases where the ones concerned went back and in childlike simplicity and faith acted upon the suggestions that were made to them. Needless to say that these interviews offer great opportunities to point men and women to Christ. To have a missionary home in a Chinese city has some disadvantages, but we feel that the many special opportunities that the missionary has to come in personal contact with the people who live there and whom he has come to help make the sacrifice well worth while.

About the dedication of the Girl's day school here you will have read Miss Fast's letter in the church papers at the time. Miss Fast was very fortunate in securing Miss Pei as a teacher. She is a splendid Christian young lady and has done much to win the confidence of the children and to develop the school. At present there are two teachers and 80 pupils. Since there are no mission buildings in the city for the Boys' School we have it in a temple which is loaned to us through the kindness of one of the largest business houses in the city. At present the school has three teachers and 70 boys. These 150 boys and girls in the schools are carrying back to their homes each day little fragments of the Gospel story that they have learned in school. We think of them as little missionaries that are slowly telling the Gospel to those with whom they live in a way that nobody else could.

The new church was dedicated on the 21st of December which like the dedication of the home was an important event. The day was beautiful and the crowd large. It supplies a meeting place for about 1000 people and on a number of occasions it has been filled to capacity. Every Sunday there are three services, preaching in the morning, Sunday school in the afternoon, and Christian Endeavor in the evening. On Wednesday evening there is prayer meeting and Thursday evening there is singing. As a rule the services are well attended, undoubtedly, partly due to the fact that the new church is still a novelty to many but even after that has worn off with the school children and those who are really interested in the Gospel the audiences ought not to be small. On Christmas day we had our first baptism of three men and five women. Rev. Brown officiated.

In the basement of the church there is a Woman's School of 18 women and a kindergarten class of about twenty-five children which meet for two and one-half hours every day of the week except on Saturday, and a night school which meets every evening except on Wednesday, when there is prayer meeting, with an enrollment of forty boys. On Monday the workers have a class in which besides Bible they study methods of Christian work. On Tuesday evening the Christian meet for Bible study always in the home of the one who leads, usually one person leads twice. On Friday afternoons there is a Women's Meeting in the church and special efforts are made to induce non-christian women to attend. On Saturday evening is Sunday school teachers' meeting. We are glad for the new church and the use to which it can be put. All these various activities help to increase our points of contact with the people and thus help to get more interested in the Gospel. To Mrs. Goering and me falls mainly the task of supervising and suggesting and to our Chinese assistants, evangelists, Bible women, school teachers and even laymen, the carrying on of the work. Although many of you who shall read these lines, both here on the field and at home, have in no small measure contributed to the work here and we want to take this opportunity to thank you all, and we hope you will join us in giving thanks to God to whom above all thanks are due who has so visibly blessed not only the work here in the city but throughout our entire field.

Wishing you all God's richest blessing and commending ourselves and the mission work for your intercession,

We are your co-workers,

Mr. and Mrs. S. J. Goering.

CORRESPONDENCE

Deep Run, Pa.—As the beautiful spring is with us again in which all nature takes on new life after the long, cold winter, it might be well for us as Christians to learn a lesson from nature and renew our spiritual lives, if perchance they may have grown somewhat cold, by a reconsecration of our lives to the Lord and a refilling of the Holy Spirit in our hearts. Applying this thought to himself, your correspondent feels that he should get busy and write about a few of the important events in our church work here at Deep Run that we have enjoyed since you last heard from us.

On Thanksgiving Day, Nov. 27th, we held our usual service of praise and thanksgiving and in our feeble way tried to express to God our appreciation as a congregation for the wonderful and countless blessings, both spiritually and materially, that he had bestowed upon us during the year then about to close. Immediately following the Thanksgiving service we held our annual congregational business meeting when we elected trustees, heard the Treasurer's report and transacted other business in connection with the church organization.

The Sunday school held its Christmas service this year on the afternoon of December 21st. An excellent program was rendered which was enjoyed by a full house. We had the pleasure on this occasion of having with us and of listening to Rev. W. B. Stoddard, a traveling representative of the National Christian Association, whom many of us have known for years as an ardent fighter of the evils of secret societies. The pastor also gave us a very interesting address which he very aptly illustrated by the use of objects.

The pastor preached a special anniversary sermon on January 25th in commemoration of the 400th anniversary of the founding of the Mennonite church. The basis of his remarks was I Cor. 3:11 and he not only reviewed the history of our church from the time of Menno to the present time, but he made special mention of the causes and movements which were the forerunners and which led to the establishment of our Mennonite faith. He also laid strong emphasis on the principles and doctrines for which the early fathers of the faith stood and suffered martyrdom and by which we should be guided in our Christian life.

We had no special Easter program on April 12th other than a very fitting sermon by the pastor and the regular Easter lesson in the Sunday school. After the services on Easter we elected seven delegates, including the pastor and deacon, to represent our congregation at the sessions of the Eastern District Conference which will be held in the West Swamp church from May 1st to 3d, inclusive. Others of the congregation who are able to go were invited to attend the conference meetings as a very interesting program has been arranged which should prove both instructive and inspirational.

The Home Mission Committee of the E. D. Conference had charge of our services on April 19th, the following members of that committee being present: Rev. A. S. Shelly, E. Y. Fretz and Herbert S. Stauffer. Mr. Fretz, who is the Superintendent of the Sunday school of the First Church, Philadelphia, gave a very practical talk to the Sunday school. Rev. Shelly had charge of the preaching service. His text was Romans 10:12-13 which was the basis of a masterful sermon on the importance and need of missionary work and our part in carrying on and furthering the same.

In conclusion we might say that God has been very good to us during the past winter as there has been very little sickness and death among us in spite of some very severe weather. We give God all the praise and honor for His many blessings and pray that He may not find any one of us wanting in the work of His kingdom here among men.

Allen R. Fretz.

April 29, 1925.

Salem Church, Sonnenberg (Dalton), Ohio. The correspondent of Salem church to the Mennonite is under solemn obligation (?) to "correspond" at least once a quarter, so "here goes". Our last chronicle chronicled the visit of Rev. J. W Kliewer, president of the Mission Board, still in our cherished memory. Next we were treated to a "come back", highly appreciated by us, of our missionaries, Mrs. Adah and Miss Martha Burkhalter, both at present of Witmarsum Seminary, who on the one hand reminded us of the Christian companionship with Jesus, on the other again laid the needs of our mission field in India to our hearts.

A few weeks later we were again treated to a glimpse into one of our mission fields, China by Missionary Miss Aganetha Fast, who is also home on a furlough. This was over the first week end of April. On Saturday

afternoon she addressed our sewing society sisters, giving them a special glimpse into the life of a woman missionary among Chinese women. Sunday (Palm Sunday) morning she preached a missionary sermon, laying special stress on our responsibility as members of our General Conference to our great field in China. In the evening she addressed especially the young people, telling them about Chinese customs in apparel and social conditions. She illustrated her talk vividly with articles of dress, shoes, head gear, illustrations of deities and their worship. Our interest in our Chinese missions was again heightened, as was the case on the visit of Missionary Boehr during the holidays.

Last week was an especially blessed week in spiritual things during the visit by Rev. J. E. Amstutz, of Trenton, Ohio, who preached five times for us, four times in the English language on evenings on the text: John 3:16 and once in the German language in day time. The first evening's theme was God's love for the world, an infinite, superlative love for a humanity lost in sin. The second theme was God's gift to the sin-lost world; the third, the one condition on which this gift of God's love can be appropriated. Faith, the fourth and closing theme was, the result of the Gift and faith,—Everlasting Life. Never was this text of texts more vividly brought before our spiritual vision, and we thank Bro. Amstutz heartily for his great message. Bro. Amstutz is a native of Salem church community and we are proud of him—nay, thank God for him.

And now lastly, but not leastly, the visit of our Bluffton College Men's Glee Club, who favored us last Sunday evening with an inspiring sacred concert, especially of songs of Eastertide. The great chorus, "Behold, I tell you a mystery" is still ringing in our mental ear, "Dad", thank you exceeding much.

N. G. F., Corr.

THE SPEECH OF ASHDOD

T. T. Shields, D.D.

"In those days also saw I Jews that had married wives of Ashdod, of Ammon and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." This interesting passage is found in the 13th chapter of Nehemiah, the 23rd and 24th verses. It tells the story of the influence of two peoples; and of certain children whose speech was a mixture of two languages, so that it was difficult for a stranger to know whether they were Jews or Philistines; their speech was neither one thing nor the other, so that any one might be excused for being unable to identify their nationality.

These verses illustrate a situation which obtains in the theological world today. Simple evangelical believers, who believe the Bible to be the Word of God, who accept its teachings, and frankly witness to its truths, are often perplexed by the ambiguity of the language employed by many who call themselves evangelical Christians. And when an old-fashioned believer asks one of these gentlemen of double speech to be good enough to explain himself, and to tell us frankly whether he comes from Ashdod or Jerusalem, and immediately charges us with being unjustly and unnecessarily suspicious. Our modernist friends demand that we produce the proof of their Modernism. We admit that it is sometimes difficult to find a statement in clear and unequivocal terms by which some such teachers can be proved to have departed from the faith. Our modernist friends then insist that the burden of proof rests with those who charge them with a want of loyalty to the truth. On the face of it, their contention is plausible enough. We have sometimes seen in the papers an account of some offense discovered by the police, when it has been said that the police found difficulty in placing the responsibility for the crime. And then we are told that a certain person has been detained as a "material witness." Generally speaking, in such cases the facts are, that while the police are unable at the moment to name the offender, the so-called "material witness" is equally unable to give a satisfactory account of himself and his movements.

We are disposed to ask our modernist friends why they do not use the Jews' language, and why in their books and their public addresses their speech should be half of Ashdod. It is, of course, just that every one should be regarded as innocent until he is proved guilty. But when people speak half in the speech of Ashdod, there is in that fact a strong presumption that they are not wholly without some association with Philistia. Is it unreasonable, not only to expect, but to demand, that one who assumes the position of a religious teacher should express himself in clear and unmistakable language? Surely there is a duty resting upon every true disciple of Christ to make a clear confession of faith in Christ! Every regenerated person is required to be a witness for Christ. There is certainly no necessity of such an one's using a mixed language, having in it somewhat of the Jerusalem dialect, with an accent suggestive of the speech of Ashdod. And if such obligation rests upon Christians in general, how much more is it the duty of Christian preachers and teachers to learn to speak plainly! One of the first requirements of a bishop or pastor is that we should be "apt to teach." But how is it possible for one really to teach who is unable to make himself clearly understood? It should not be difficult for a man, even in a few sentences, clearly to state whether he believes the Bible to be the Word of God or not. The English language is sufficiently rich to enable a man, without the slightest ambiguity, to declare in a few words his view of the Virgin Birth, the Deity of Christ, His vicarious Atonement, His Resurrection, and Ascension, and His Coming again. If, in the discussion of these great questions, men choose to use the language of Philistia, they have no right to feel aggrieved if one should doubt their loyalty to Jerusalem. It is not difficult to differentiate between a Creationist and an Evolutionist: a Creationist uses the Jews' language; but an Evolutionist speaks half in the speech of Ashdod.

We enter a plea for a little more outspokenness. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." Meanwhile, we do well to study Nehemiah's example with respect to those whose language was a conglomeration of the dialects of Ashdod and Jerusalem. He says, "I contended with them." There is, indeed, an urgent necessity for our contending, not only for the "faith once for all delivered to the saints," but for a pure language by which that faith may be expressed. One thing is certain: the rebuilding of Jerusalem can never safely be entrusted to the hands of those who cannot speak in the Jews' language, but whose speech is half of Ashdod. —The Fundamentalist.

RECOVERY OF WASTED YEARS

Dr. Newell Dwight Hills says: "There is a passage in Virgil that made a deep impression upon my college days. Evander, the soldier, has come to the end of his career. Looking backward with bitter tears and regrets, he recalls the past. The moment was big with opportunity, but he was unequal to its overture. Responsibilities were there, but his shoulders could not bear them up. An unexpected crisis had come, and he could not meet it. It was an hour for a leader who had a giant's strength, and lo, Evander finds the grasshopper a burden. In his grief he exclaims: 'Oh! that I was as in the day when I led my army out in the Valley of Praeneste!' How pathetic the hero's cry piercing the heart like a sword. Gone forever the physical energy that in his youth had never tired. Gone the zest of living—life had run to its dregs. Gone the passionate ambitions, burning out like candles; gone all desire for the applause of men. For that applause now seemed empty as crackling thorns. And the things which Evander had lost were lost forever. We can revisit old scenes, reopen old books, seek out familiar friends—we never can recover our lost years, and the opportunities that have fled. All man's days lie on the bosom of eternity as snowflakes lie upon the river's current. A moment there, then gone forever. There is one task to which even omnipotence is not equal—the task of recovering a wasted youth, and a lost year."

We never can recover the year that is passing. If it is a lost year it is lost. But the very purpose of this watch-night service is to lead to repentance for past failures and to the taking of a new grip on the opportunities the new year is to bring. Let us learn new year lessons from old year failures.—Expositor.

MY CHURCH

My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed.

It should be the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affection, and the inspiration of my daily life.

Having united with the church in solemn covenant, I will advance its interests by my faithful attendance at its services, by studying its holy Scriptures, by observing its ordinances, by contributing to its support, by encouraging its members and its leaders, and by joining with them in all good works!

By thus honoring and serving God I shall share with many others the life of the Kingdom of Heaven.—Christian Advocate.

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EDITORIAL

In some of the Mennonite periodicals, just now, emphasis is being placed upon the accomplishments of the Mennonite church. Being the year marking the 400th of our existence it is quite natural that we pause and take account of stock. Some times we find those of our brethren whose outlook is limited, either by their isolation or because they are but a few in that community in which they live. These, for the reason that they have an insufficient knowledge of Mennonite affairs, are inclined to take a gloomy view of what the Mennonite church is or has been. Let it be said for the encouragement of such that, though small in numbers, our church has had an influence upon Christian life and thought way out of proportion to its numbers. The meeting to be held in Switzerland within a few days will bring representatives from many countries together. No small body of Christians, we believe, keeps in such vital touch though scattered over such a vast territory. There are Mennonites in the five continents and if we count missionary converts, we will be able to say there are Mennonites in all the continents. Our Missionary work, though comparatively small, nevertheless represents a missionary interest and enterprise that the larger denominations cannot match when considered in proportion to the membership.

Notice is being given also to the things in which Mennonites were the first. In our own General Conference there are many things that we have taken the lead in, in so far as the Mennonite church is concerned. Ours was the first Mennonite Conference to do business under a regular constitution and keep records in America (Eastern District Conference). The General Conference was the first effort to bring together Mennonites into a general body holding regular meetings. The first attempt at higher education in the Mennonite church was the establishment of the College at Wadsworth, Ohio. The General Conference was the first American body of Mennonites to undertake Foreign Missions. In the churches of our conference the first Mennonite Sunday schools were held. (West Swamp, Germantown, Bertoletts) The First Mennonite C. E. Society was organized in the Hereford, Pa., church. We issued the first Mennonite missionary paper. The first Sunday school convention among Mennonites was held in Philadelphia. Churches of the General Conference were the first to erect modern church buildings, the church at Berne, Indiana, is the largest and the finest Mennonite in the world. It was the members of the General Conference who were first to set aside the notion that a Mennonite should not hold public office and numerous public offices have been held by our brethren. It is the distinction of a General Conference church to have one of its members serve in Congress as the first and only Mennonite to do so. Other distinctions might be pointed out as first but those named serve the purpose of showing that our branch of the church is far from being as unprogressive as some would think we are.

RELIEF NOTES

(Conducted by Levi Mumaw)

The following statement of relief work done in December, 1924, will be of interest to our readers regardless of the fact that it is late in reaching us. It must be kept in mind that the relief work in Siberia is done at a considerable disadvantage because of the distance from Moscow and it requires a considerable amount of time for letters to be exchanged in that country. The same condition exists in our work in parts of Russia proper. During this month 2,907 persons were being fed regularly. This number has been greatly increased since that time. Later reports will give us this information.

We also wish to call attention to the message of thanks sent by a number of churches in the Ukraine, Russia. A similar paper was drawn up to be sent to all the Relief Workers who have been on the field, copies of which have been forwarded from this office.

Moscow, March 31, 1925
Mennonite Central Committee,
Scottdale, Pa.

Subject: **Statement of Relief Work in December, 1924.**

Dear Friends:—

During December our work included the distribution of food, the development of our clothing project through distribution of raw wool to be washed, spun and woven into cloth by the needy for their own use, and assistance to farmer cooperatives through tractor operations.

FEEDING: In our Siberia district the feeding was increased, 1, by enlarging the lists within the colonies fed in November and, 2, by adding seven new colonies and a Children's Home.

The entire increase was relatively small because special effort was made to conserve our supplies by inducing the needy to utilize every possible means of self help before the severe winter weather would make this impossible.

In the Ukraine the Olgafeld (Fuerstenland) settlement on the south side of the Dnieper near the city of Nicopol, and Nicopol (Neplujew) settlement on the north side of the Dnieper, also near Nicopol, suffered a serious crop failure and were in this month given assistance in the form of rye flour. Both of these settlements have been for some years very poor and exceptionally needy.

CLOTHING: As no old clothing is available for distribution and the cost of material prohibitive the most practical way of supplying the clothing to those families that are almost naked is to weave the cloth in the villages. Wool has been purchased and distributed to the needy who in return for the food issued the wool and weave the cloth which will then be distributed to the neediest. In this manner the people assisted with food will not be pauperized through charity but are producing cloth for themselves with which they will then make their own clothing.

Agricultural Reconstruction:

Our tractors cultivated 43 Dessjatines. Because of the approach of winter it was possible to operate only a short time.

* * *

To the Director of the A. M. R.,
Professor A. Miller, Moscow.

To be forwarded to the Mennonite congregations of the United States and Canada.

Having reached the four hundredth milestone of their history the Mennonite people in all parts of the world are today, January 25, 1925, looking back over a long path of pilgrimage which was often steep and thorny yet always illuminated by the light from above. In all times, whether of adversity or of joy, our fathers have realized the greatness of divine love and mercy as the guiding star of their lives. With joy we can say today that the love of God is the tie which holds our people together. We Mennonites of Russia have experienced this in a very special manner during the famine period of recent years. Like a shining star the practical love of our brethren of Europe and America has cast its rays of light into our darkness and has broken the needed bread unto us and helped us to cover our nakedness. Therefore, we, the Mennonites of the villages of Ohrloff, Tiege, Blumenort and Rosenort, assembled today in the church at Ohrloff, feel ourselves constrained to remember the said relief work with profound gratefulness and at this time of the celebration of our four hundredth anniversary we take occasion to say a hearty "May God Reward You", to our brethren in America, Holland and Germany.

(Twenty-six signatures)
April 22, 1925.

WORLD-WIDE SUNDAY SCHOOL NEWS

ANNUAL FELLOWSHIP DINNER—WORLD'S S. S. ASS'N.

The Third Annual Dinner of the World's Sunday School Association will be held in the Hotel Pennsylvania, New York City, on Thursday, April 23, at 6:00 p.m. This function will conclude the annual meeting of the Executive Committee which will take place that day. Special interest will center in the meeting this year because of the presence of Rev. W. C. Poole, Ph. D., of London, President of the World's Association, and Sir George Croydon Marks of London, one of the Vice-Presidents. An address will also be made by Mr. Harry E. Paisly, Philadelphia, Treasurer of the Philadelphia and Reading Railroad System and Superintendent of one of the leading Sunday-schools in Philadelphia. The work of the World's Association will be graphically presented by Drs. W. G. Landes and W. C. Pearce, Secretaries of the Association.

POINTED PARAGRAPHS

The power which we all most need, and which is most lacking, is the power to control ourselves.

To say "I will" should not be the end of it; the "I will" must be followed by the doing of it.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator, Eccl. 12.

THE SOWER
The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

GIVING THANKS

Grateful to our Heavenly Father
We should ever prove to be.
Never failing—never ceasing,
Full of praise our life should be.—
Giving thanks to God, the Father
For His mercies and His love,
For His grace and all the blessings
Showered on us from above.
For the sunshine He hath sent us,
For the clouds which brought us rain,
For the woodland with its beauty
And the fields of golden grain.
For the comfort He hath given
In the hour of bitter pain,
For the courage He hath given
When our work seemed all in vain.
For the value of true friendship,
And the brotherhood of man;
For the many deeds of kindness
As revealed in life's great plan.
For the gift which He hath given
When He sent His Son to earth,
That all who in Him believing
Might rejoice in a new birth.
So this life is well worth living,
Giving thanks is worth the while.
When we're ever striving upward—
Bearing burdens with a smile.
—M. M. H.

Did you notice that flood of letters from Little Folk in the Kinderbote lately? And do you know what caused it? Get a copy and look it up—Oh, you don't keep it! Well, subscribe, you are welcome.

It is interesting, in this connection, to read in the old Conference Minutes that "Riddles" are to be a part of the contents of the paper.

When one sees the Sunday school enrollment in some of our churches and then notes the attendance at the church services, one gets the impression that the elders are not exactly setting an example for their children that these should emulate.

In March Jacob Dirks and Theodore Roth were ordained as ministers of the Gospel by Rev. John Roth of the Swiss Mennonite church near Whitewater, Kansas, whom they are to assist in serving this church. One service a month is in the German language in this church.

The Sunday school convention of the Western District conference is to be held the latter part of May in the Alexanderwohl church. The program committee met at Bethel Collge on April 21 to prepare a program.

The Northern District Conference meets this year on June 21 at Alsen, N. Dak. Rev. N. F. Toews, the local pastor, lately had the misfortune to fall and strain himself in such a way as to be compelled to walk with crutches for some weeks. He is now so much improved as to be able to get along with a cane. The Field Secretary of the General conference was invited to be at the district conference, but as the treasury of the General Conference is empty this fact will govern.

The Geary, Oklahoma, church expects to celebrate the 400th anniversary of the Mennonite denomination on May 17.

The Christian Endeavor society of the West Zion church, Moundridge, Kansas, was a guest of the Christian Endeavor society of the Halstead church on April 19, and rendered a program on "My Denomination". These friendly visits are mutually encouraging and help to cultivate the spirit of fellowship so much needed with us. The Halstead Endeavor Society is one of the oldest, if not the oldest, in the General conference. It was organized in 1884. If there is one that was organized prior to this date, will you kindly so report to The Sower?

Albert Penner, student of Bethel College from Mountain Lake, Minn., has been chosen state chairman for the Student Volunteers of Kansas. Bethel College has one of the largest units in the state.

If anyone has found a solution for the bad practice of "going home after Sunday school" and leaving a lot of empty pews or chairs for the pastor to entertain we should like to know the remedy.

Does The Sower mean anything to you? Do you read it? It will mean more to you, if you occasionally contribute something. Send it in and help the cause along. The time for the next General Conference is coming closer. The Program Committee is preparing the program. Have you anything in mind, that you should like to have the Young People take up?

INTRODUCING NEW MEMBERS

The problems of the city churches differ in many ways from those of the rural churches. The social instinct is an aid to church attendance in the country whereas in the city there are so many other ways of satisfying this craving that on this point the social appeal of the church must be accentuated more in order to be effective. The lonesomeness of the crowd or the city is peculiarly depressing.—Here is the way they try in part to overcome it at the

First Church, Philadelphia:

"Let us make these new members feel at home with us, speak to them, tell them who you are and thus create a more intimate relationship. The following joined church during the Easter season 1925, by baptism:

Ruth Elizabeth Bleam, 501 Salem St., Woodbury, N. J.
Elmer Buettger, 2119 N. 4th St.
Ralph J. Hill, 2159 N. Reese St.
William J. Hofheinz, 102 W. Susquehanna Ave.
Anna Mae Hutchinson, 2041 N. Randolph St.
Grace Evelyn Mager, 517 W. Diamond St.
Charles Joseph McCauley, 2119 N. Leithgow St.
Mae Ellen Potter, 2325 N. 3d St.
Edna May Wister, 2149 N. Lawrence St.
Edith Virginia Zabdel, 4242 N. Franklin St.

By Letter of Transfer:

Harry Charles Wunder, 2014 N. Randolph St.

By Right Hand of Fellowship:

Mrs. Emma Wister, 2149 N. Lawrence St.
Maria Wister, 3821 N. Franklin St.

We would suggest that you cut these names out and insert them into the new Church Directory, so as to have a complete record of all the members"

CAN YOU FORGIVE?

That is a question worth thinking about, if you desire rest of mind and strong, fresh influence for service in the kingdom of God. Christ harbored no malice in His heart. His sufferings never made Him harsh or unkind; the fair flower of sympathy bloomed in His great soul during all His earthly life; no frost of insult seemed to nip it or destroy its beauty. When His enemies took up stones to stone Him, instead of throwing another in return, He quietly moved off to a different place, out of their reach.

The story of the last few days of His life is fresh in all our minds. You remember the humiliating treatment He had: The soldiers spat in His face, then by and by slapped His cheek with the palms of their hands; they lashed His back, until His blood stained the floor of the judgment hall; they led Him out wearing a crown of thorns which had been placed upon His sacred head in mockery; by and by they nailed Him to the cross, but amid all this cruelty, His love remained as big as ever. He loved the men who made the crown of thorns, He loved the men who drove the nails through His feet, He loved the mocking crowd that cried "Away with Him, crucify Him." In proof of this, as He hung dying upon the cross, He prayed the memorable prayer, "Father, forgive them; for they know not what they do."

A magnificent illustration of His own teaching is that we ought to forgive another until seventy times seven. A forgiving spirit is one of the outstanding characteristics of a Christian life. Christ never carried a sword up His sleeve to plunge into an enemy at the first opportunity. He truly forgave, He freely forgave. The man who can forgive is most like God "I can forgive, but I cannot forget," is only another way of saying, "I will not forgive." If you cannot forgive, how do you expect forgiveness from God? You sin against Him every day, and you find continual pardon. Now, then, surely you can forgive your brother for any supposed or real injury; as God forgives you. "A forgiveness ought to be like a canceled note, torn in two and burned up, so that it can never be shown against the man."

Revenge is never sweet; it is the bitterest plant in all our social life. Revenge is as cruel as the grave—in fact, it helps to fill the cemetery. Revenge is the mark of a small, mean soul and a little mind. God save us from it, and ever give us the merciful spirit of Christ, which is the inmate of a large heart, and the manifestation of a noble manhood.—Church Visitor.

Unfortunately when one man goes bad he throws suspicion on all who may have been in any way associated with him. His misdeed breeds general suspicion and cynicism. Judas brought suspicion upon all the apostles.

PERFECT LOVE

Perfect love the Father giveth,
Full of grace so rich and free,
Like the rain or dew of morning
Falling now on you and me.

Perfect love is born in Jesus,
Naught of self can victory gain,
Till we find it all in Jesus,
All our efforts prove in vain.

Perfect love will never falter
Perfect love will never fear,
And when the days are dark and stormy
Perfect love will always cheer.

PROGRAM FOR THE 41ST KANSAS-NEBRASKA S. S. CONVENTION

To Be Held May 26th, at 9:30 A. M. in the Alexanderwohl Church

1. Song Service led by Menno Nickel
2. Openiug remarks by Jacob Dirks, chairman
3. Welcome address by Rev. P. H. Unruh
4. Quartette from the Schweizer Sunday School
5. Topic: In wie weit sollten die Sonntagschullektionsheft in der Sonntagsschule benutzt werden? discussed by the Buhler Sunday School (20 minutes.)
   General discussion of this topic led by Prof. D. E. Harder (15 min.).
6. Music by Rev. J. J. Banmann.
7. Topic: Training our teachers—d'scussed by the West Zion Sunday School (20 minutes).
   General discussion led by Prof. D. E. Harder. (15 minutes.)
8. Music from the Bethel Sunday School

Afternoon Session

1. Song Service led by a representative of the Brudertal S. S.
2. Devotional led by a representative of the Lehigh S. S.
3. Account: How we have used memory work outside of the S. S. lessons.
   15 minutes given to each the First Mennonite Sunday School of Newton and to Rev. B. W. Harder from the Emmaus S. S.
   General discussion—15 minutes.
4. Reading by the Christian S. S.
5. Music by the children of the Alexanderwohl S. S.
6. Topic: In wic fern ergaenzen die Bibelschulen die Arbeit der Sonntagschulen? discussed by the Goessel S. S. 15 minutes.
   Demonstration of Bible School work by Mrs. J. R. Duerksen (15 minutes).
   Discussion—15 minutes.
7. Music from the Hoffnungsfeld S. S.

Jacob Dirks, Pres.,
Whitewater
Johanna Schmidt, Sec.
Goessel

THE C. E. TOPIC

May 17

How to Make the Most of the Summer

Mark 6:31; Rom. 13:11-14

It is peculiar that some people get the notion that summer is the time for inactivity in spiritual things when we know that all nature is active at the time and when we see God bestowing His great and useful gifts everywhere. Go where you will and you will observe our Heavenly Father's handiwork in all of its grandeur. In the growth of the soul there should be no winter. However, as there is a time for everything, so, during the summer season there are opportunities that should not be missed. In summer we get to see more people, we move back and forth more freely and generally we are not so much limited by weather conditions. A church should adapt itself to summer conditions and make it an occasion for doing work that cannot so well be done at other times. Nature is one of God's greatest teachers. There is every reason why we should make special efforts to learn what God has to teach us in the great out-of-doors. The flowers speak of His desire to make the world in which we live beautiful. The birds should remind us of the way He wants all of His creatures to be happy. The fruitful fields should tell us of God's wise provision for His own. The bright sunshine and the gentle showers should ever keep us in mind that God works continually for our good. To the Christian, nature has deep lessons to teach. We should think of the enjoyment of nature as something more than just an opportunity to enjoy ourselves without a thought of serious things. It should be the great illustrator of God's wisdom and care and, therefore souls lead us to greater helpfulness and greater faith.

God's voice in nature emphasizes the greatness of our Creator. The roar of the ocean, the magnitude of the mountains, the voices of thunder and the vast expanses of forest, field and stream, all tell of the greatness and goodness of God and of our own insignificance. When we realize our littleness in the presence of these things we are nevertheless reminded that God's lovingkindness is extended to us for our happiness and preservation.

There is certainly no objection to making the most delightful period of the year a period of recreation. God provided the Sabbath, He provided the years of jubilee of old, and He expects that all of His creatures shall have periods of repose, but the way that summers, particularly summer vacations are spent in some quarters is not the way He would approve. Silly pleasures, vain display in dress and the gratification of unlovely desires are by no means the way by which a recreation amounts to anything but the abuse of the better things of life. Clean, healthy sport, instructive travel, visiting with helpful friends, attending opportunities for spiritual and mental improvement are pleasant and profitable things by which one might make summer happy and blessed.

Summer is the time in which God makes things grow that will sustain us through the long barren winter months. It has its hard labors for some. The harvest means long days of the severest work. But, after all, the harvest is the reward of labor and the guarantee against want. In a spiritual sense we are now in the summer of God's grace. He is permitting our spiritual life to develope. Sometimes our paths are up hill and over thorns. But what of that? It will bring the harvest when in the heaven prepared for His children God's people may reap the harvest of this world's efforts. One of the saddest passages written in the Old Testament is the wail of woe: "The harvest is past, the summer is ended and I am not saved." May it not be the lot of any of our readers to be compelled to express such a sentiment when all earthly opportunities have passed.

In summer one thinks less of the rigors of winter, nevertheless, the one who will not think of winter in summer will have at last a hard time of it. Most of us are in the summer of our lives. We have things that are pleasant and nice all around us. Some time the hard and cold things will be upon us. Will we then have prepared for that time? Faith is a mighty thing to fortify us. A hope in God and the things He has assured His children will then become a realization.

THE S. S. LESSON

May 17

Saul Becomes a Christian

Acts 9:1-12, 17, 18

Golden Text:—"If any man be in Christ he is a new creature." II Cor. 5:17.

We first come to meet Saul of Tarsus at the stoning of Stephen. There was not the slightest indication then that this youth would some day become the chief apostle of the Christ for whom Stephen died. Yet, it is of the nature of the Spirit of God to lead the worst of sinners under the influences that, if they yield to them, will make of them new creatures whose lives will be lives of love and service instead of hatred and persecution.

Saul was a remarkable man who would have made his impression upon any age or country in which he lived. He had behind him all that would tend to make of him an earnest and enthusiastic champion of the Jewish faith. He was raised in an atmosphere that intensified all that was Jewish. In far off Tarsus, as a boy he came in contact with the Gentile world, but only to be hated by it and to have his Jewish peculiarities emphasized. As a disciple of the most noted teacher of the Jewish World of that time he could not help but be filled with the Spirit represented in that noted teacher. Little did Paul or his teacher realize that in the careful training he was receiving God was preparing him for the great work of bringing the Gospel to both the Jew and the Gentile, but God's plans are far reaching and He will always find capable men to be used in the upbuilding of His kingdom.

Saul's attitude toward the saints was deliberate. He was a willing witness to the death of Stephen and took an active and energetic part in the attempt to suppress the cause of Christ. His attitude was one of hatred. Breathing out threatenings was more than words with him. He carried his threatenings as far as he was able and his ability in this direction was large. In going to the High Priest for authority to carry his persecutions far beyond the borders of Palestine we see him aggressive and active taking the leadership. So terrible were his activities that fear of him spread far and wide.

Yet, with all his cruelty, Paul persuaded himself that he was doing right in the sight of God. Conscience is not always a true guide. The unregenerate man may think that he is doing right and satisfying his conscience. But conscience needs the enlightenment of the Holy Spirit before it is a safe thing to follow. Many are unimpressed by conscience because they have made conscience callous by continually doing evil. A shock is often required before they realize the evil of their way. Menno Simon says of himself during the time he was a popular preacher that he loved the world and the world loved him. It needed the violent death of his own brother to humble him and drive him to God.

Yet, with all his activity in persecution, the question must often have arisen in the mind of Saul, Can these people be right after all? The death of Stephen and the others who had to suffer must have made its impression in the most unexpected quarter. These impressions were the pricks against which Saul was kicking. One must feel that the patient sufferings of the martyrs and their unshaken faith was the most powerful testimony they had to give for Christ. "The blood of the martyrs is the seed of the church." In this connection it is interesting to note that in Greek the word martyr means witness.

In the saving of Saul there is another matter that often misses the notice of the Bible reader. When Saul became a saved man the little flock in Damascus was saved. There is nothing like making this a safe world by saving the ones who make it unsafe. Reforms of various kinds are good in their place but they are never sufficient unless with them go the winning of the souls of the wrongdoer for Christ.

The light that confronted Saul on that memorable noon was of a brightness and glory that far outshone the sun. It was the Light of Christ overwhelming him. Jesus had declared that He was the Light of the World and He had also declared that the believer is the Light of the World, meaning thereby that the believer reflects the true light. All had been darkness in the life of Saul before in spite of his brilliancy, now that he came into relation with his Lord all becomes light.

Saul was overwhelmed. He had to realize that in the presence of God all his zeal and all the authority given him by the high priest amounted to nothing.

The first thing he had to do was humble himself. Next he must surrender. This surrender involved his putting himself entirely into God's hands. "What wilt Thou have me do?" Then he had to follow God's directions regarding his future. The only thing allowed Saul was the placing himself into the hands of God and obeying Him to the letter. In this we see a process that is involved in every conversion, namely, abject humiliation before God, surrender to His will and obedience to His commands. The temporary loss of sight to Saul meant the shutting everything out of his life and letting him alone with God. His occupation during this time is given—he prayed. In the restoration of his sight we see a symbolism of the progress of the converted sinner. He could say:—"Once I was blind, now I see."

THE MAN OF SECRET PRAYER

The man after God's own heart in prayer always as a matter of fact builds for himself a little sanctuary, all his own; not to shut God in, but to shut all that is not of God out. He builds a house for God, before he has yet built a house for himself. You would not believe it about that man of secret prayer. When you see and hear him he is the poorest, the meekest, the most contrite, and the most silent of men; and you rebuke him because he so trembles at God's Word. If you could but see him when he is alone with the King! If you could but see his nearness and boldness! You would think that he and the King's Son had been born and brought up together — such intimacies, and such pass-words are exchanged between them. You would wonder, you would not believe your eyes and your ears. If you saw him on his knees you would see a sight. Look! He is in the Audience Chamber. Look! He is in the Council Chamber now. He has a seat set for him among the peers. He is set down among the old nobility of the Empire. The King will not put on his signet ring to seal a command, till your friend has been heard. "Command Me," the King says to him. "Ask Me," He says, "for the things of My sons; command Me things to come concerning them!" And, as if that were not enough, that man of all-prayer is still on his knees. There is no enemy then that I can see. There is nothing and no one that I can see near him; and yet he wrestles like a mighty man. What is he doing with such a struggle? Doing? Do you know what he is doing? He is moving heaven and earth. The man is removing mountains. He is casting this mountain and that into the sea. He is casting down thrones, He is smiting old empires of time to pieces. Yes; he is wrestling indeed! For he is wrestling now with God; and now with man; now with death; and now with hell. See! the day breaks over his place of prayer! See! the Kingdom of God begins to come in on the earth! What a spot is that! What plots are hatched there! What conspiracies are planned there! How dreadful is this place! Let us escape for our life out of it! Is that man, in there with God, your friend? Can you trust him with God? Will he speak about you when he is in audience? And what will he say? Has he anything against you? Have you anything on your conscience, or in your heart against him? Then I would not be you for the world! But no! Hear him! What is that he says? I declare I hear your name, and your children's names! And the King stretches forth his sceptre, and your friend touches it. He has "commanded" his God for you. He has asked "concerning" you and your sons. Such access, such liberty, such power, such prevalency, such a magnificent office has he, who has been made of God a King and a Priest unto God.—(Alexander Whyte, D.D.)

THE EDUCATION COURT IN THE NEW ZEALAND EXHIBITION

The New Zealand and South Seas International Exhibition will be held at Dunedin from November to April, 1926. As a part of the Education Court there is to be a presentation of Ethical and Religious Education. Here prominence will be given to exhibits illustrative of the progress made in educational methods as related to religion. One section of it will give some indication of the scope of modern educational work carried on by the missionary societies in various parts of the world. Another section will deal more specifically with the graded curriculum and the general equipment connected with the modern Sunday school. The Otago Council of Sunday School Unions has undertaken to arrange for this religious education section and is seeking world-wide cooperation.

PROGRAM OF THE SIXTH ANNUAL S. S. AND C. E. CONVENTION

To Be Held at Ruff, Wash., May 30 and 31, 1925.

Saturday, May 30, at 2:00 p. m. at Ruff church a conference of pastors, S. S. and C. E. officers, teachers and workers will be held. Anyone interested is invited to attend.

Sunday Morning, May 31, 9:00 A. M.

1. Song Service, led by Ruff music leader.
2. Devotionals—Rev. P. R. Aeschliman.
3. Welcome Address—Supt. of Ruff S. S.
4. Response—Rev. P. A. Kliewer.
5. Minutes of the previous Open Door Convention.
6. Music—Ruff S. S.
7. Topic: To what extent does the child's future as a Christian rest upon the S. S. teacher?—Monroe S. S.
8. Topic open for discussion.
9. Music—Menno Choir.
10. Topic: What do I as a S. S. scholar owe to my teacher and superintendent?—Menno S. S.
11. Topic open for discussion.
12. Music—Menno Choir.
13. Address—C. F. Mueller.
14. A S. S. report by the secretary from each S. S. represented.
15. Music—Audience.
16. Closing Prayer.

C. E. Afternoon Session, 1:30

1. Song Service, led by Onecho music leader.
2. Devotionals—Rev. P. A. Kliewer.
3. Music—Colfax Choir.
4. Topic: What claim has the Christian Endeavor on its members?—Colfax C. E.
5. Topic open for discussion.
6. Music—Monroe Choir.
7. Topic: How can the C. E. inform its members about our mission activities?—Ruff C. E.
8. Topic open for discussion.
9. Music—Colfax Choir.
10. Address—C. F. Mueller.
11. Music—Ruff.
12. Round table discussion:

Questions:

(1) What can be done to discourage tardiness?

(2) Teacher: Give your experience in getting pupils to prepare their lessons.

(3) What equipment does a successful worker need?

(4) Of what benefit has your Junior society been to your church?

(5) What influence for Christian conduct may Christian Endeavorers exert on their fellow Endeavorers?

(6) How does Christian Endeavor foster the friendly spirit?

(7) What hinders us from applying the Golden Rule to ourselves?

(8) What influence has the S. S. teacher on his pupils?

13. Music—Monroe Choir.
14. Business meeting.
15. Closing song and prayer.

The Committee.

N. B.—Those attending Convention will please bring this program with them.

EMERGENCY RELIEF COMMISSION, MONTH APRIL, 1925

For Russia: Peter Sperling, Goessel, Kan., $44; Martin Boese, Springfield, S. D., $12.20; Mrs. M. Boese, Springfield, S. D., $11.20; David Jantzen, Plymouth, Nebr., $25; H. Frey, Goessel, Kan., $17; Emmaus Ch., Whitewater, Kan., $100; Eden Ch., Inola, Okla., $8.80; Bergtal Ch., Pawnee Rock, Kan., $42.38; collected on Mission Program, Vona, Colo., $10.12; Ebenezer Ch., Gotebo, Okla., $100; P. H. Unruh, Goessel, Kan., $8; P. P. Buller, Goessel, Kan., $43.20; G. G. Wiens, Newton, Kan., $22; P. Loewen, Goessel, Kan., $20; P. C. Loewen, Newton, Kan., $2; First Menn. Ch., Newton, Kan., $50; Martin Boese, Springfield, S. D., 60c; a member of Menn. Ch., Marion, S. D., $5; Bergtal Church, Corn, Okla., $21.10; First Menn. Ch., Geary, Okla., $11.31.

For Ministers and Teachers in Russia: John Epp, Whitewater, Kan., $50.

For Germany: S. H., Newton, Kan., $5; Salem Zion Ch., $57; A. P. H. Neufeld, Inman, Kan., $15.

For General Fund: San Marcos Menn. Ch., Paso Robles, Cal., $17.42; Greenfield Menn. Ch., Alden, Okla., $15.60; John W. Tschetter, Carpenter, S. Dak., $10.00; Herold Congr., Bessie, Okla., $17.88; Hoffnungsau S. S., Inman, Kan., $16.50; Deer Creek Ch., Deer Creek, Okla., $21.86.

For Siberia: Bergtal Sew. Soc., Corn, Okla., $25; Peter Jantzen, Ringwood, Okla., $12; Jacob Becker, Ringwood, Okla., $8; P. H. Eck, Ringwood, Okla., $17.80; Emmaus Church, Whitewater, Kan., $113; A. A. Suderman, Winkler, Man., $30; Sister Ida, Mt. Lake, Minn., $5; Jacob Isaac, Moundridge, Kan., $25; Brudertal Congr., Hillsboro, Kan., $61.36; Hillsboro Menn. Church, Hillsboro, Kan., $58; First Menn. Ch., Newton, Kan., $174.50; A. Dirks and L. Jantzen, Pasadena, Cal., $5; First Menn. Ch., Mt. Lake, Minn., $34; J. J. Engbrecht, Freeman, S. D., $10.

For Canada: Mary Martha Circle, Newton, Kan., $12.10; Prof. E. J. Hirschler, Bluffton, O., $50; Noah Moser, $50; Menn. Ch., Bluffton, Ohio, $25.00; Salem Zion Church, Marion, S. D., $68; Christian Ch., Moundridge, Kan., $20; Emanuels Ch., Aberdeen, Ida., $55.72; J. F. Lehman, Trustee, Berne, Ind., $350; Brudertal Ch., Hillsboro, Kan., $16.82; Amos Schumacher, Pandora, O., $100; Dan. Schumacher, do., $100; P. C. Suter, do., $50; Gilbert Suter, do., $10; ?, do., $10; Tabor Ch., Goessel, Kan., $16.01; Brudertal Ch., Canada, Kan., $34.65.

For Mexico: Mary Martha Circle, Newton, Kan., $12.10; Bethel Ch., Hydro, Okla., $29; H. J. Fast, Mt. Lake, Minn., $200; Dav. Jantzen, Plymouth, Nebr., $25; Hebron Ch., Buhler, Kan., $26; Christian Ch., Moundridge, Kan., $13; anonymous, Newton, Kan., $100.

For Syrian Orphan Home: S. H., Newton, Kan., $3.

For Northern Bible Soc.: Salem Zion Ch., Marion, S. D., $25.

April 1, 1925, Balance	$ 100.53
Rec. during month for:	
Russia	603.91
General Fund	99.26
Germany	77.00
Siberia	578.66
Canada	968.30
Mexico	405.10
Syrian Orphan Home	3.00
Northern Bible Soc.	25.00
Total	$2860.76
Paid out during the month	2844.37
May 1, Balance	$ 16.39

Gratefully acknowledged,

C. F. Claassen, Treas.

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JOTTINGS

According to Dr. J. Stuart, home director of the China Inland Mission, out of a total of 28,000 foreign missionaries now at work under Protestant auspices, nearly 19,000 are Americans. Last year, of the $45,000,000 contributed to foreign missions, $40,000,000 came from America.

Another active class in this church is the Busy Mothers' Class. Last April it held a meeting in honor of its teacher who was completing the 50th year of uninterrupted Sunday school work. During the year the class earned $75.00 for the purchase of silver for use of the church. Members of the class contributed $180 toward the purchase of the new pipe organ. The White Gifts for Christmas valued at $57.50, consisted of a box of merchandise sent to missionaries and $30.00 for home gifts.

An interesting private communication from Rev. H. R. Voth, one of our former missionaries and still very active in the ministry and living at Gotebo, Oklahoma, gives an account of the way his 70th birthday was spent. He says: "Say, what do you think; people tell me that I was 70 years old yesterday and yet I am feeling young and hearty like a man of 40 or 50 and better than many of that age. I can eat three or four hearty meals a day, travel a good deal, work as an average until 11 p. m. (Many times much later.) Spent a fine day yesterday; wife and children gladdened my heart with congratulations and practical presents and in the evening 74 people of our congregation surprised me in our home. Spent a blessed evening with brief songs, talks, prayers, etc."

Prof. D. G. Harder of Bethel College, has planned to give up his college work in order to continue his studies. J. G. Graber of Pretty Prairie has been chosen to succeed him.

The (Old) Mennonite congregation at Belleville, Pa., is passing through troublesome times at present, both of its ministers having passed from time to eternity within the past two weeks, one of them, J. M. Hartzler, fell from a ladder on March 26 and sustained injuries which proved fatal the next day.

Rev. J. F. Funk of Elkhart, Ind., celebrated his 90th birthday by preaching in the Prairie Street Mennonite church of that town. He is still a vigorous preacher and gives daily attention to his business in the Publishing House in Elkhart. Rev. Funk will be remembered for his many activities in the Mennonite church. For many years he published the Herald of Truth, the pioneer English Mennonite paper. To him also belongs the credit for the translation and publication of the Martyr's Mirror in English, the Works of Menno in English as well as many other important pieces of Mennonite literature. Though belonging to the so-called Old Mennonites he was in friendly and helpful relation with many of the other branches of the Mennonite church. Rev. Funk was born in Bucks county, Pa., and received his education in Freeland Seminary, Collegeville, Pa., an institution founded by the late Henry A. Hunsicker, also a Mennonite minister. This institution later became Ursinus College, an institution of the Reformed Church.

Thirteen new members were admitted to the First Church, Philadelphia during the Easter Season. Of these ten were received by the rite of baptism.

The Budget of the Foreign Mission Board of the General Conference calls for an expenditure of $10,000.00 this year which amounts to $4.50 per member of General Conference churches.

The Mennonite Teachers' Association at its session in Buhler, Kansas, passed a resolution requesting the Kansas Text Book Commission to recommend the use of books that emphasize peace.

The All-Mennonite Convention will hold its fifth triennial meeting at the Nappanee, Indiana, Mennonite Church (West) on September 2d and 3d, 1925. An unusually interesting and profitable convention is assured. The speakers for the closing evening session will be Maxwell H. Kratz of Philadelphia, Pa., and Frederick J. Libby, Washington, D. C.

Henrick Pennabecker, a pioneer Monnonite who settled in Montgomery County, Pa., near Schwenksville is said to have 3,000 descendants scattered far and wide throughout the United States. Among these are eight clergymen, fifteen physicians, twenty-eight lawyers, three burgesses, nine assemblymen, five state senators, one canal commissioner, one presidential elector, two members of Congress, one governor. Of the women three married judges, one became the wife of a United States Senator and one a countess residing in Switzerland.

Missionary Petter of Lame Deer, Mont., writes: "I have just been translating more Psalms and started with the 119th. I have the Hebrew text, the Septuagint, the Vulgate, German, English and French texts before me, but after all it is far easier to translate direct from the Hebrew into the Cheyenne, the Indians expressing themselves very much like the Hebrews did."

The Directors of the Mennonite Home for the Aged are planning to add a Hospital Ward of three beds to their equipment at Frederick, Pa. Here is an opportunity for some one who wishes to create a memorial to some dear one to provide a long-felt need. The directors naturally reserve the right to stipulate the kind and quality of material needed in furnishing this ward.

The Publication Committee of the Eastern District Conference is about to issue a series of Magic Lantern slides, illustrating the history and work of the Mennonite church in its various phases. When the plates are completed they will be available for the use of the pastors of the churches.

The Eastern District Conference held in the West Swamp church, near Quakertown, Pa., was one of the best attended conferences of recent years. Interest was good and measures that were discussed indicated a sincere effort on the part of every one to increase the efficiency of the Conference. The introduction of a Budget system was an advance in the work.

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No. 01254	French Morocco, divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps	3.10
No. 01254x	Same as No. 1254, India paper	4.15
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No. 4181	Self-Pronouncing Pictorial Bible, French Morocco, gilt edges, size 7¼x5, with helps	3.10

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, MAY 14, 1925 No. 20.

PACIFIC DISTRICT CONFERENCE NOTICE

The Pacific District Conference and Sunday School Convention meets at Reedley, California, June 13th to 17th, inclusive.

Registration blanks have been sent to the pastors of all organized churches in the Pacific District Conference. We would appreciate and it would expedite matters for the entertaining church if these registration blanks were filled out by those who are intending to visit the Conference and Convention and return them as soon as possible to Brother Henry Dallke, Reedley, California.

Those intending to visit the Conference and Convention and not receiving any of these registration blanks, will you please notify Brother Dallke of your coming.

Reception and Registration Committee.

NOTES FROM EASTERN DISTRICT

Conference Proceedings

The annual sessions of the Conference of Eastern District were held in the West Swamp church, April 30th-May 3d. The opening devotions were conducted by the secretary who read Rev. 2:1-11; 3:14-22, and prayer. The president, A. S. Shelly, preached the conference sermon from Rom. 13:11, 12. The message was a clarion call to the church and its workers on wakefulness, cleansing from evil, and activity, in the cause of the Kingdom.

The business sessions opened Friday morning with singing, "In the Cross of Christ I Glory" N. B. Grubb read I Pet. 1. A. J. Neuenschwander led in prayer. In response to the roll-call, the credential committee 25 properly certified congregations with 110 votes, and about that number of delegates in attendance. The following motion offered by the committee prevailed: That conference grant voice on floor of conference to all members of conference churches in attendance and visitors from other conferences, members of our home and foreign mission boards, and all missionaries present. The minutes were read and approved. A motion that the pamphlet of the printed minutes be made official and the standard for future minute-book was lost. The suggestion that future minutes contain with the motions the names of "maker" and "seconder", and that they be preserved in a special book for the purpose was adopted. Jacob Snyder reported the ordination and installation of Adam Wolf as minister at Napier and Mann's Choice.

The auditing committee reported on the accounts of the deceased treasurer, I. K. Freed. J. D. Moyer, the appointed custodian of the funds since the demise of the treasurer, made a supplementary report of moneys received on the closing year's budget of $1,130.00, as follows: Souderton, $375; Deep Run, $359; Quakertown, $114; Upper Milford, $100; Springfield, $80; Flatland, $30; East Swamp, $26; Perkasie, $26.50; West Swamp, $19.50. The present aside from the invested endowments is as follows: General fund, $44.68; credit to Witmarsum Seminary, $1300, to Home Missions Committee use, $2,640.58.

The present state of treasury aside from the invested endowment funds is as follows: General Fund, $44.68; credit to Witmarsum Seminary, $1300; to Home Mission Committee, $2,640.58. The parochial reports show a general increase in interest and activity throughout the churches of the Conference. The committee on revision, in their report moved for the change in Art. 7 of the constitution, Par. C, to the effect that the president, though elected at the opening of Conference, shall not assume office, till at its close for the ensuing year. The motion was unanimously adopted. The election of Conference resulted as follows: President, G. T. Soldner; Secretary, A. M. Fretz; Treasurer, U. S. Stauffer. Mr. Stauffer subsequently resigned, and Erwin Weiss was elected as treasurer.

The officers of the Board of Managers of the Home for the Aged gave an interesting report. Same will be printed in full in pamphlet form with Conference minutes.

The debt for repairs and alterations at the home is still $3,000, of which $1,500 is covered by a loan from the home mission fund, and $1,500 by a loan from a private party. A motion to appropriate from the Conference Treasury, $1,500 to cancel loan made by home mission committee prevailed. A motion was passed to reduce the length of probation for applicants to the home from 90 days to 30 days. The following motion concerning services at the home was passed: That the pastors be requested to conduct services, according to the schedule arranged by the worship committee of the Board. Concerning the Bluffton College Bonds held by the home, the following motion was passed: that these bonds be held by the Board after past due, in preference to accept the note of the college. The following members were elected on the Boards, Aaron L. Bauer, Harvey S. Kulp, Monroe Geisinger.

The Building Fund Committee had no report to offer. The following were elected on the committee: U. S. Stauffer, for three years; Isaiah Gross, for one year.

J. D. Moyer reported for the Trust Fund and Financial Board. This Board for the ensuing year is constituted as follows: G. T. Soldner, Erwin Weiss, J. D. Moyer, and Aaron L. Bauer.

The Educational Committee reported the following: Furnished daily Bible readings with monthly articles for the Year Book, will do so again; examined one candidate, Brother Adam Wolf, and recommended him for minister; also recommend Dr. Harvey R. Bauman, Bro. Rudy Gehman and Bro. Howard Nyce for renewal of license. It offers financial aid to prospective seminary students. It recommends the support of Witmarsum Seminary with our interest, prayers and finance to the extent of salary of one teacher. The matter of financial support of Witmarsum was referred to the Budget Committee. The recommendations for licenses granted. The following were elected on the Committee: G. T. Soldner, A. C. Alderfer, for three years, Adam Wolf, for one year.

The demand for a revised list of our ministers caused the motion that the Educational Committee prepare an official list and report same in the morning session.

The Publication Committee reported on the good things of the "Year Book" of 1925 and its transfer to the publications of the General Conference. Urged a more general support and interest of our church papers. They suggested the financing of the production of a series of lantern slides to be used in the conference for illustrating our institutions, history and church activities, etc. The suggestion was put in a motion and adopted. S. M. Grubb was re-elected on the committee. The Home Mission and Church Extension Committee reported as follows:

To the Officers and Members of the Eastern District Conference, Greetings:

We submit for your consideration the following report of your Home Mission and Church Extension Committee.

The Committee organized as follows:

S. M. Rosenberger, President.
Herbert S. Stauffer, Treasurer.
E. Y. Fretz, Secretary.

The balance of the committee, A. S. Shelly, V. B. Boyer, P. E. Frantz, the last named having lately left our District, his office, as member has become vacant.

We have held two Mission Conferences during the Conference year, November 9, in Allentown church, morning and evening, and in the Zionsville church in the afternoon. April 19, in the Deep Run church in the morning, and Perkasie church in the afternoon.

We have given financial aid to the various charges as you will see by our Treasurer's report.

The following resolution was passed at our meeting held last September:

"Resolved, That we create the position of Conference Evangelist, whose work shall be under the direction of the Home Mission and Church Extension Committee, and shall consist of giving help to churches of our Conference by conducting series of evangelistic meetings if requested by congregations and who may be stationed at stated places for longer periods of time, to labor as assistant to the local pastor in building up the work of the Sunday school and congregation."

We have not yet filled this of-

fice, as we feel we must be sure to procure the right man for this work and up to this time we have not been able to do so, but are still working along this line.

We have asked for $3,000 in the budget to be used during the Conference year for the following:

Germantown Church	$300
Perkasie Church	100
Mann's Choice Church	150
Napier's Church	150
Barrsville Church	100
Conference Evangelist	2,000
Expense of Committee	200

E. Y. Fretz, Sec. of Com.

J. Snyder spoke in commendation of the work of the Committee, and especially of the aid given to the churches of his charge. The recommendations for financial aid for the coming year were adopted. Friday evening was devoted to address by Mrs. Dr. Bauman, on prospective medical work for them in India and by Missionary P. J. Boehr—Echoes from the Harvest Fields in China.

The Saturday morning session was opened with singing "On the Mountain Top Appearing". Lesson I Cor. 13, impressive remarks and prayer by Bro. L. H. Glass, of Altoona. Jacob Snyder and S. M. Rosenberger spoke on the importance of a Conference Evangelist, while none is as yet put in the field, congregations desiring aid in evangelistic meetings can get such aid by applying to the committee. On the committee were elected Herbert Stauffer and V. B. Boyer for three years, and Jacob Snyder for two years.

Jacob R. Fretz, for the Sunday School Committee, reported progress, with minimum action. The following motion prevailed: Resolved that the secretary of Conference notify the Executive Committee of the Sunday School convention that there is a conference Sunday School Committee of three members who stand ready to cooperate and give any help desired in furthering the efficiency of this work; and that we recommend that arrangements for the Sunday school meeting held in connection with Conference be made by the two committees jointly. D. J. Unruh was elected on the committee for three years. The Orphanage Committee had no report. The report of the orphan cause in the hands of the ladies' organization generally received by Conference was given at the ladies' meeting in the afternoon, so does not appear here. (If it is to appear in the official conference minutes it may be handed to the Secretary.) D. M. Landis was elected on the Committee for three years. V. B. Boyer for two years.

The following motion prevailed regarding the orphan cause: "Resolved that the conference expresses its appreciation of the untiring efforts of the ladies in the orphan cause, and that the secretary notify the executive committee of the orphan cause that the Conference Committee of that cause stands ready to give any possible assistance desired."

The newly elected treasurer presented a letter of resignation, which was accepted and Erwin Weiss elected as treasurer.

The Budget Committee made a report which as revised by Conference stands as follows for the year:

Mennonite Home to repay loan and toward an auto truck	$1800
Toward purchase of historical books	300
Educational Committee:	
Witmarsum	1800
Committee use	200
Conference Executive Committee use	200
	$4300

On the raising of the budget the following motions prevailed, "That we as a conference as the Mennonite Brotherhood that they see to the raising of the budget of 1925-26", with this amendment, "That the officers of Conference be authorized to appoint any committee that may be suggested by the brotherhood for said purpose." A. J. Neuenschwander was elected a member of the Program Committee.

N. B. Grubb begged to be relieved from serving as Historian. A motion of appreciation of the service of Brother Grubb, and to abolish the office for the present, was adopted. On the question of the disposition of the Bertolet meeting house property the following resolution was adopted, "That the matter of the disposition of the Bertolet property be referred to the Executive Committee of Conference with full power to act in conjunction with Bertolet's congregation or its trustees in whom the title may be vested."

The following additional resolutions were passed, 1. To appropriate from the General Fund to pay the balance due on $1800 to Witmarsum Seminary, 2. To appropriate enough from the General Fund to be added to the amount credited to the Home for the Aged, to make it $1,500 and transfer that amount to the credit of Home Mission Committee to cancel the loan from that fund to the managers of the Home, 3. That any expenses incurred by the creditors and J. D. Moyer as appointed treasurer be paid, 4. That the Auditing Committee secure the set of books for the treasurer, as they deem proper, and auditor's report be approved, 5. An approval of transfer of Mann's Choice Church property, 6. To pay three bills amounting to $25.04.

The Educational Committee submitted the following list of ministers: Amstutz, S. S.; Boyer, V. B.; Faulk, L.; Fretz, A. M.; Gerig, D.; Grubb, N. B.; Grubb, S. M.; Herline, S.; John, E. E. S.; Neuenschwander, A. J.; Rosenberger, S. M.; Shelly, A. S.; Shelly, E. S.; Shelly, H. W.; Snyder, J.; Soldner, G. T.; Swarr, J. W.; Swartz, F. H.; Unruh, D. J.; Wolf, A.; Yoder, S. D. Licentiates: Bauman, H. R.; Gehman, R.; Nyce, H. J.

Erwin Bauman was proposed as applicant for Evangelist's license, the application was referred to Educational Committee.

First Church, Philadelphia, was selected as next year's meeting place.

Th Resolutions Committee reported as follows:

Resolutions

1. Resolved, that we humbly express our thankfulness to our Heavenly Father for the favorable weather, we were permitted to have for our Conference sessions.

2. Resolved that we express our hearty thanks to the West Syamp people for the splendid entertainment given the Conference guests.

3. Resolved, since it has pleased Almighty God, to call from our midst our friend and fellow worker, who has for years served as Conference treasurer, Brother Isaac K. Freed, we express our sympathy to the bereaved family, and sing from Praise Hymnal Number 468, Verses 1, 2 and 4.

4. Resolved that we express our appreciation to the work of the auditors who have worked so faithfully in presenting financial condition of Conference in such a clear way, since we have sustained the loss of our treasurer.

5. Resolved, that we express our hearty approval of the work of the Budget Committee, since we feel that this is a definite step in advance in the matter of our Conference finance.

6. Resolved, that we thank all our mission workers who have given us such helpful and inspirational messages during the Conference. We pray for those who have returned for rest in the homeland, many rich blessings and to those who are going to the mission field for the first time, or returning, God's abiding presence and a rich reward for their labors.

(Signed)
A. J. Neuenschwander,
Jacob R. Fretz,
U. S. Stauffer.

The report was adopted.

The closing services on Saturday and Sunday were largely attended, and a deep interest was manifest. On Saturday afternoon the various ladies' organizations presented an interesting and inspiring program, including reports, readings, addresses, and music. The evening was given to a program by the "Mennonite Brotherhood", the principal feature of which was an address on, "The four hundredth anniversary of our church", by Dr. E. S. S. Johnson. Sunday morning the Lord's Supper was celebrated. In the afternoon the Sunday School Union and the Young People's Union had an uplifting program.

The complete minutes of the business sessions of Conference will appear in pamphlet form with complete report of the managers of the Home for the Aged by June 10th, and can be had by addressing the secretary.

Allen M. Fretz, Secretary.
Perkasie, Pa., May 10th, 1925.

MINUTES

Of the Meeting of the Executive Committee April 17 and 18, 1925

Pursuant to the following call, drafted by the chairman of our committee and sent out to the members by the secretary,

"At the last meeting of the General Conference it was determined that the Executive Committee should have at least one meeting before the next session of the Conference. On account of the Russian Immigration and Colonization and some other matters it seems advisable to have that meeting at this time. So a meeting of the Executive Committee has been called for April 17th, at Newton, Kan., at 7 p. m.

"It has been suggested that the Executive Committee of the Emergency Relief Com., Rev. David Toews of Rosthern, Sask., and the chairman of the present Colonization Board be invited to attend the second session on Saturady, April 18th at 9 a. m. Let me know your opinion on this suggestion immediately. It is the desired that we have a full attendance, so please let me know whether you can come."

(Signed by Pres. and Sec.)

Following this matters of concern to us were discussed, resulting in these actions:

1. Moved to recommend to the Conference that each treasurer shall give a surety bond equal to at least ten per cent. of the amount he handles each year.

2. Moved that the secretary submit to the churches as soon as possible, both through our church papers and through pamphlets the plan of pensioning our missionaries and ministers, and that he request a report of the action of the churches. He should suggest to the churches the following possibilities:

(1) Adoption of the whole plan.

(2) Elimination of the plan to pension ministers, but adoption of the pensioning of missionaries.

(3) Rejection of the whole plan.

(4) Any suggestion the churches desire to make.

3. Moved to request Rev. J. M. Regier to write a paper on church extension work.

(This paper to be a part of the program of the Executive Committee, at the next Conference session, if the Program Committee so decides.)

4. Moved that the brethren Harms, C. E. Krehbiel and Thierstein bring the English version of the Conference Constitution up to date and have copies printed; and that the committee appointed at Freeman to revise it. Kliewer, C. E. Krehbiel and Thierstein, do that work and submit the revision to the next Conference.

5. Moved to request Rev. J. W. Kliewer to write a paper on "How can the Conference sessions be improved?" (Paper to be read before Conference if Program Committee says so.)

6. Moved to request the Program Committee to put on the program the topic, "What may the All-Mennonite convention be made to mean to our Conference?"

7. Moved by general desire and consent that the secretary kindly request the Berne church to hold the next Conference session a week earlier than contemplated, i. e. from Sunday 22d to Sunday 29th of August, 1926 (in order to accommodate the school people and parents who have children to send to school and may also want to attend this conference.)

8. Moved to have two short conference sermons at beginning of next session, one in English, to be preached by the President, the other in German to be preached by the vice-president.

9. Moved to request the Program Committee to ask the Committee of the Young People's Societies to arrange programs for the young people (for next Conference session). Later it was agreed to urge that one should be peace program.

10. Moved to suggest to the Conference that all boards once in each triennium meet at the same time and place, thus bringing also the members of the Ex. Committee together for a meeting.

The problem of Immigration was thoroughly gone over. The following boards and Commissions, through their chairmen, made reports of their work and indicated to some extent their plans: The Relief Commission of our Conference, the General Colonization Board, the Canadian Mennonite Board of Colonization. Each of these boards has been doing work somewhat independently of the others, and it was the feeling of our committee that a getting together and talking matters over in a brotherly way might result in bringing more harmonious action into all efforts aiming to speed the bringing over of our distressed Russian brethren. After all reports had been heard and matters pretty well discussed recess for dinner was taken. At the afternoon meeting the following resolution was passed by members of our Ex. Committee:

"Vorgeschlagen, dass das Exekutiv-Komittee der Allgemeinen Konferenz der Mennoniten-Gemeinschaft von Nordamerika dem Relief Komitee dieser Konferenz, der Mennonite Colonization Board, und der Canadian Mennonite Board of Colonization empfiehlt, gemeinsam einen Mann oder einige Männer anzustellen, zwecks der Bereisung der Mennonitengemeindenn in den Vereinigten Staaten, um Anleihen oder auch Geldgaben zu sammeln zur Unterstützung der Mennoniteneinwanderung aus Russland und der Hilfsarbeit, die in den Durchgangslagern Europas getan wird.

Solche Sammler sollen den Gemeinden und Einzelpersonen in unparteiischer Weise die Notwendigkeit und die Möglichkeit der Immigrationsarbeit in Kanada, Mexico und in den Durchgangslagern schildern. Jeder Geber soll bestimmen, in welche besondere Kasse seine Gabe fliessen soll. Die mit dieser Sammelarbeit verbundenen Auslagen sollen aus jeder Kasse nach dem Prozentsatz der in die betreffenden Kasse geflossenen Gaben gedeckt werden." (Mosiman, Kliewer).

Die anwesenden Vertreter der betreffenden Organisationen: die Brüder John Lichti, John C. Mueller und C. F. Claassen von der Relief Commission, David Toews und Jacob Janzen vom Canadian Board, D. E. Harder und J. M. Suderman vom Mennonite Col. Board schienen damit recht gut oder doch einigermassen zufrieden zu sein.

Hierauf wurden die Nichtglieder unseres Ex. Komitees entschuldigt und wir besprachen weitere Probleme die sich in folgende Beschlüsse krystallisierten:

12. Moved that the members of the Ex. Committee who attend the All-Mennonite Convention this summer be requested to take up the matters of peace and non-resistance with members of other branches of the Mennonite denomination, in accordance with resolution 76 of the General Conference of 1920. This resolution reads:

"Resolved that in matters of our faith, in the principles of peace and non-resistance, the Executive Committee be instructed to get in touch with like committees of other Mennonite conferences and thus in a body be ready to represent us at Washington."

13. The Committee recommends to the Program Committee of the General Conference to give place on the program for the passage of a resolution against all forms of military propaganda, especially against military training camps, and the advertising thereof by the Post-office department. (Mosiman, Harms)

14. Moved that the officers of the Executive Committee borrow a sufficient sum of money to pay the indebtedness and immediate current expenses, and that the secretary present the matter of raising money to pay our indebtedness to the pastors of the churches. (Mosiman, Wedel)

Upon this the Committee adjourned, closing the session with prayer.

CORRESPONDENCE

Los Angeles, Cal., May 1, 1925. —Dear Readers: The work at this place is progressing nicely. The attendance is good and new faces are seen at almost every service. The present membership of the church is ninety, and of this number eighty-three are living in Los Angeles and suburbs. Five members were added by letter during the first quarter of the year. On Easter day we had the joy of receiving into the church Lenora Wedel, the 12-year-old daughter of Rev. Frank Wedel, on confession of faith and baptism. The service was beautiful and impressive, especially because of the youthfulness of the candidate.

At a church business meeting in April the constitution was revised to meet the present needs and give the members a larger share in the work and responsibility. However, the work continues to be under the supervision of the Home Mission Board, as heretofore. The name of the church, you will remember, was previously changed to Immanuel Mennonite Church.

About a month ago we were shocked and saddened by the serious accident that befell Mr. Ezra Schroeder. He was working on a new building and fell thirty feet with a scaffolding, receiving painful and serious injuries. He is recovering nicely but is still in the hospital.

Recent visitors at the church were Mrs. H. E. Suderman of Newton, Kansas, who came to rejoin her husband; Rev. and Mrs. J. B. Frey of Moen Copi, Ariz.; Miss Anna Andreas of Beatrice, Nebr., who is, however, intending to make her home with us. The latest arrivals are Mr. and Mrs. Joseph B. Bechtel, of Philadelphia, Pa., who are on an extended trip through the western states.

During April we had a short visit from Mrs. H. J. Kliewer, of Hammon, Okla. Mrs. Kliewer has been staying in Upland since last October. Her health is greatly improved and she expects to return to Oklahoma early in May. During her visit here she was entertained at the home of Katherine Isaac by the Ladies Missionary Sewing Society, where she gave an interesting description of her work among the Indians.

We desire to express our gratitude to all who have so liberally supported the work here by their interest, prayers and money. Acknowledgment of gifts received is made in the Mission Quarterly.

Corr.

NOTICE

Should any sewing societies wish to get metal buttons for the clothing for India, they can be ordered from me at 10 cents per dozen postage paid.

Mrs. P. R. Schroeder,
Berne, Indiana

FAITH OF OUR FATHERS

Faith of our fathers, living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, coud die for thee!
Faith of our fathers! holy faith!
We will be true to thee till death!

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too as love knows how,
By kindly words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!

—F. W. Faber.

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

In a communication to one of our church papers a brother in western Canada complains that there is so much English getting into the church that the older people get little out of it. The question of language is an old one wherever people of another nationality and language settle or come into contact with people of other speech. Politically, language has been at the bottom of some terrible wars and other types of suffering and oppression. We wonder if the matter of emphasizing language is not sometimes dangerous. As we read the New Testament we note that the Apostles used the language most convenient and effective. The native tongue spoken in Palestine, had it been the only language in which to preach or hear the Gospel, would have limited Christianity to a little corner of the world and to a people of little influence or attainment. Neither the ancient language of the Jew nor the official language of the Roman political world was found to be the best means by which the Gospel could be brought to the world and Greek was used because it was the language that could be used anywhere and because it was best adapted for expression and exactness. We fail to find anywhere in the Gospel that the maintenance of a language is the duty of the church. The great mission of church is to bring the Gospel to all men and that in a language that they can understand. There can be no such a thing as a one language church. If my type of Christianity is not suitable for those who do not speak English then there is something out of joint with my kind of belief that does not fit into the ideal that makes Jesus Christ the Saviour of all men. It is indeed unfortunate that some of the older people do not get along so well where there is English spoken. Perhaps they do not try hard enough to adapt themselves to conditions and prefer to object rather than to help along. We have noticed that there are some people who can buy and sell, go sightseeing, read the market quotations in the English language but who insist that the public service in which they have a part must be conducted in the German tongue. Such people are not playing fair with others who by education and condition in life cannot appreciate a language that is not the language of the country of their birth.

The Mennonite church has found the use of the German tongue the medium by which vital contact is possible with Mennonites in many nations. In so far the use of German has been helpful. But the Mennonite church, or any other church, has no business to feel that it is called to preserve and spread a language. Dislike the fact though we will, wherever in America the German has been held to as the major language it has merited the suspicion that there is wanting a loyalty to our country that every good citizen should hold. The political propaganda in the interest of things German during the last generation is so closely linked with an undue emphasis upon the maintenance of the German language that we as a peace loving church should not feel that we owe a responsibility to the preservation of the German language outside of Germany. The same brother says in his complaint that when young people only speak English they become lost to the church. We wonder if the persistent use of German is so important that it is better to hold on to it than keep those we have by giving them a church service in the language they can understand. It is sometimes pointed out that while the Mennonite church had a two hundred and fifty year start in Pennsylvania it has remained a comparatively small body. The answer is largely to be found in the language question. Long after people had ceased to use German as a household language they continued with German services. Though their children received their education in the English language they expected them to receive religious instruction and inspiration in a tongue that to them was foreign. The same condition prevails in churches of other denominations. Of the number of German churches we know in the vicinity of our home immigration is the only hope upon which they can build their expectation of continuing an existence. Their young people are either lost to the church altogether or they get into other churches. Now that immigration has practically ceased there is no future for these churches. Human nature is the same everywhere and if Mennonites expect to succeed where other larger denominations have failed a miracle must take place.

We realize that sentiment is a powerful thing and the older people cannot realize that their children do not hold the tongue of their parents in so high an esteem as they do. It hurts them to think that that which was so dear to them is ignored or unappreciated by those who are close to them. But in the interest of future existence they should be ready to let go some of their sentiment and be patient with conditions which they cannot change anyway. If we have a real message to the world let us not silence the voice or even destroy our church by holding to a language that has passed its usefulness as a means of keeping our future generations true to the church.

We are not interested in the superior merits or demerits of either the German or the English languages. Both have their good points and both their limitations. Neither of them can be supressed in a community where there is a desire for their use. As a matter of culture, as a means by which a larger outlook may be received of the world and as a matter of increasing ones usefulness the knowledge of more than one language offers superior advantages. Yet, when it is a matter of keeping our church together and extending the things for which we stand to the rest of the world we must be ready to adapt ourselves to linguistic conditions as we find them. If the Mennonite church can only exist in a German environment it might be well for us all to pack up and move to Germany and try to forget the glorious religious liberties we and our fathers have enjoyed ever since the first of our forefathers set foot on American soil.

WORLD-WIDE SUNDAY SCHOOL NEWS

A. S. S. WORKER'S CALL TO PRAYER

Rev. Stephen van R. Trowbridge of Cairo, Field Secretary in Egypt for the World's Sunday School Association, sent the following message to be read at the Third Annual Dinner of that Association, which was held at the Hotel Pennsylvania, New York City, on April 23d, with 200 in attendance:

"The Sunday school work in Moslem fields is indeed growing from day to day and requires decisions for extension and strengthening. I could mention in detail such centers as Khartum and Algiers and Aleppo, for which men are available if the Executive Committee can provide the resources. We need a central office in Cairo, such as the American Bible Society's.

"But I wish to lay the stress on a much deeper need,—that of faith-filled, prevailing prayer for the inner life of your secretaries in the field. Every one of us is intensely busy. And in this very fact is the peril that we are too absorbed in conference tours, correspondence, reports, publication work, and interviews. To portray the character and to reproduce the habits of the living Christ in these predominantly Moslem communities, we need the spark of fire which comes only from secret and intimate friendship with Christ, from hours spent in the mystery of His presence. We need today the heroic concentration and the saintly nobility of soul of Henry Martyn. Moslems are not impressed by **the amount** of work some missionaries are able to do; but they are **very deeply impressed** when they discover such men as our present Bishop of Egypt, Bishop Gwynne, spending hours in the early morning in personal communion and prayer, or when they find such a man as Forman of North India holding such perfect control of his temper and willingly forgiving those who have done stupid or unkind acts.

"I was asking an Egyptian recently regarding the secret of Dr. Harpur's remarkable influence with the Moslem patients in the Old Cairo Hospital. He replied: 'Dr. Harpur treats plowmen and laborers as though they were men of consequence. **And Christ did the same.** Naturally, they love the doctor.' And I may add, 'Thus they make the first approach to Christ the Savior.'

"Now such treatment of coarse-grained, ignorant and selfish men comes only from a great, spiritual in-taking of the love of Christ. And this we ask you to pray for: that we may not be conscious of representing a great organization, but conscious rather that we have every moment by our side an infinitely loving, an infinitely patient and an infinitely powerful Master."

The treatment we accord others depends upon what we are, not upon what they are.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

MOTHER

Not an eye that falls upon this page, that has not had or does not have a mother. If your mother is your guardian angel, keep her memory sweet and green. If the shadows of evening are falling around her, remember her thoughts are of you and your well-being, and be kind to her. And let her know it. Don't wait till it is too late.

If your mother still is "mama", just take a few minutes to read and meditate on this page and then go and kiss the mother God gave you. Let her know and feel that you want to be her affectionate child. If she is overworked, as so many good mothers are, help her, it will ease her burden and make you feel much better.

It's a foregone conclusion that no other person on earth is any more interested in your welfare and happiness than your mother is. Not even a lover is, for even here an element of selfishness enters. Your mother's love probably has endured more rebuffs than a lover's would.

* * *

Listen to the advice of some of those who have walked close to God:

My son....forsake not the law of thy mother. Prov. 1:8.

A foolish son is the heaviness of his mother. Prov. 10:1.

A foolish man despiseth his mother. Prov. 15:20.

Despise not thy mother when she is old. Prov. 23:22.

A child left to himself bringeth his mother to shame. Prov. 29:15.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. Prov. 30:17.

For God commanded, saying, Honor thy father and mother. Matt. 15:4.

Woman, behold thy son! Behold, thy mother! John 19:27.

* * *

John Randolph and His Mother

This eccentric orator and statesman, trained by his reading and social surroundings in the school of skepticism and of the French Revolution, declares that but for the early instructions of his mother he should have been a confirmed skeptic and a scoffing infidel. "When I can just remember," says he to a friend, "I slept in the same bed with my widowed mother. Each night before she put me to bed, I repeated on my knees before her the Lord's Prayer and the Apostle's Creed. Each morning, kneeling in the bed, I put up my little hands in prayer in the same form. These lessons, I am now conscious, are of more value to me than all I have ever learned from my preceptors and compeers."

Have you forgotten the prayers your mother taught you? Not if you are using them as you should!

THEY LOVED HER BECAUSE—

She lived a clean, wholesome life.
She was unselfish.
She turned her sorrows, troubles and disappointments into smiles that brightened the way for others.
She did not gossip.
She held the confidence of a friend a sacred trust.
She gave her inmost confidence to a very few.
She was not trying to make an impression, or to appear what she was not.
She was jolly and unpretentious.
She was infinitely tender and helpful to those in trouble.
She was not jealous.
She was conscientious in tasks entrusted to her.
She enjoyed the companionship of clean associates.
She consdered religion the most practical and beautiful thing in life.
She was just—Mother.—Adapted.

MOTHER

You were a girl, and you dreamed.
Your hair gleamed golden and free in charming disorder.
Your laughter rang out, and your strong little hands took firm hold on things;
Bright-eyed you went out to meet life.

Like clusters of lilac your dreams burst into flower,
Overwhelmingly splendid; and joyful as song;
Your day was a streak of sunshine.

You were a girl, and you dreamed.
Night lifted his stern face before you,
And you looked into his eyes.

Your hair lies smooth and gray, and your hands are old,
Work-hardened and rough;
Symbols of love are your hands.
And the failing beats of your heart
Are like hands that give, and give.

You were a girl, and you dreamed.

You are Mother. Behind your eyes lies the heart of God.
—Johannes Weltzer in The Wave (Copenhagen).

Is that all mother is?

HAVE YOU WRITTEN TO MOTHER?

Pray, may I ask you, worthy lad,
Whose smiles no care can smother,
Though busy life throbs round about,
Have you written home to mother?
You are fast forgetting, aren't you, quite,
How fast the weeks went flying;
And that a little blotted sheet
Unanswered still is lying.
Don't you remember how she stood,
With wistful glance at parting?
Don't you remember how the tears
Were in her soft eyes starting?
Have you forgotten how her arm
Stole round you to caress you?
Have you forgotten those low words:
"Good-bye, my son; God bless you"?
Oh! do not wrong her patience,
Save God's there is no other
So faithful through all mists of sin;
Fear not to write to mother.—
Tell her how hard it is to walk
As walked the Master, lowly.
Tell her how hard it is to keep
A man's life pure and holy.
Tell her to keep the lamps of prayer
A light, a beacon burning;
Whose beams shall reach you far away,
And hail your soul returning.
Tell her you love her dearly still,
For fear some sad tomorrow
Shall bear away the listening soul,
And leave you lost in sorrow.
And then, through bitter, falling tears,
And sighs you may not smother.
You will remember when too late,
You did not write to mother.—Sel.

But only three in all God's universe
Have heard this word thou hast said—Himself, beside
Thee speaking and me listening! and replied
One of us—that was God!—and laid the curse
So darkly on my eyelids as to amerce
My sight from seeing thee—that if I had died,
The deathweights placed there would have signified
Less absolute exclusion. "Nay" is worse
From God than from all others, O my friend!
Men could not part us with their worldly jars,
Nor the seas change us, nor the tempests bend:
Our hands would touch for all the mountain-bars:
And, heaven being rolled between us at the end,
We should but vow the faster for the stars.
—Elizabeth Barrett Browning

WHEN MOTHER SINGS

There are times when I pause on the harassing round
Of the day in a reverent hush,
To be folded in melody rare as the sound
Of the note of a sky-hermit thrush.
She is singing old hymns when she thinks no one hears,
Out of tune and off-pitch, it is true,
But I feel all my worries dissolving in tears
When she quavers, "I'm praying for you."

From the country of youth she has journeyed afar;
She is turning aweary and wan;
And they rest by the way who with hope for a star
Were her mates in the roseate dawn.
I can fancy, at moments, a strong, tender face,
And some golden heads flashing at play
Intermingle with thoughts of the heavenly grace,
While she sings "Happy Day, Happy Day."

Of "The Home Over There" she is thinking most now.
Are its portals of pearl swinging near?
There is light, not of sun, on her pale, placid brow,
And it may be her loved ones can hear;
They may troop through the gateway to press near their own;
They may smooth her soft, silvery hair
As she sings—dear old mother— in wishfulest tone,
"I shall soon be at home over there."
—Margaret Perkins.

MEN HAVE NO CORNER ON COURAGE MARKET

By Mrs. Walter Ferguson

Men have always referred to themselves as the courageous sex, and this has gone on so long that nearly everybody has come to believe it true.

While they have never analyzed the question perhaps, the men are a unit in the belief that they have a corner on the courage market—that because they have been fashoned as males they are possessed of valorous instinets which far excell anything the other sex might boast—that they are endowed with bravery as with beards.

Now when it comes to mere brute strength and the desire to crush each other as animals do, we admit that the men have the advantage of us.—But is this courage? Does valor necessarily consist in belligerency alone? Is bravery destructive or constructive?

* * *

When it comes to the sort of courage that counts—that tenacity of purpose that never gives up—that resiliency of spirit which refuses to be crushed—that instinct to fight against unconquerable odds, the women can set the men an example every time.

The courage of women is entirely constructive, and that is the only kind worth while. It is the sort that keeps the world going, that builds nations and cities.

For we can talk all we please about the Pilgrim Fathers and the brave pioneer men who marked the path across America, but the real courage of those days lived in the hearts of the Pilgrim Mothers, and in the souls of those tenderly nourished women, who undaunted left their comfortable homes and followed the bitter trail of the Prairie Schooner—without the courage of these, America never would have been.

The bravest person we ever knew was a poor little over-worked washer woman who screamed when she saw a mouse and looked under the bed every night for a possible burglar, but who when the valorous male whom she had married had run through with her meager fortune and deserted her with three small children, took cheerfully to the wash tub, worked like a slave and gave her daughters a passable education. The fleeing husband later attained fame in the West as an expert on the draw—he wore two guns and it was said he was afraid of no man—but he was a coward just the same as his life testified.

* * *

When adversity comes it is the mother who puts on the bravest smile—she faces the agonies of child birth time and again with rare courage so as to feel the joy of a baby in her arms—she sticks to her children through the cruelest of conditions with a patience that has in it something of the divine.

When fortunes fall, it is always the man, if either, who takes the easy route of suicide—the woman who picks up

and ties together the threads of the family existence. When sorrows thicken it is the man who finds it necessary to drink himself into a merciful oblivion—the woman who remains sober and suffers.

We would never detract from the courage of brave men, and there are many, but taking all things into consideration, a just comparison of the sexes in this matter of courage will show that in this, as in many other things, the men have given themselves the best of the deal.

DAILY VACATION BIBLE SCHOOL IN BUENOS AIRES

The first Daily Vacation Bible School in Argentina, if not in all of South America, was held in Buenos Aires in January, which is their summer time. The work was reported by Rev. George P. Howard who represents the World's Sunday School Association in that country. The sessions were held in the Theological Seminary of Buenos Aires. Most of the children were reached through the Sunday school recently organized in that institution. The Seminary is new and is located in a section of the city where no religious work had been conducted. The attendance at this initial D. V. B. S. averaged 27 and all were children who were not being reached by any church.

A young Bolivian was the superintendent of this school, a graduate of one of the mission schools in Bolivia, who was attending one of the secondary schools in Buenos Aires. The song and story hours and the hand work period were all carried out most efficiently. It was very interesting to see the things which these children made during the sessions of the school. Bible stories and instruction in the Book were given and some of the parables were dramatized. The play activities were also under general supervision. This new type of school has awakened great interest and next year several such Daily Vacation Bible Schools will be in operation. Such a movement can do much to supplement the work of the Sunday school. Mr. Howard, in closing his account of that work, added "As you see, we keep abreast of the times and we are always ready to take any good suggestions or ideas that come to us from other fields."

THE PRESIDENT'S MESSAGE

The President of the World's Sunday School Association, Rev. W. C. Poole, Ph. D., pastor of Christ Church, London, came to America in April that he might be present at the Annual Meeting of the Executive Committee which was held in New York City, April 23d. He arrived on the "Leviathan" April 6th and sailed on the "Homeric" April 25th. Meanwhile he addressed meetings in Toronto, Hamilton and London, Ontario, and Detroit, Pittsburg, Dayton, Canton, Lafayette, (Ind.,) St. Louis, Chicago, Buffalo, Newark, Montclair and Paterson, N. J., the Executive Committee and the Third Annual Banquet of the World's Association which were held in in New York.

Dr. Poole was requested to write a brief message giving some of his impressions. He sent the following from the steamer by the pilot boat: "It was all too short. Never have I enjoyed three weeks so much in my whole life. It will remain with me an abiding memory of great comfort. I am too near the tumultuous events of the recent days to properly evaluate them. Still certain things stand out clearly.

"First, the gracious amenities of the World's office in planning my tour over the country as far west as St. Louis, and then the fine spirit of fellowship manifested by State and County Secretaries and leaders in the International Council of Religious Education.

"Another, the great heartiness of the faithful workers in individual churches and schools. Reflecting on personal contacts this trip has made possible, I am profoundly thankful to all.

Then again the programs of work at present in operation in the field of Christian Education make an alluring prospect.

"To ensphere a nation's program of religious education as a common task—imperative and inescapable, and then to envisage the technique by which it is to be accomplished, is surely a commendable achievement. America's seriousness in providing adequate facilities for religious education is most impressive. Undoubtedly she intends to make intelligence and righteousness coextensive. After all, a 'League of Nations' is only thinkable as the individual nations enthrone their conscience in their common sense. 'Learn or perish' could with good faith be inscribed over every home, school and church in the land.

"Another interesting development is the closer integration of all the constituent parts of religious education. The Councils of Religious Education conceive of their function in a most faithful way and promise hopefully for their future. The complexity of life suggests to many minds, standardization as the best form of organization. We must however, always have a place for a voluntary organization and thus escape from the thraldom of institutional control.

"In closing, I want again to thank every one of the twelve thousand or more I had the pleasure of speaking to and to leave my Christian love and affection with you all."

THE S. S. LESSON

May 24

Saul Begins His Great Career

Acts 9:20-31

Golden Text—"I determined not to know anything among you, save Jesus Christ and Him Crucified." I Cor. 2:2.

The conversion of Saul is one of the most remarkable on record. Here was a man who by training, association and zeal represented everything that stood in opposition to the preaching of Christ who suddenly turns Christian himself and threw the same ability, zeal and energy into the cause that he had used in opposing. If the Spirit of God could work so mightily in Saul as that there is every reason to believe that any other sinner who throws himself upon the mercy of God and in faith accepts Christ as his master may also be accepted and used in the work of the kingdom.

Saul went to work immediately. The word straightway leaves no room for delay. Some might say to themselves, I will first live down my early reputation before becoming active. In doing that they are in danger of losing the mometum of a good start. It was not the nature of Saul to hesitate long when he knew what was to be done. Indeed, the one who learns to know Christ has it imposed upon him that his immediate duty is to get busy. At best the time is short for any man and he must work while it is yet day. Saul had a bad record behind him and he seems to have been moved with a desire to give as much of his remaining life to the service as he could crowd into the years yet remaining. In Saul we see this: all the energy, enthusiasm that an evil man can throw into his opposition to God, when turned into the right direction, may be employed in His service to His glory and to the salvation of souls. Saul never was a self seeker. When unconverted he followed what he thought his conscience directed. When converted his chief aim was to throw his entire self into the cause of Christ, forgetting himself entirely.

The first thing that Saul did when opportunity offered was to preach Christ the Son of God. There was no question in his mind as to the divinity of Jesus. Suppose he had declared Him as a good man or even the best man who ever lived but had not stressed his divinity how far would he have gotten? Certainly nowhere. If Jesus is not the Son of God and if He is not declared to be the divine Saviour of men there is no use or necessity for preaching about Him and going to distant parts to tell about Him. Perhaps if those who today do not stress the divinity of our Lord were once really converted and yielded their lives to His service of salvation they would be able to make a more lasting impression upon the world and the result of their efforts would be saved men and women instead of thoughtless admirers.

Soon we find that Saul was increasing in strength. The Christian life is a growth that must continue or it is a failure. Saul's growth came in several directions. He spent time in meditation as he tells us in his reference to his retirement into Arabia some time later. There can be no doubt that he devoted his attention to further study of the Scriptures. Though learned in the law he now had to look at it from quite another angle. We also learn from Saul himself, in a later writing, that he took occasion to interview the "Pillars" of the church. Moreover he was a man of prayer and beginning with the time that God directed Ananias to go to him when busy in prayer we must believe that his entire life was devoted to prayer to God for strength and wisdom and for the solution of all the problems he had to meet. But Saul began to grow as soon as he entered the Christian life. These later evidences of growth were but the normal result of the beginning he made at the time of his conversion.

Naturally there was suspicion. One who had been so dangerous a person as Saul would be received with caution. It was one of the hardest tasks of his life to overcome suspicion,—perhaps the hardest of all. The convert to Christ often finds it so. Without the grace and help of God and without a sincere faith in Him, no one would be able to meet such a difficulty. Saul was able to do this because his faith was firm.

Persecution is the normal condition for the Christian to meet. In Saul's case we can readily understand how, after his complete change of front, his former associates would turn their shafts of persecution in his direction with a hatred and energy that would be carried to the limits of their determination. God has a way of preserving His own and so in spite of the danger Saul was in his life was saved at that time.

In Jerusalem we find the same conditions confronting him that he first met at Damascus. Suspicion, danger and persecution. This was destined to be a condition that followed him all his life. However, the suspicion of the brethren was relieved through Barnabas. Big, generous hearted, eloquent and self-sacrificing man that Barnabas was, Saul found in him a friend who was to share many of the experiences of future years. When the child of God needs a friend God has a way of sending one to him who will do for Him all that he needs for his encouragement and future usefulness.

THE C. E. TOPIC

May 24

Christian Traits Worth Striving For

Phil. 4:4-8

In our Scripture lesson we discover the concern the Apostle Paul had concerning relations existing between two sisters in the Philippian church. He emplores them to "be of the same mind in the Lord." Just what the difference between these two sisters was we do not know. Perhaps it was over a matter in which their judgments clashed, it may have been a difference of personalities, maybe they just quarreled over some trifling matter of no consequence that disturbed the whole church. But, whatever the difference was, there was one remedy, the love of Christ. They were to think of things as Jesus would think of them. However, it is not all condemnation that he has to offer. He also has commendations to bestow. He speaks of those women, his true yokefellows, who labored with him and his assistants in the Gospel. Here then are two Christian qualities emphasized. There is to be harmony among the workers, they are to be yokefellows sharing the burdens and, furthermore, we are to assist one another as Paul suggests that these women be assisted.

What are some of the traits worth striving for? Surely they would be those traits that Christ could bless and that would contribute to the salvation of souls and the upbuilding of the Kingdom of God.

Jesus was the most fearless of men, declaring the truth without fear or favor. Let it be the ambition of our lives to be like Him, brave for righteousness sake. There will come times in our lives when we must stand alone. Many fail under such a condition. But he who stands alone for God is not alone. Douglas once said, "One man with God is a majority. There comes a time when it requires a brave soul to say no. Let us be ready for that time by all means, for upon a single no the destiny of our immortal souls may depend. Every day offers opportunity for testifying for Christ. Some people do not testify because they fear the ridicule of the world. Let us remember that it takes a brave person to be willing to be laughed at, even for a good cause. The brave man or woman for God will never forget that his or her Lord was ridiculed by the vulgar crowd. If one is not willing to confess Him now, He will not witness for one then.

Jesus set us the example of well doing. Not a day passed during the years of His ministry but that He conferred some great good upon someone. This habit of doing good to someone every day is one of the traits that marks the real child of God. In order to do a good act we must train ourselves to see where and when good can be done. Some people simply do nothing because they see nothing to be done. The difference in people is often not a great difference in talents of abilities, but in applying what they already have. When one cultivates a sympathetic nature it will naturally follow that that one will seek some one with whom to sympathize. When one realizes truly the misery that there is in the world one will try to do all in his or her power to relieve that misery. It then resolves itself upon our putting our selves in a state of mind where we will want to be doing good. Paul once said that we should "do good to all men." Where there are men and women there is a chance to do good of some kind. Our field is as big as the world.

The Christian is never a hopeless person. He always sees better things ahead. It is this kind of an attitude that makes us independent of conditions that come upon us or surround us. If we are poor we will remember that we are the child of a King and that eternal glory will be our inheritance. If we are burdened with sorrows and troubles we find courage in the triumphs of the One who was a man of sorrow and acquainted with grief. If men are wicked and all around us we see signs of their wickedness we will still remember that it was to save such sinners that Jesus came to live and die on earth and that all we may do to bring a knowledge of Him will be blessed and worth while. We may even think that our state is an insignificant one. Maybe it is in the eyes of the world, but the child of God is never insignificant. In our small places we are doing the work that God has appointed and that which God appoints is the most important thing on earth.

Love is the greatest thing on earth. It is a quality of God. Faith and hope are noble human virtues but we do not attribute faith and hope to God. He knows all things and therefore, these things do not belong to Him. But Love is different. God loved and we are to love because we are children of God. God manifested Himself in love to men. The Christian shows the Godly side when he loves.

Paul once said, "In whatsoever state I am I have learned therein to be content." Here contentment is revealed as one of those virtues that makes for a happy useful life—the kind of a life we should live.

The Programme Committee for the 400th anniversary celebration of the Mennonites, wishes to announce to all the Mennonite Brethren, who live in the surrounding vicinity of Geary, Oklahoma, through the medium of the Mennonite, that on Sunday, May 17th, 1925, the First Mennonite Church of Geary, Oklahoma, is going to celebrate the 400th anniversary of the Mennonites, and also wishes to extend a welcome invitation to all the Brethren who wish to be with us and be one of us for that day. Our auditorium is large enough to hold between 400 and 500 people, so if you can be with us come. Our morning programme will start at 10 o'clock in the morning. After the morning programme we have planned to take a basket dinner and go to Wyldewood Park, which is close to Geary, there to eat our dinner and get better acquainted with one another. If you are planning to be with us for that day bring your basket dinner with you and we will do our part to make you welcome. Following is the programme for that day.

PROGRAM
for
SUNDAY, MAY 17, 1925

Morning Service

Song—Congregation
Welcome Address—Mr. O. P. Ruth
Song—Congregation
Scripture reading and prayer
Special Music—Vocal Solo
Address, The History of the Mennonites—Rev. G. A. Linscheid
Special Music—Quartet
Address. The Life and Teachings of Menno Simon—Rev. C. E. Krehbiel
Prayer
Song—Congregation
Benediction

Evening Service

Song—Congregation
Scripture reading and prayer
Special Music—Vocal Solo
Address—Rev. C. E. Krehbiel
Special Music—Quartet
Address—Rev. G. A. Linscheid
Prayer
Song—Congregation
Benediction

DEATHS

Freed—Isaac K., born in Upper Salford, Pa., Sept. 17, 1859; died at Souderton, Pa., April 6, 1925. Bro Freed was married to Elizabeth Allebach, Feb. 2, 1882. The same year he was received into the membership of the Eden church, Schwenksville, Pa., by the rite of baptism. After 15 years he moved from Schwenksville to Philadelphia, where he was engaged in business and became a member of the First Church, entering into the activities of that congregation. For a number of years he was the teacher of the Ladies' Bible Class. After his retirement from business five years ago he made his home in Souderton and there became active in the various enterprises of the Zion church. For many years he was the treasurer of the Eastern District Conference. His widow and daughter survive him. Funeral services were held April 15th, by the pastor, Rev. G. T. Soldner. Revs. A. S. Shelly, N. B. Grubb, A. M. Fretz and R. F. Landis, also took part in the service.

Wittrig—John Henry Wittrig, son of Joseph and Elizabeth (Wittmer) Wittrig, was born in Wayland, Iowa, on April 25th, 1883; and died at his home near Crawfordsville, Iowa, May 1st, 1925, aged 42 years and six days.

At the age of fourteen he was baptized and became a member of the Emanuel Mennonite Church at Noble. In this church he remained a very faithful and very active member until the end.

On December 20, 1904, he was united in marriage to Margaret Herzog. This union was blessed with seven children, two boys and five girls. To this family Brother Wittrig always proved to be a loving father and a dear friend and companion.

He leaves to mourn his early departure, his beloved wife, and six children.

Besides these close relatives, a large host of relatives and friends survive and mourn his early departure.

His departure means a great loss of a loving father and intimate companion in the home, and a dear friend and faithful worker in the church and community. It means the loss of a vice-president in our Senior C. E.; a teacher in our Sunday school; a chorister in all our church and religious services; a leader of our choir; a member of our committees, and a reliable worker at our teachers' meetings and workers' conferences. In the past he has also served as Sunday school superintendent. He never missed church or Sunday school services once in the last six and one-fourth years, the time that a definite record has been kept and perhaps even for a long time before. His absence will be felt very strongly.

In the service the pastor, Rev. Schrag, was assisted by a number of the neighboring pastors of denominations represented in the community. The largest gathering that ever was held in the Noble church is said to have assembled at Bro. Wittrig's funeral.

JOTTINGS

Rev. P. J. Boehr, one of our missionaries of the field in China, now on furlough, has been doing work in the Princeton Theological Seminary, Princeton, N. J. He graduated on May 12.

Six young people received the rite of baptism in the Hillsboro church on Easter Sunday. Until the the completion of their church the services of this congregation will be held in the local high school.

Preparations are in progress for making the program of the All-Mennonite Convention, to be held at Nappanee, Ind., interesting. The sessions will be held September 2 and 3, in the West Mennonite church.

The Tabor Church, Goessel, Kansas, has introduced English into its services. A portion of each service will be conducted in the English language for the benefit of those to whom the German has become difficult.

Missionary P. J. Wiens and famly were the guests of the Zion Mennonite church, Souderton, Pa., on April 29. They attended the meeting of the Eastern District Conference, and were with the First and Second churches in Philadelphia on May 3. Members of the Zion church were pleased to greet Bro. and Sister H. A. Alderfer, treasurer of Bluffton College, former members who were East on a short visit. Mother's Day was appropriately celebrated and preparations are in progress for the celebrating of Children's Day. In all, 303 persons participated in the Communion Service held on Easter Sunday.

While on a visit to Kansas, Dr. Mosiman, of Bluffton College, occupied the pulpit of the West Zion Church, Moundridge, on May 3.

The Annual Meeting of the Central Mennonite Conference will be held in the Silver Street Church near Goshen, Indiana, August 29 to Sept. 1.

The churches at Man's Choice, Pa., and Napier, Pa., have recently been blessed by a season of revival under the direction of their pastor, Rev. Adam Wolfe. Many confessions were made and a number of accessions to the church resulted.

Notice has been recently taken of the revived interest in the doctrine of Peace in the Mennonite churches of Holland. This interest is now receiving emphasis in the fact that a young man called to military service has asserted his conscientious objection to the service and is suffering imprisonment. Numerous brethren in the Mennonite church throughout Holland are expressing their interest and sympathy.

On the evening of April 26, the choir of the First Church, Philadelphia, visited the Zion Mennonite Church, Souderton, Pa., and rendered the cantata, "Olivet to Calvary". The trip was made in the big Souderton bus, which left the church early in the afternoon and returned late in the evening. Lunch was served by the people of the Souderton church. The soloists of the choir on this occasion were: Margaret Hazelton, Soprano; Morris Everly, Tenor; John Wienad, Baritone.

One of the oldest institutions conducted by the Mennonites in Russia is located in Tiege and is for the care and training of deaf and dumb children. The institution has been supported by the churches. At present it is reported that there are 18 children and 3 instructors.

Next year it will be twenty-five years since the General Conference of Mennonites opened its first work in India. The (Old) Mennonite mission is a year older than ours. To date we have had no medical missionary on this field, but some time this fall two, Dr. Harvey Bauman and his wife, who is also a physician, will sail for this field.

The Women's Sewing Society of the Shafter, California, though but two years old, has been actively engaged. There are 24 members and these besides providing numerous articles for relife and mission uses, some time ago conducted a sale of useful and fancy articles which netted the sum of $285.-75. This and other money collected was devoted to benevolent purposes.

Witmarsum Theological Seminary will hold its Eleventh Annual Commencement on May 29. The baccalaureate services will be held on May 24. Dr. Hartzler will deliver the address on this occasion. The Commencement address will be delivered by Dr. Mosiman of Bluffton College. Those to receive degrees are: Mrs. Adah Burkhalter, returned missionary from India, Lester Homer Bixel, returned missionary from Africa, and Frank R. Mitchell of Chicago.

Among the visitors to the recent meeting of the Eastern District conference were the missionaries Wiens of India and Boehr of China and Harvey Bowman and his wife, both physicians, who are to sail for the India field this fall.

An interesting feature of the Eastern District Conference is the reading of the Deacons' Reports. These reports represent a side of congregational life from the point of view of an officer of the congregation other than the pastor. While not every congregation takes the trouble of having such a record on hand, the reports nevertheless are an important record of the life of the church and in future years will, no doubt, be found to contain much information of historical value.

The West Swamp Church, near Quakertown, Pa., has had an honored history in its connection with the Eastern District Conference and the General Conference. Rev. John Oberholtzer, one of the founders of the General Conference was its first pastor. Rev. Andrew Shelly, his successor, was for many years the President of General Conference and a member of the Foreign Missionary Board. The newly elected pastor to the Swamp Church, Prof. S. M. Rosenberger, of Philadelphia, is one of the children of this church, having spent his childhood and young manhood in this, the church of his parents. Rev. Rosenberger will conclude his school work in Philadelphia with this term, and expects to move to Quakertown some time about the 1st of July.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, MAY 21, 1925. No. 21.

TO THE ENDEAVORERS OF THE MIDDLE DISTRICT CONFERENCE

The three Endeavor societies of the Grace Menonite church of Pandora, Ohio, not only bid you a hearty welcome to attend the Young People's Conference to be held at their church, June 12, 13, but earnestly hope that many from every society will accept this welcome.

Bluffton College Commencement festivities cease Friday, noon, June 12, while the Conference begins Friday evening, giving Commencement visitors a chance to attend both on their same trip to this vicinity. Conference ends Saturday afternoon in time for delegates to return home, although the Pandora homes will be open to all who desire to stay longer.

You cannot afford to miss the peace meeting with Wilbur K. Thomas of Philadelphia present with an address; you will want to hear of the proposed Summer Conference; you wish to hear and make the plans for our coming year's work—and remember the large number of missionaries to be present, exhibits, etc.

Full program will be printed in the next issue. Meanwhile pray that this conference may be a real mountain-top experience — like the one of last year—that will result in real service, and not be merely one more gathering of sounding brass and tinkling cymbals.

Raymond Hilty.

SHOULD WE PENSION OUR MINISTERS?

The subject of pensioning aged, disabled or incapacited ministers was before our last General Conference, but nothing was done in the matter. There does not seem to be a general sentiment regarding this serious matter in the church at present and it appears that it will be a long while before anything will really be done. In the meanwhile there may occur instance after instance which will demonstrate the lack of gratitude and appreciation that should go to those who have worn themselves out in the service of the church only to find themselves confronted with age, poverty, disability and helplessness in the end. A street car conductor, a clerk in a department store, a mill worker or an employee in almost any of our large concerns receives a great deal more pay than the average minister, and surely more than most of our Mennonite ministers, with less of a drain upon his income for unusual circumstances than the minister has to meet, yet provisions are made for the care of such ones should age or misfortune leave them helpless and in need. Most ministers are so situated that even a reasonable life insurance, should they care to take advantage of such a matter for the protection of their families, is beyond their reach. To give years in preparing for a calling and then devote one's self to a service that provides only for the barest necessities and imposes unusual expenses that a layman cannot appreciate means that when the day comes that younger and more fit men must take his place the minister finds that if there are no other resources than those that came from his pastoral labors he must appeal to the charity of his friends and relatives and it very often happens that he has outlived those of his friends and relatives who would cheerfully care for his simple needs. Such a situation is not just and tends to embitter the few declining years of the shepherd who has earned the right to a few days of rest and comfort if any one ever deserved such a consideration.

Just the other day a dear friend of ours, a minister in another denomination who has felt that he owed it to his children to provide for their education and to his parents to care for them in their declining years, resigned his charge, hunted a job and found one bringing him an income nearly double the salary he received as a pastor. During the three years of his pastorate his congregation had doubled, the finances of the church were brought out of the tangle that had tied them up for months and the attendance at the regular services increased to a point never before known, yet the church felt it could not afford him the wages of the men whom the city employs to remove its ashes. The sacrifice demanded was beyond all reason and the church lost a promising young minister. Had provision been made in this church, as it is in some denominations, for the possibility of caring for the minister in the event of disability and had the assurance been given that in the event of the stopping of the family income through age or disability his family would not become objects of charity no doubt the cast would have been different.

We must confess with sadness that even to young men of high ideals and promising abilities the ministry is no more an attraction. This is not because young men are not interested in spiritual things but because they feel that the demands upon the ministry are unnecessary and unreasonable. With want and poverty staring one in the face one cannot do his best, especially when one realizes that there are other fields in which the best that is in one may be given for the good of one's fellows. It was once the usual thing to find the majority of students in Theological Seminaries the sons of ministers. Today, preacher's sons are scarce in the Seminaries. Why do not the sons of ministers want to follow the calling of their fathers? There is no mystery about this condition. These boys have grown up in an atmosphere where the family income has had to do more stunts than the trick pony at the circus and in spite of it they have been able to receive the benefits of culture and education that had fitted them for distinguished service in the world. But they have known at what sacrifices all that they have came to them and few of them have the hardihood to ask a good woman to share the kind of a life that their mothers had to endure. They know enough of what is involved in bringing up a family in the parsonage and they feel that they can better avoid the hardships and privations with the possibility for advance in other callings. This is not implying that ministers' sons are as a class a disappointment, notwithstanding all that is said about the minister's boy being a bad boy. No class of young men have been more able to "make good" in the world than sons of preachers. If this statement needs to be verified our readers need only look up the biographies of the leaders of the nation along its most important lines and he will discover that the minister's son is everywhere climbing to the top.

The Mennonite church is peculiarly situated in regard to its ministry. In some congregations the minister's full time is required, in others the minister engages in farming, teaching, business, etc. There was a time, not so long ago, when we did not have a class of ministers devoting their entire time to the work of the ministry. The churches in many places wanted it otherwise and found it to their advantage and often necessary for their existence to call pastors to devote their full time to the work. Having done this, it is for the churches to accept the consequent responsibility and make the future secure to those who respond to their urgent request.

We have little patience with those who are continually harping that the Mennonite church is not up-to-date. Such criticism is generally born of a lack of information concerning the church that amounts to inexcusable ignorance, or, it comes as an evidence of a lack of sincerity or affection. Yet, here we are forced to admit that our beloved church is slow and not in touch with the spirit of the Christian world concerning its responsibilities to its devout servants. True, in several instances congregations have made generous provision for their aged ministers who have reached the limit of their activities. In these cases there were present, however, the fortunate circumstances of having a church willing and able to bestow such benefits. Not every church could raise the money needed to keep going and support an emeritus at the same time. Again some churches might be willing to attempt this and find after a while that they had assumed a responsibility they could not handle, and much bitterness would be the end of a praiseworthy attempt at benevolence. The ministers needing this assistance particularly are likely to be those of whom most was required and the least was given, so that provision for the rainy day was absolutely impossible. Our government cheerfully and liberally pensions the men who fought its wars. If there is

so much rightly to be done for those who had a part in the killing end, how much better attention should be given to those who devoted their lives to the saving of souls?

There are several possible ways by which means for caring for aged and disabled ministers might be provided. The M. E. church devotes the profits of its Book Concern and Publishing Interests to a fund for this purpose. Other churches have solicitors canvassing the churches for funds and seeking endowments. In other churches, again, mutual organizations have been created in which a proportion of the salaries of those who are to benefit by the fund is paid into the treasury to meet its claims. Besides this there are a number of denominational and non-denominational societies conducted by the ministers themselves for their own relief. These organizations do their business along regular insurance lines, subjected, of course, to law regulating such business. In these independent societies, however, little more than temporary relief is to be expected and they are so limited in the matter of their memberships that their doors are closed to the "poor risks" who need their so-called protection most of all. They would be wholly unnecessary if the churches were reasonably keen on what surely is their duty to their aged or unfortunate servants.

WOMAN'S WORK

EBENEZER MENNONITE CHURCH, BLUFFTON, OHIO

Greetings to all the sisters of the Mennonite: It is now nearly forty years since our Ladies' Missionary society was organized. It was organized by S. F. Sprunger and Christian Suter. Their aim from the beginning was to arouse a greater missionary interest among the people, as well as to help the cause of missions in a material way.

During the past years we have always had our regular monthly meetings, union meetings, and special sewing days. At our monthly meetings we have programs consisting of music, topics, talks on mission subjects and now and then reports and letters of appreciation from mission stations. An offering is taken each time. The average being fifteen dollars with an average attendance of twenty-five.

Two union meetings are held each year. These meetings are open to the general public. At such times we try to procure a missionary on furlough to speak to us. This year we are certainly blessed with missionaries from four different mission fields, namely, Sisters Martha and Adah Burkhalter, Mr. and Mrs. Ezra Steiner, and Mr. and Mrs. Wiens of India; Mr. and Mrs. Lester H. Bixel of West Central Africa; Mr. and Mrs. Boehr of China; and Mr. and Mrs. Martin of South America. They all have inspiring and interesting things to tell us.

This year we tried the mite box system. One hundred and forty-five mite boxes were given out to the sisters. The purpose of this is, to give those an opportunity to give who cannot attend our regular monthly meetings. At our last union meeting eighty-seven mite boxes were emptied. The offering from these amounted to one hundred and twenty-nine dollars. This money was sent to China for the building fund.

This year we did not have a special sewing day at the church, as in previous years, but instead the sisters had gatherings at home, where they sewed the quilts and knotted the comforters. In all thirty-five quilts and comforters were made. About half of them were sent to the poor Russian immigrants to Canada. One hundred garments were cut and sewed for Montana and India. The material for these garments is cut by a special cutting committee, and is then handed out to those sisters who have the time to sew. Besides our other work we are supporting two Bible women, one in India and one in China.

Each year our society sends cookies to the different home mission stations for Thanksgiving and Christmas. These cookies are distributed among the poor children, who appreciate them very much. In all 1740 cookies were sent.

The result of the work of any missionary society ought not only end in the giving of money and garments and eatables, but in the giving and consecration of its own young people to definite Christian service. When all these are combined, then only, to my mind, do we have a real working society. Money, garments, prayers and volunteers—all four are needed to carry on the missionary task.

Let us, therefore, not be weary in well-doing for in due season we shall reap if we faint not. Gal. 6:9.

Clara Bixel.

CORRESPONDENCE

Moundridge, Kan., W. Zion Ch. Dear readers of the Mennonite: Four months of the new year have already flown by and we are again and again reminded of the Psalmist's expression, "As for man, his days are as grass", three times in the last few months were we reminded of the uncertainty of life, through the death of three of our members, the death of Grandmother Galle in October, took one of our charter members, the Lord also called one of our younger members. Mrs. Carl C. Krehbiel, while she, with her husband and family were visiting at her home in Reedley, Calif., the news of her death came as a shock to our congregation, as she left Kansas in good health. Mrs. Anna Koller passed away last month (obituary will appear in the Mennonite).

Recent visitors in our midst were Rev. Warkentin of Newton, Dr. Mosiman of Bluffton, Ohio, and Mr. and Mrs. Bechtel of Philadelphia. Mrs. Bechtel spoke at a meeting of the "Mission Workers' Society", and Bro. Bechtel spoke to the Sunday school. His talk was much appreciated.

On March 22d quite a number of our Endeavorers motored to Hutchinson to give a program at the Mission church, a few weeks later we accepted an invitation from the Halstead society to give a program there.

Our pastor, Rev. Brand and S. S. Superintendent B. M. Dirks, with a few others attended the State S. S. Convention at Salina, the weather conditions of the last days of the convention prevented others from attending. Those who went the first two days report splendid meetings. The inspirational addresses by consecrated men and women could not help but bless those who attended.

Two vacation Bible schools will be conducted by our church this year, one is being held in the Farms district with Miss Stella Schmidt as teacher. The Bible school in town will have two teachers, the Misses Mary Koller and Elma Schmidt, and will begin as soon as the regular school closes.

We are looking forward to Sunday, May 17th, when the Bethel Mens' and Ladies' choruses will give a sacred program in our church. Several of our young people are planning to attend Bethel College this fall.

Mrs. D. O. Rupp, Cor.

The Second Mennonite Ch., Philadelphia.—With other city churches the Second Church anticipates the usual summer slump. During the summer months city churches depend very much upon the regular attendance of their people because of vacations, week-end trips and other circumstances. This does not of necessity involve a lack of interest on the part of the people, but it does compel the church to adjust itself to conditions. However, we look with confidence to the revival of activities next fall.

During the past winter the congregation has enjoyed a number of interesting events. The Ladies' Aid Society celebrated its Anniversary with appropriate exercises. The usual Christmas and Easter Festivals were observed and all agree that both of these were excellent affairs. After New Year it is the custom of the pastor to organize a Catechetical Class. This year's class was better attended than usual and eighteen new members were added to the church at Easter, at which time we also observed the celebration of the Lord's Supper, which was one of the best attended in the history of the church. Practically the entire membership was able to be present.

Several families of our Russian Mennonite brethren have located in Philadelphia. On a number of occasions they have gathered in the church for a German service with those who understand German and was greatly appreciated. Some of these brethren have united with our church. On the whole however they are in an unsettled frame of mind not knowing whether they will remain in Philadelphia or not. They are all working but find living conditions difficult as most of them must work for small wages because of the difficulties involved in handling the English language. As they progress in this however they will no doubt be able to command better positions as they are all persons of more than usual ability. During the winter months the men have attended night classes in our high schools and have profited by their efforts.

The Second Church, though having many young people in its membership, does not maintain a young people's society. This is not because the young people are not active but because it has been found that to maintain such an organization would only duplicate the membership of the other active organizations. Several of the organized classes in our Sunday school do the work that is usually done through young people's organizations.

A number of social events conducted by the young people during the year met with splendid response. The Annual Bazaar under the direction of the Ladies' Aid Society was well patronized and resulted in the raising of a considerable sum of money for the use of the church. Several Sundays ago we enjoyed

a visit from our Missionary Wiens and his family and were interestingly told of the great work for Christ our church is doing in India. We would appreciate more such visits. Everyone of our missionaries who meets with our people establishes a stronger bond between our people and the work.

Brother John Shelly, who is an instructor of music with large experience favors us with the presence of his orchestra about once a month in our Sunday school session. Most of the members of this organization are members of our school and so we are happy in the possession of a considerable musical talent. Our choir, under the direction of Bro. William Schelly has been surpassing itself lately rendering music that met with general appreciation.

There are some distinctive features of which the Second church is proud, among them the fact that 80 per cent. of our Sunday school scholars are members of the church. Also, we have many members of the school who have long records for regular attendance. One scholar has not missed a session for twenty-five years, another has not missed for twenty years and another has passed his tenth year. These are adults of course but among the children we have others who have splendid records covering periods of years. Plans are in progress for making improvements to the building that are designed to materially increase the efficiency of the Sunday school and other organizations.

Corr.

First Church, Bluffton, Ohio.—The Girls' Missionary society met at the home of the Misses Clara and Ella Geiger on April 14. Miss Martha and Mrs. Ada Burkhalter presented a very interesting dialogue portraying a visit of a missionary to a Hindu woman. After that the meeting was turned into a discussion group. Miss Elizabeth Zimmerly had a letter from Mrs. S. F. Pannabecker which was read at the meeting.

The Ladies' Missionary society held twelve meetings during the year 1924, at eleven of which programs consisting of special music, and missionary talks were given. These missionary talks were given by members and missionaries on furlough or in training. The following missionaries were present and delivered talks to them at various times: Mr. and Mrs. E. B. Steiner, Mrs. P. J. Boehr, Mrs. Mary Burkhard, Dr. R. L. Biederman, Miss Martha Burkhalter, Miss Cassie Niswander and Miss Aganethe Fast. The society undertook two new projects during the year which proved quite successful. One of these was the publishing of Missionary literature. A modest beginning was made in this when they published a little story entitled, "What Hath God Wrought?" The other was the Harvest Home Festival on the day before Thanksgiving. A box of garments valued at $128 were made on their all day sewing last year.

The past month has been full of rich things for those who love music and worship in music. The two great programs on Palm Sunday not only drew large crowds, but were very much appreciated by all who were privileged to hear them. The magnificent choruses and solo numbers in "Stabat Mater" and the "Crucifixion" were so well rendered that day that the occasion can not but be very gratefully recalled to mind. This community enjoys wonderful privileges in having the College Conservatory with the splendid corps of men and women at the head. We wonder whether we appreciate the services of these leaders in song and music as we should.

The Girls' Glee Club gave their sacred program on the evening of the 19th in the church. The auditorium was comfortably filled and the program was very fine. This organization made no tour this spring but the Glee Club would have given a very favorable account of themselves if they could have gone out.

The Men's Glee Club gave their Sacred program in the church on May 10.

In the Sunday school, the past month brought us the Easter program. The program was given on Easter Sunday evening and was short, but it gave the children an opportunity to repeat the glad Easter message in song and recitation and everybody present felt that it was a good program. The monthly Workers' Conference was held on last Thursday evening of the month. The program was a little different from the ordinary Workers' Conference program. Rev. Jacob Quiring gave an address on the rise of the early church as the expression of what the death and resurrection of Jesus meant. This gave a broader outlook on the lessons as we study them in the Sunday school at present. This was very much worth while.

The church held blessed services during the month. The two that come to our minds especially are those of Palm Sunday morning and Easter morning. On Palm Sunday sixteen young people were baptized and received into the church. Easter Sunday was Communion Sunday and a fine audience gathered to celebrate the Lord's Supper. Ten were received into the church by the right hand of fellowship and by letter. Nearly three hundred gathered around the communion table to partake of the emblems.

There was a Sunday School Convention and Religious Education program given at the Presbyterian church on Sunday afternoon, April 26. The principal discussions grouped about the work of Religious Education as carried on in the community. There should have been more people present, especially so since there is a community program in the Grade School, and the High School also does work along this line. There are not very many towns of the size of Bluffton that have as good a program of Religious Education put across in the Week-Day schools. The first year of this course is rapidly coming to a close. It has meant much in our schools, we believe, and we trust that it may continue with greater enthusiasm.

THE KIND-HEARTED TANNER

"Be not overcome of evil, but overcome evil with good" (Rom. 12:21).

William Savery, an eminent minister among the Quakers, was a tanner by trade. One night a quantity of hides were stolen from his tannery, and he had reason to believe that the thief was a quarrelsome, drunken neighbor, called John Smith. Next week the following advertisement appeared in the country newspaper:

"Whoever stole a quantity of hides on the fifth of this month, is hereby informed that the owner has a sincere desire to be his friend. If poverty tempted him to this false step, the owner will keep the whole transaction secret, and will gladly put him in the way of obtaining money by means more likely to bring him peace of mind!"

This singular advertisement attracted considerable attention; but the culprit alone knew who had made the kind offer. When he read it his heart melted within, and he was filled with sorrow for what he had done. A few nights afterwards, as the tanner's family was about retiring to rest, they heard a timid knock, and when the door was opened there stood John Smith, with a load of hides on his shoulders. Without looking up he said: "I have brought these back, Mr. Savery; where shall I put them?"—"Wait till I can get a lantern, and I will go to the barn with thee," he replied, "then perhaps thou wilt come in and tell me how this happened. We will see what can be done for thee."—As soon as they were gone out, his wife prepared some hot coffee, and placed pies and meat on the table. When they returned from the barn, she said: "Neighbor Smith, I thought some hot supper would be good for thee."—He turned his back towards her, and did not speak. After leaning against the fireplace in silence for a few moments, he said in a choked voice: "It is the first time I ever stole anything, and I feel very bad about it. I am sure I didn't once think I should ever come to what I am. But I took to drinking and then to quarreling. Since I started down hill everybody gives me a kick. You are the first man that has offered me a helping hand. My wife is sickly, and my children are starving. You have sent them many a meal. God bless you! but yet I stole the hides. But I tell you the truth when I say it is the first time I was ever a thief."

"Let it be the last time, my friend," replied William Savery, "The secret lies between ourselves. Thou art still young, and it is in thy power to make up for lost time. Promise me that thou wilt not drink any intoxicating liquor for a year, and I will employ thee tomorrow on good wages. Thy little boy can pick up stones. But eat a bit now and drink some hot coffee; perhaps it will keep thee from craving anything stronger tonight. Doubtless thou wilt find it hard at first; but keep up a brave heart for the sake of thy wife and children, and it will become easy. When thou hast need of coffee tell Mary, and she will give thee."

The poor fellow tried to eat and drink, but the food seemed to choke him. After vainly trying to compose his feelings, he bowed his head on the table, and wept like a child. After a while he ate and drank, and his host parted with him for the night, with the friendly words: "Try to do well, John, and thou wilt always find a friend in me." John entered into his employ the next day, and remained with him for many years, a sober, honest, and steady man. The secret of the theft was kept between them; but after John's death, William Savery told the story, to prove that evil might be overcome with good.—Selected.

There is little reason for concluding that the Church has lost its power in prayer, merely because people do not agonize in prayer as they once did and do not speak in the thunder tones that were characteristic of our fathers.

THE MENNONITE

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EDITORIAL

A prominent Lutheran minister is responsible for the statement that in ten years the Lutheran church lost to other denominations a million of her immigrant children in the Middle States alone. The reason for this was not doctrinal. Those who came to America came with no thought of discarding the church on whose bosom they had been reared, but when here were confronted with circumstances that could not be anticipated. For one thing their children were American by birth and education. To many of them the language question was a serious stumbling block. Others made their friends with those who were not of the faith of their parents. Others again married into other denominations while a few were attracted to other churches by the personality of the pastors or some other peculiarity which involved nothing but following their likes. The Lutheran church is many times larger than our own and is organized to meet emergencies and peculiar conditions in all kinds of situations. It served by a great staff of able men. Yet, with all this, there are conditions under which it has to face difficult competition. If such a situation may be peculiar to so large a denomination it is to be expected that our own church is up against some problems that if not properly handled will mean further serious loss to the church. For one thing, our church, a rural church, has done practically nothing toward caring for those of their youths who drift into the cities. We have organized congregations only in a few cities. The number of churches in cities of the first class could be counted on the fingers. And even where these churches exist there is little or nothing to show that the brethren of the home churches have endeavored to turn the feet of their children who go to town to the churches of their own denomination. It generally happens that the young man or woman who leaves the home in the country for the city is carried on the church rolls in the country church until word comes that they have transferred their membership to churches of other denominations. If there were a little more vision and a little more generosity on the part of country pastor they would see to it that migrating members come into touch with the town pastors as soon as possible and with it they would be ready to encourage them to become active members of the Mennonite churches in the towns in which they live. We have also an immigrant problem on our hands. Many of our refugee Russian brethren are drifting into the cities. What's to become of them? Shall we expect them to remain true to the church of their fathers when we concern ourselves little about fostering the loyality of some of our own children? The time is ripe for us to make a survey of our membership and then endeavor to bring them together and keep them together in a way that they will be helpful to themselves and to the church.

STORY-TELLING FOR CHILDREN

Julia W. Wolfe

To sit among a group of eager children with shining eyes and expectant faces is an inspiration to any story-teller. One is filled with ambition; to fail would be disastrous.

We hear much about the kind of story we are to tell, and with regard to this wise ones differ. Let us study the child first—then the story.

Some people think that myths and fairy tales should not be told to children, that they cause them to become visionary rather than practical. In a very few cases this may be true, but it does not prove that this very strong love of the child is generally harmful or to be discouraged.

What a dry, dull world it would be if the children were cut off from all imagination! It peoples the world in which they live with a distinguished company, and entertains them right royally. The ancient myths of the Old World are ever fresh and new to them, in fact they fascinate both young and old alike—all who love the mysterious and the beautiful. Our Indian legends, too, have charm, and there will be found plenty to agree that many of the more modern fairy tales are very much worth while.

Said a noted educator: "Much of the selfishness of the world is due, not to actual hard-heartedness, but to a lack of imagination."

The faculty of putting oneself in the place of others is of great service to the cause of morality, and this faculty may be cultivated by means of fairy stories. As a rule, children are in sympathy with all creatures; as they follow the story they share the joys and sorrows of Ulysses, Snow White and Rose Red or the Ugly Duckling. It is the exception when we meet a child who has not his share of imagination.

Occasionally we do meet a Peter Bell, to whom

"A primrose by a river brim
A yellow primrose was to him,
And it was nothing more."

While developing the imagination is desirable, too much of fairyland is to be avoided. Lead the child to see beauty in commonplace things. A piece of coal, a drop of water, a bean, each has a life history which in the hands of a skillful teacher becomes as beautiful and mysterious as any fairy tale. If our nature stories do not bring the children closer to nature, their object is lost. "They do not so much need 'Nature as she is taught', but the Nature as she speaks while we are silent." Let it be to each child as it was to Hiawatha:

"He learned of every bird its language,
Learned their names and all their secrets."

Stories are extremely valuable as a means of moral training. There are no wrong inclinations or weak points that may not be reached by the story, if skillfully told.

Very important is it, that we have genuine fun in our stories. While life is serious, there are certain rights inherent in childhood, of which one is genuine mirth. While we quicken the wits and impart sound wisdom, let us teach the science and art of happiness.

"When I'm tired, what gives me rest—
Is to hear a little child
Gurgle out in laughter wild,
And just laugh and laugh its best."

THE FABLE OF THE TREES

A farmer once went into his apple orchard in which he had planted a great variety of trees. There he found his fruit trees engaged in a heated dispute. Each tree was boasting of itself as the superior tree of the orchard. The Jonathan boasted of its juicy meat and beautiful red complexion, but scorned the Harvest apple because it was an ugly yellow. The Harvest apple, in turn, called the Jonathan a "bloated redskin." The big Greening was insulting the Maiden Blush because she was so tart, while the Maiden Blush completely ignored the Greening because of its sallow complexion. So tense was the situation that the trees were wasting energy in quarreling and failing to produce fruit.

Finally the old farmer called the trees together and addressed them: "You trees are all affected by a spirit of arrogance and false pride. The fact is you are a group of ignoramuses. If you would spend the energy you are now burning up in quarrelling and casting suspicion upon each other, in producing fruit, and accomplishing the work assigned you, you would be far more happy and useful. I planted you all in my orchard because I had a purpose for each tree. I do not wish uniformity, but variety on my farm. I regard every apple as a superior apple. Each variety is superior in its own peculiar way. The Harvest apple is superior because it is ripe when the others are green and hard. The Maiden Blush is superior as a cooking apple. The Jonathan and Northern Spy excel as eating apples. The old Ben Davis is of little value for either eating or cooking, but no fruit looks more beautiful and rosy as it hangs upon the tree. Each apple is superior in its own special realm. The thing for, each of you to do therefore, is to develop the best possible in your nature in the spirit of fellowship and goodwill, that you may contribute to the common beauty and usefulness of the orchard."

In like manner I can imagine the Father calling together the different peoples of the world and saying: "I created a great variety of races for the same reason that I created a great variety of fruit and flowers, that life might be rich and full and beautiful. Each race is a superior race, each nation has a divine mission to fulfill, each people has its contribution to make to the common good of humanity. If each race and nation will spend less time casting suspicion upon one another and more time developing its best for the common good of all humanity—then will swords be beaten into plowshares and my kingdom will come with power."—G. C. Fetter in The Baptist.

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

ON GOING TO COLLEGE

By Kenneth C. M. Sills, President Bowdoin College.

Thousands of boys and girls all over the country are thinking and talking and planning about going to college. Undoubtedly college is more important in the life of young America than it ever was before. After the Great War ended two or three million young soldiers, returning home, talked about the college boys in their regiments who somehow seemed more fit than others for leadership. Moreover, in the new conditions thousands of girls who ten years ago would think of graduation from high school as ending their formal education are now making application for admission to college. In many a home this summer father and mother will wonder how they can manage to put Mary through. In former days going to college was a problem only for the fortunate or thrifty or far-sighted few; today it concerns such a large fraction of our young people that from Maine to California in nearly every household it is almost a burning issue. Consequently whatever advice may come from one who for many years has come in contact with boys starting their college careers may not be without interest even if it is along the very same lines that parents and teachers have been talking. Not only about going to college do boys and girls listen with more attention to some one outside of their immediate acquaintance!

In the first place I should like to correct a mistake that is often made not only by young people but by their elders. It is asserted over and over again that the greatest thing the college does is to make character. But as a matter of fact it only moulds and develops the character that has already been formed by home and school. Even in its own sphere, that of learning, the college only tests and brings out intellectual habits that have been instilled by the school. Boys and girls in school do not realize what both common sense and statistics teach us, that the boy who does well in school is likely to do well in college, and that the boy who loafs through school and says that he will wake up when he gets to college often makes a tragic failure of his college course. At Bowdoin College the dean recently made an investigation that showed conclusively that boys who entered without condition had a far better chance to graduate than boys who came in inadequately prepared. Even if it takes you a year longer in school be sure that the foundations for your college course are soundly laid.

As a matter of fact you boys and girls who are thinking of going to college can hardly begin your preparation too early. You will get much more out of your college course if you regard it as the goal of your formal education, as something to plan for and to attain. If you could regard going to college as a real adventure, it would mean so much more to you. And in my judgment you should begin your preparation when you are still in the grammar school. Many a boy makes a great mistake by waiting until he is a senior in the high school, when too often he finds that he has not had the necessary of the most beneficial courses. What those beneficial courses are naturally depends upon circumstances and upon the college of one's dreams; but there are, I think, a few general considerations that should be helpful to all those who are thinking of going to college.

In the first place learn to realize early in your school life the paramount importance of good English. If you will permit an old-fashioned teacher to give you some advice, study your English grammar thoroughly. Many freshmen in college have forgotten, if indeed they have ever known, such elementary terms as parts of speech, predicate, article. A good grounding in grammar is helpful not only in learning to speak and write English well but in the study of all languages. Even such dreary exercises as parsing and making diagrams have real value. "A great deal of reading, writing and speaking in the English tongue," writes Dean Briggs of Harvard, "make a foundation on which any structure of intellectual education may safely rest." If you can, learn to spell well, and as soon as you begin your Latin or French get into the way of studying the history of words; look up words in the dictionary and find out from what words they are derived. When I was a small boy I once addressed a letter to a bishop who was a great "pal" of mine— "Reverand." The envelope came back marked. "You will know better than this when you have studied Latin." And sure enough I did know better when I came in the Latin grammar to the verb 'veror.' That was one of the best lessons in spelling that I ever had.

In your games and sports you know how much difference good form makes. In swimming and in tennis you are ready to practice the same strokes over and over again until they become almost second nature. Try to follow that practice in your use of English. Remember also that in the words of a great journalist and a great ambassador, Walter H. Page, "Style is good breeding." As in so many phases of school life there are things a boy doesn't do, so in your study of English remember that there are expressions and usages that a well-bred man will avoid and standards of form to which he will endeavor to rise.

And then, if I were you, I should acquire in any school course one classical and one modern language. Sometimes boys and girls —at least boys— avoid the study of Latin because it is hard or because it is hated. Both are excellent reasons for taking Latin. But as a matter of fact Latin when well taught is not particularly hard; nor ought it to be irksome. Much of the difficulty in the study of Latin is owing to the fact that in the very first year proper foundations are not laid. In the study of any foreign language no year is so important as the first. In many parts of the country a knowledge of Latin and Greek is no longer essential; yet many will believe that a course preparing for college that omits the classics is at best but a good makeshift.

Sometimes we hear it said that colleges do not make enough of character as a requirement for admission. Did it ever occur to you that the ordinary boy or girl has often abundant opportunity to display character in meeting properly the intellectual tests for admission to college? Take mathematics for example. Very rarely indeed does anyone come across a high-school student who really cannot get anything out of algebra or geometry; but for one such student there are scores who fail in mathematics because they are lacking in will power. The great value of elementary mathematics is that it requires not only attention but concentration. And concentration is one of the most useful of humbler virtues.

Mathematics makes for intellectual vigor. And in studying it do not lean too much upon your teacher. Work out the originals for yourself. When you reach college you will find that you will have to stand on your own feet. Do not get the perambulator attitude fastened on you for good and all.

And then there is history, a study that should be pure delight; for here even in school we can supplement the work in the course by outside reading of our own choice. Yet as a study history seldom is given the attention it deserves. I have a letter from the late President of the United States congratulating Bowdoin College upon some plans that we had made to conduct an Institute of Modern History. In this letter Mr. Harding says:

In our own country there is altogether too little knowledge of our national story, too little interest in and serious study of it. One has many times seen the high-school student who has completed his studies in an intermediate text-book in American history promptly close the volume with the announcement that "he knew about history." I fear that cheerful attitude is not by any means confined to students of high-school age.

Most of us will, I think, agree that such an attitude is all too prevalent not only in history but in many another subject. What we should be doing in school and in college and indeed until the end of the chapter is to close one volume only to open the next and never to say we know all about history or about anything else.

Perhaps these days we should add to English, to a foreign language, to mathematics and to history which form four cornerstones of the college preparatory course, some aquaintance with the processes and results of science. You may also add on the side certain other accomplishments very useful indeed, such as the ability to play a musical instrument or to draw or to run a radio. Such studies should, however, be taken as extras. A popular college senior told me not long ago that when he was in school he found it irksome to give up the companionship of his friends for the the pursuit of his musical education, but that in college he had made many more friends because of it than he should otherwise have had. A knowledge of shorthand and typewriting has enabled many a boy to earn his way through college. In almost any college community a good undergraduate stenographer can have all the work he can possibly handle. But music and drawing and the more practical studies ought to be made subsidiary to the main issue.

In general I know of no more useful advice to give boys and girls preparing for college than this: take a few subjects, stick to them throughout your school course, learn a few things as thoroughly as you possibly can. When you get to college you will find that superficial smartness will not carry you very far; and if you have not learned in school the value and the necessity of hard mental toil, the chances are ten to one that in all important respects your college course will be failure. The curse of American education today is a lack of thoroughness. Take fewer studies and study them harder.

The necessity for an honest, rigorous and thorough intellectual and scholarly preparation is so clear that perhaps you have wondered why I emphasize it so much. There is no doubt that without it you cannot have a happy career in college. Furthermore the impression that most boys and girls receive of college before they go is very likely to be misleading. Naturally college students when they return home are more prone to dwell on the pleasures and romance of college life than on the drudgery and work of everyday duties. When boys from school visit the college their hosts, either from the worldly point of view of superiority in age or because they wish to give their guests a good time, create the impression that college is a delightful kind of club where a person can dream away the golden hours. As a matter of fact in nearly all our first-rate colleges more and more work is being required; and the loafer is being eliminated more and more expeditiously. The amount of work necessary to insure a boy's remaining in college is, to be sure, not yet alarmingly great, but it is increasing. And do not wait until you get into college to appreciate the fact.

(To be concluded.)

THE S. S. LESSON

May 31

Peter at Lydda and Joppa

Acts 9:32-43

Golden Text:—"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:20.

While Saul was meeting with his wonderful experience on the Damascus road and later Peter was active in the work of the ministry. We note that he was passing through all quarters meaning that he was here and there active in the work of the Lord. It remained for Peter, as it does for every worker in the Lord's vineyard, to keep his eye open for opportunities to do the work of the Lord. Peter was out

hunting work and the Lord found work for him to do. There are those who think if they just wait God will throw something in their way. This is not God's way. He recognizes that the one most anxious for His work is generally the one most fitted to do that work.

The busy man is generally the most efficient. There were saints living at Lydda, but who they were we do not know, except Aeneas. The fact that he was in great need made it important that Peter should come to his town. Jesus made it plain that wherever there is need there one will find a fruitful field in which to work. God always sees the needy and is providing means for their relief. Eight years of suffering had not weakened the faith of this believer. We may well imagine that he was a patient sufferer for even though one is a sufferer he need not lack faith in God. Some of the noblest saints of whom we have record have been severe sufferers all their lives. Calvin was an invalid. Menno was a suffering cripple, Milton was blind, etc. There were many other sufferers at that time, and no doubt in that place, but the cure of Aeneas was for a special purpose. It demonstrated that Peter was a powerful man in the hands of God. The miracle called attention to the message, that he was bringing and it emphasized the fact that God concerns Himself about suffering and needy ones. There are those who continue to be afflicted but God is caring for them in some other way. The disease of which Aeneas was suffering was regarded an incurable one. Peter demonstrated that it could be cured through the power of God. In the miracle a parable was enacted. Sin is an incurable disease. Those who are afflicted with it cannot cure themselves. God provides the higher power through Christ whereby the power of sin is broken.

As soon as the sick man was cured he was commanded to arise and do something. So with every sinner. As soon as he is released of his load he has work to do for Him through whom his cure came. The miracle had its message not only to the people of Lydda but to the neighboring town of Sharon as well. Many, we are told, believed because of it. When God does some unusual thing through any one it is for the purpose of leading others to believe or to strengthen their faith.

Peter was not far from the ancient town of Joppa. There was one person there who made Joppa famous. This was done, not by anything unusual, but by the simple woman in the simplest way. We note that she devoted her talents with her needle to the work of caring for God's little ones—the orphans and the widows. We in this time and country can hardly realize the pitiful state of these two classes of people. Orphans were left to struggle as best they could while widows without friends or means had no respectable way open for them to gain a living. We recall what James has to say regarding pure religion: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction and keep ones self unspotted from the world." Dorcas was one who made her life fit into this definition. But the time came when Dorcas must go the way of all living. Her friends did that which always gives comfort to the bereaved. They sent for a man of God to bring them consolation in their distress. In this case, as in many others, when we submit prayerfully to the will of God the answer brings much more than we have reason to hope for. When Peter came to Joppa it was not necessary to tell him about the good life of Dorcas for there were evidences of her goodness all around. When one devotes one's life to God's service, even in a humble capacity, there will be enough to show its blessedness all around. Jesus says: "By their fruit, ye shall know them." Peter's answer to the great loss that the Christians at Joppa had sustained was to pray. He then let God have His way with him and for these bereaved people. The answer was a miracle. The dead came to life. We should realize the power of prayer to bring the dead to life. The time may have passed when God sees fit to assert His power by raising the dead, although that would not be impossible, but there are dead lives, dead churches, dead meetings, dead ministers and dead Sunday schools and dead Sunday school classes. The only thing that will bring them to life again is prayer. There is no need of despair. Prayer has wrought wonders and it will continue to work wonders, therefore "Pray without ceasing".

THE C. E. TOPIC

May 31

The World's Need—The Unfinished Task

Matt. 28:16-20

When Jesus gave His great commission to His disciples He had in mind the salvation of all men. Until all have had an opportunity of hearing the blessed news of the Gospel the task of the disciples is incomplete. So long as there are men and women who do not know the Lord Jesus Christ as their Saviour there is every reason for the exercise of every energy toward the evangelization of the world by every Christian wherever he or she may be and under every circumstance they may find themselves.

The first command is to "go". The disciples learned to understand this command as the supreme duty of their lives and so during the short period of their lives they carried the Gospel to the corners of the great Empire of Rome, the then known civilized world. Never did so few accomplish so much for the cause of Christ in so short a period of time. No section of the world was so quickly evangelized as the Roman world under the lead of the disciples and their immediate successors. And this they did in the face of opposition such as the church never since has had to endure. Yet, with all their energy and that of those who followed them, there remain after many centuries many nations and people to whom the Christ is a stranger. It was only in our last hundred years that there was a realization on the part of the church that the time is short and the souls of unredeemed men need the message of Salvation above anything else. Take a map of the world and study it with the object of discovering the lands that are without Christ. In doing this one will vividly be impressed with the vastness of the field. Europe, America and small portions of the other continents are nominally Christian. The larger countries of Asia such as China, India and Japan are still heathen while the remainder of this largest of the continents is under sway of the Mohammedans. Though born in Asia, Christianity has the smallest population in comparison with other religions in that Continent. Look at Africa, the interior is still in the darkness of the lowest heathenism, the upper half is rapidly going the way of the False Prophet whose missionaries are active everywhere winning believers in the Koran and making fanatical Mohammedans of the natives. In the south and in a few other spots there are Christians. Missionaries have succeeded wonderfully wherever they have located and have received the support of Christians in the home land. But at the rate that Christian missionaries are coming to Africa the progress of Mohammedanism is not greatly hindered and if there is no greater activity in the Dark Continent during this generation Africa will be practically lost to Christ. There have been great missionaries in Africa and their work was wonderfully blessed but they were only the pioneers and what is needed is the occupation of the territory that they opened by the Christian world today. South America has a strange and wonderfully mixed population. The Roman Catholic church lays claim to it. We cannot accept the teachings of this church in our own land where we see only the better side of it. In South America the Roman church is backward and full of corruption that unfits it for the task of evangelizing that continent. But leaving it in possession of the white and civilized part of the population, there remain the numerous tribes of Indians who have never been reached and live in the greatest spiritual and intellectual darkness in the world. Missions are numerous in the Latin-American countries but not so numerous as in other continents. South America is sometimes spoken as the "Unknown Continent". Were the needs of the souls of men and women there better known it should arouse a keen interest in the field and workers should offer themselves for this limited field.

Europe is thought of as an established Christian continent. Surely it has had the knowledge of the Christ for a long while, but even in Europe there is a vast field for Christ. Romanism is a blight in many of its lands. Superstition has a hold on a large portion of the population. There is ignorance of the Bible in many quarters and what is just as alarming is that many are losing faith in God. Russia has become the infidel nation. The curse of unbelief is being spread all over. There are many Christians still in Europe, of course, but they have been ruined by the war and other misfortunes so that if Christianity is to hold its own in Europe it must be with the assistance and support of Christians in other parts of the world, especially in America.

We now come to our own continent. Here too we find field after field that is neglected whose people will perish if they do not have the Gospel brought to them. Though America sends out more missionaries and missionary money than other nations there are still in our country tribes of Indians that are without missionary care. Then there are the numerous other classes that need Christ waiting for the Gospel and the care of Christian instructors. Many of the Negro communities are in a state of the greatest spiritual neglect. There are Japs on the coast, Mexicans along the borders, Jews in the cities, foreigners in places where there is industry but no Christ. All these and many other conditions are a challenge to the church and to the Christian. Christ commanded the disciple to "Go". Who will go **now?**

PRAYER FELLOWSHIP OF THE YOUNG PEOPLE'S UNION

Of the Eastern District Mennonite Conference

Dear Fellow Christian Worker:

You are asked, if God lays it on your heart, to join a Prayer Fellowship in the interest of the advancement of Christ's Kingdom within the sphere of our Young People's Societies. Keeping in mind, however, the need of lifting our hearts beyond our denominational circle to the great needs of the world today. II Chron. 7:14.

Pray daily.

1. That God may honor our home congregations, schools and societies by calling out young men and women from them to enter upon a course of preparation for active service in either the Home or Foreign Mission Fields. Luke 10:2.
2. That God may bless those now preparing and open the way for service in their appointed fields. Mark 16:15.
3. That God may lead and direct the Mission Boards. John 14:13, 14. II Cor. 9:8.
4. That God may bless our Home and Foreign Missionaries in all their fields of labor and in their visits to the home churches to arouse greater interest and devotion to the cause. I Tim. 2:1; II Peter 3:9.
5. That people give of their means directly for the work in the field and for the support of our institutions which prepare those who are called for the work. Rev. 3:20; Mark 11:22-24; II Cor. 9:7.
6. That the work among the Jews may receive God's richest blessings. Rom. 10:1; Isa. 62:6, 7.
7. That Christ and the Heavenly Kingdom may soon come. Acts 1:11; Rev. 22:20.

Foreign Mission Stations

American Indians:

Oklahoma—
1. Canton (Arapahoe Indians)
2. Cantonment (Cheyenne Indians)
3. Fonda(Cheyenne Indians)
4. Hammon (Cheyenne Indians)
5. Clinton (Cheyenne Indians)

Arizona—
1. Oraibi (Hopi Indians)
2. Hotevilla (Hopi Indians)
3. Moen Copi (Hopi Indians) (at Tuba)

Montana—
1. Busby (Cheyenne Indians)
2. Lame Deer (Cheyenne Indians)
3. Birney (Cheyenne Indians)
4. Ashland

India:
1. Champa—Five Outstations—
   (1) Amapali
   (2) Akalsera
   (3) Beladula
   (4) Baraduar
   (5) Bamnidi
2. Janjgir—Three Outstations—
   (1) Sukli
   (2) Manakoni
   (3) Baloda
3. Mauhadei—Five Outstations—
   (1) Barieli
   (2) Sukhri
   (3) Sovitripur
   (4) Naropali
   (5) Hajpur
4. Korba—Five Outstations—
   (1) Barpali
   (2) Anrai
   (3) Gorhi
   (4) Gerua
   (5) Kathgora

China:
1. Kai Chow
2. Tamingfu
3. Chang Yuan Hsien

Home Missions

City Missions:
1. Chicago, Ill.
2. Altoona, Pa.
3. Hutchinson, Kans.
4. Los Angeles, Calif.

DEATHS

Koller—Anna Galle Koller was born at Franklin, Lee county, Iowa, March 27, 1862. On October 10, 1875 she was baptized upon her confession and faith by the late Rev. Wm. Galle. Three years later she came with her parents to Kansas, where she resided the remainder of her life excepting eight years which she spent in Oklahoma. September 4, 1887 she was united in marriage with Henry Koller. Less than sixteen years they were permitted to live together when the father was claimed. After the death of her husband which occurred January 14, 1903, she came with her family of small children to Moundridge. Here she went about her task of being both father and mother to her children without murmur or complaint. According to human thinking the call to pass over came altogether too soon, yet the privilege was granted her to see all her children grown up and able to care for themselves. April 22 at the age of 63 years, 26 days the summons came, but she was ready. She leaves five daughters, two sons, seven grandchildren, two sisters, three brothers, and many beloved friends.

Funeral services were held at the West Zion church on Sunday, April 26th. The many beautiful flowers bore silent testimony of the many friends, and loved ones. A quartette furnished music. The opening song, "Der Abend sinkt", was Sister Koller's favorite hymn. Rev. Suderman of Newton, a former pastor, and Rev. Brand, conducted the funeral services, the former in German, text Heb. 4:1-11, the latter, English, Psa. 23. A steady downpour prevented many friends and old acquaintances from attending the services.

Kinsinger—Rev. Joseph H. Kinsinger, a prominent minister of the Central Conference, passed away on May 8th.

Rev. Kinsinger was born in Zuiebracken, Germany, September 28, 1855. He came to America at the age of 18 years and located in Butler county, O. where, with his father, he was engaged in the milling business at Woodsdale. About 40 years ago he moved to Meadows, Illinois, where he engaged in farming.

On August 31, 1891 he was called to the office of minister in the Mennonite church of Meadows and was ordained to the office of Elder, October 23, 1897. He served the church faithfully in this capacity, until Jan. 1, 1925, when he retired from active service after a period of 33 years. He was of a retired and unassuming disposition and was beloved by many outside of his parish. For several years he was in poor health and seven weeks ago he submitted to a very serious operation in the hope of regaining his health, from which he rallied, but at a time least expected his condition suddenly changed and on the night of May 8th while he peacefully slept, the Lord called him from the scenes of this life. Rev. Kinsinger was a devoted member of the Home Mission Board of the Central Conference and one of the founders of the Mennonite Old People's Home at Meadows, Illinois.

The funeral services were held from the Meadows church on Sunday, May 10, and it is estimated that more than twelve hundred people attended. Twenty of his ministerial brethren attended the services in a body. The services were conducted by Rev. Geo. Gundy, pastor of the church, who preached a very touching sermon, exemplifying the beautiful character of the deceased. He was assisted in the services by Revs. Andrew Vercler, John Kennel, C. R. Egli, W. H. Grubb, J. H. King. Interment was made in Waldo Cemetery. He is survived by his sorrowing widow and daughters, Amelia and Clara, and one son, Edward.

CONTRIBUTIONS

FINANCIAL REPORT OF EX. COM. OF MISSION SEWING SOCIETIES FOR APRIL, 1925

"Drake Mission Workers," Drake, Sask., Boy, China, $20; Sew. Soc., Ebenezer, Gotebo Okla., Evangelist, India, $25; "The Mission Workers," Moundridge Kans., Home for Trophena, India, $50; Mrs. David Ummel, Ransom, Kans., Janjgir Mission Station, $15; Sew. Soc. (Country Branch), First Menn. Ch., Newton, Kans., Children's Home, Germany, $22 50; Sew. Soc., Gnadenberg, Whitewater, Kans., Pamphlets, Mrs. J. Quiring, $1; Sew. Soc., Aberdeen, Idaho, China Bldg. Fund, $31.72; Sew. Soc., Ebenezer, Bluffton, Ohio, do., $1.29; Sew. Soc. Hoffnungsau, Inman, Kans., do., $9; Sew. Soc., Emmans, Whitewater, Kans. do., $28; do., Hutchinson Bldg. Fund, $4; do., Immigrants, Canada, $6; do., Immigrants, Mexico, $6; Sew Soc., Lehigh, Kans., Postal Exp. Ex. Com., .60.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR APRIL, 1925

General Treasury: Bergtal Church, Pawnee Rock, Kan., $25.11; J. R. Duerksen refund, $17.50; Menn. Ch., Munich, N. D., $46.93; S. S. Hoffnungsfeld Eden Ch., Moundridge, Kan., $167.10; Friedenstal Ch., Tampa, Kan., $30.04; First Menn. Ch., Halstead, Kan., $49.09; S. S., Menn. Ch., Buhler, Kan., $50; Immanuel Ch., Los Angeles, Calif., $95.47; Mission Boxes, Berne, Ind., $19.68; Sr. C. E. Soc., Berne, Ind., $19.50; Birthday Money, Berne, Ind., 30c; S. S., Menn. Ch., Aberdeen, Ida., $61.59; P. F. Funk, Aberdeen, Ida., $40; Friend, Newton, Kan., $5; S. S., Bergtal Ch., Corn, Okla., $25; David Jantzen, Plymouth, Nebr., $50; S. S., Hoffnungsfeld Ch., Moundridge, Kan., $41; S. S., Bethel Ch., Wolf Point, Mont., $15.82; Menno Ch., Watowa, Okla., $6.50; Menn. Ch., Burrton, Kan., $7; Menn. Ch., Deer Creek, Okla., $19.26; Rudolph H. Enss, Reedley, Calif., $25; Bethel College Menn. Ch., Newton, Kan., $71.75; Children's and Young People's S. S., Bethel College Menn. Ch., Newton, Kan., $42.14; Menn. Ch., Lehigh, Kan., $11.15; Jr. Endeavor Soc., Halstead, Kan., $3.74; Salem Menn., Marion, S. Dak., $400; S. S., Zion Menn. Ch., Souderton, Pa., $167.37; Salem Menn. Ch., Dalton, O., $228; Gnadenberg Ch., Whitewater, Kan., $48.40; Bergtal Ch., Pawnee Rock, Kan., $38.-83; S. S., Menn. Ch., Arena, N. Dak., $8; First Menn. Ch., Upland, Calif., $31.55; Menn. Ch. and S. S. Pratum, Oreg., $10.75; Menn. Ch., Menno, Wash., $32.30; Menn. Ch., Buhler, Kan., $38.37; Ebenezer Menn. Ch., Bluffton, O., $100; Grace Menn. Ch., Pandora, O., $64.11; Bethel Ch., Mt. Lake, Minn., $150; Freund, Goessel, Kan., $1; S. S. Class, Christian Menn. Ch., Moundridge, Kan., $10.25; S. S., Bethel Ch., Fortuna, Mo., $18.37; Bethel Ch., Inman, Kan., $38.64; Menn. Ch., Hanston, Kan., $14.12; S. S. Bergtal Ch., Pawnee Rock, Kan., $31.94; Menn. Ch., Colfax, Wash., $50; S. S., Johannestal Ch., Hillsboro, Kan., $76.36; First Menn. Ch., Aberdeen, Idaho, $37.58; Swiss Ch., Whitewater, Kan., $266.04; Bergtal Ch., Corn, Okla., $25.04; Tabor Ch., Goessel, Kan., $55; Hoffnungsau Ch., Inman, Kan., $32.54; Menn. Ch., Hillsboro, Kan., $56.70; Home Mission Board for Mission Quarterly, $68.75; Bethesda Ch., Henderson, Nebr., $217.38; John W. Tschetter, Carpenter, S. Dak., $5; Menn. Ch., Pulaski, Iowa, $45.67; Bergtal Ch., Pawnee Rock, Kan., $28.50; Menn. Ch., Pretty Prairie, Kan., $39.94; Menn. Ch., Goessel, Kan., $30.25; First Menn. Ch., Mt. Lake, Minn., $50; Hoffnungsau Ch., Inman, Kan., 36.96; Bethesda Ch., Marion, S. Dak., $25; Bethany Ch., Quakertown, Pa., $42.35; Cor. Jantzen, Plymouth, Nebr., $15; Menn. Ch., Hutchinson, Kan., $11.24; Mrs. Alvine Thimm, Plains, Kan., $10; Ebenezer Ch., Mt. View, Okla., $23; Canton Menn. Ch., Galva, Kan., $27.20; St. John Ch., Pandora, O., $100; Anna S. Voth, Legacy, Walton, Kan., $9,-000; Cor. Ewert, Legacy, Avon, S. Dak., $300; Gerhard Regier, Whitewater, Kan., $121.73. Total, $13,324.90.

Special Fund: Mrs. John J. Boese and Family, Vona, Colo., for Browns in China, $9.65; J. S. Slaubaugh, Nappanee, Ind., for Mary Burkhart, $150; San Marcos Menn. Ch., Paso Robles, Cal., for Kuhlman, $19.80; S. S., Eden Ch., Schwenksville, Pa., for Petter, $25. Total, $204.45.

Treasury for Orphans, Workers, etc.: H. C. Ewert, Avon, S. Dak., $50; C. E., Bethel Ch., Inman, Kan., $35; E J. Haury, Halstead, Kan., $60; C. E., Salem Ch., Marion, S. Dak., $30; Jr. S. S., Menn. Ch., Reedley, Calif., $15. Total, $255.

India's New Station: Helping Hand Class, Emanuel Ch., Noble, Iowa, $40; C. E. Soc., First Menn. Ch., Mt. Lake, Minn., $54.48; S. S., Eden Ch., Schwenksville, Pa., $25; S. S., First Menn. Ch., Bluffton, O., $100. Total, $244.48.

China Building Fund: Flatland Ch., Quakertown, Pa., $10; S. S., Flatland Ch., Quakertown, Pa., $10. Total, $64.50.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies which is receipted by them.

April 1, 1925, in bank	$ 368.00
Receipts during March:	
General Fund	13,324.90
Special Fund	204.45
Orphans, teachers, etc.	255.00
China Building Fund	64.50
New Station in India	244.48
Total receipts during April	$14,093 33
Balance and total receipts	14,461.33
Paid during the month	14 273.15
In bank on May 1, 1925	188.18

Our debts have all been paid.

Gratefully acknowledged,
J. G. Regier, Treasurer,
Newton, Kansas.

JOTTINGS

The College Men's Glee Club of Bluffton College gave a Sacred Concert in the First Church, Bluffton, on May 10. A capacity audience filled the church.

The "Loyal Daughter's Class" of the Zion Mennonite Sunday school, Souderton, Pa., sponsors a program of music and a pageant "The Challenge of the Cross" at the First Church, Philadelphia, May 24, in the evening

The young people of the Middle District Conference, especially those of Ohio and Indiana, are planning to hold a summer convention in June. The young people of the Conference have raised $2,000 during the year for definite missionary purposes and now feel that they can go ahead and undertake other things.

A Memorial Service for the late Dr. N. C. Hirschy, the first president of Bluffton College, was held in the college chapel on the afternoon of May 10. The services consisted of talks by former associates of Dr. Hirschy, including Dr. Mosiman, Prof. Hirschler and P. D. Amstutz of Pandora, Ohio. Special music was rendered on this occasion.

The mid-week service of the Second church, Philadelphia, was during the past winter, devoted to "Study of the Bible by Doctrines". A suitable textbook was used and the pastor provided typewritten outlines for the use and reference of those participating in the service. This year ends the third successive winter during which a consecutive program of Bible study on special subjects was followed.

Rev. P. R. Schroeder of Berne, Ind., is in Minnesota, where he will conduct two series of meetings.

While on their way to Kansas, Missionary Wiens and family stopped over at Bluffton, Ohio, for several days.

During the absence of Rev. H. J. Krehbiel in Europe, Rev. D. B. Hess is acting as pastor of the Reedley, Cal., church. His address is 1923 K St.

Mr. and Mrs. Joseph B. Bechtel of the First Church, Philadelphia, are on an extended trip to the "Coast". They were the guests of J. W. Krehbiel of Moundridge and other brethren in Kansas on the way out.

Goshen College, Goshen, Ind., recently had an involuntary vacation imposed upon it in the form of a quarantine, because of the prevalence of scarlet fever. No one immediately connected with the school was afflicted with the malady.

Rev. Emanuel Troyer and Rev. A. Augsburger officiated at the ordination of H. E. Nunemaker, of Danvers, Illinois, who had been serving the Danvers church as pastor for some time. His relations with the Danvers church will continue.

Bro. J. G. Regier, treas. of the Mission Board, suffered a general nervous breakdown while attending a business meeting of the directors of Bethel Hospital. He remained unconscious for some days, but is reported to be improving, though his condition is serious.

In a Peace Contest in which a number of institutions participated, Albert Penner, of Bethel College won first prize. The subject of his oration was, "The Old and the New".

The brethren at Alva, Okla., being without a regular minister, have been supplied by a Conference Committee. During the year Rev. H. R. Voth has visited them frequently. Sunday school is regularly conducted.

In the Summerfield, Illinos, church once a month a German service is held and a monthly illustrated sermon is given. The pastor is conducting a Catechetical class. Missionary Boehr is expected to be present and give a missionary address sometime during May.

The Wadsworth, Ohio, Church, reports an increase of attendance both at the Worship Service and the Sunday school during these fine spring days. There were several events of note that were greatly appreciated by the members and friends. Dr. Hartzler of Witmarsum Seminary, delivered the Third Annual Series of Bible Lectures, holding his audience spellbound each night of the series. Many flattering comments were heard regarding his addresses. On Apr. 24 Bluffton College Glee Club rendered an excellent program. The Easter Sunday services were well attended. The day began with Sunday school when special exercises were rendered by the children. At the regular service the rite of baptism was administered. In the evening the choir rendered a musical program and the pastor gave a short talk on "The Story of Easter".

Work is to begin on the Bethel Home for the Aged, Newton, Kansas, the contract having been let. It is estimated that the entire cost of the building will be $76,000.00. Of this amount $46,000.00 is already on hand in cash and pledges.

May 12th has been designated as Hospital Day throughout the United States and Canada, and will be observed by throwing open the doors of the institutions for public inspection. It is hoped in this way to increase general interest in these worthy institutions. As Mennonites in many localities are maintaining hospitals it will be well for our people to give particular attention to the institutions that they have called into being and so are responsible for their support and maintenance.

Arbor Day at Freeman College was appropriately celebrated this year. On this occasion students and faculty could be seen working in groups all over the campus, raking the lawns, burning rubbish, hauling away ash piles and spading around trees. In a short time the campus was practically transformed. After this a hungry group assembled for an appetizing lunch and a short program. The class on horticulture gave a tree planting demonstration, after which Miss Waltner read a poem on planting trees. The college library is receiving attention just now and the college authorities want it to be known that the library is the place where any good books will reach the largest number of people and do the most good. Here is an opportunity to help the college in a practical way.

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Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

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Fifty Letters, neatly bound in black cloth, perforated, net **$1.00**

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, MAY 28, 1925. No. 22.

INVITATION

The First Mennonite Church of Reedley, Calif., herewith extends a hearty invitation to all the churches of the Pacific District and all other churches who may desire to attend, as well as all individuals who have the extension of the Kingdom at heart, to attend the sessions of the Pacific District Conference to be held at Reedley, Calif., June 13-17, 1925. The 13th and 14th are the days of the conference of the California Sunday School and Christian Endeavor Conference to which we also invite.

CHANGE OF ADDRESS

After June 1st, the address of Dr. S. S. Haury, now 428 E. "C" street, Ontario, Calif., will be Dr. S. S. Haury, 320 Euclid Ave., Upland, Calif.

A STUPID DOORKEEPER

Dr. Walter Elliott, a missionary in China, had a stupid doorkeeper to guard the entrance to the compound and welcome the Chinese who came to see the preacher. Jow—for that was his name—could not read. Worse than that, he would not tell one Chinese character from another. He spent all his spare time, indeed, in drawing Chinese hieroglyphics on the ground by the gate with a pointed stick. "Jesus wrote on the ground, you say, and I guess I can, too," was his reply to all who laughed at him.

The missionary had chosen Jow against everybody's advice. "Get a scholar for your doorkeeper," people had said, "one who by his learning will command the respect of the proud Chinese literati who may come to your door. To see a numskull like Jow there—a man who cannot read— will prejudice them against you finally." But Dr. Elliott knew of no scholarly Chinese who loved Jesus as Jow did, even though Jow had no idea whether a book was upside down or not, and could not tell one character from another. Jow was by nature a "truthseeker", as the missionaries call it—a rare quality in the East.

Before he came to sit at the mission gate Jow had sought truth in all kinds of places. He had made pilgrimages under Buddhist teaching and had done penance; he had visited many noted Taoist temples, and paid tribute to their greedy priests. But nowhere could he find truth, until one day, up in a mountain village, on the borders of Honan Province, he heard a native Christian preacher. As he listened he said to himself, "That, at last, is the truth!"

He followed the preacher to the village inn and questioned him. Sitting by the feeble light of a wick of pith floating in a saucer of peanut oil, the preacher, who was also a Bible colporteur, explained how the Gospel message was contained in the "Sacred Classics," as the Chinese call the Bible. Jow had only one hundred and fifty brass "cash"—equal to five cents in American money—in the world. He paid them over promptly for a copy of the New Testament. He could not read a word, so everybody thought him more stupid than ever for such a purchase. But Jow did not care. He went about with his book, asking people what the characters meant, and in a few weeks he had learned the characters of the Lord's Prayer after some queer fashion of his own.

He soon found the missionaries and offered himself as their gatekeeper. All day long he wrote characters in the sand, in the intervals of his duties, and learned them. He called them his "friends" and steadily became more familiar with them. He marked the hieroglyphics of his book after a memory system which he had invented. The missionary, talking to him about it, was surprised at its simplicity and value. The language has fifty thousand separate characters, but only four hundred and eighteen sounds. Jow was learning and noting down the sounds. By the end of the summer he could puzzle out all the New Testament in this way, and became thoroughly familiar with it.

When the missionary went away for a vacation Jow had some weeks to himself. He went on studying the characters in a different way. No Chinese scholar will help an ignorant man to study the Bible, so Jow took a roundabout method. He would select an unknown character from his Bible, draw it until he knew its lines, and then go to the large tea house, where scholars resorted. Sitting down beside someone who looked wise, Jow would draw the unknown character on the ground with a stick, over and over again. When the scholar looked to see what he was doing Jow would say:

"Do you know what character this is?"

Touched by such an insinuation, the scholar would at once proudly reply with the name of the hieroglyphic, and Joy would have another "friend" added to his collection. "I knew his face before, and now I know his name," he would say, quaintly, in telling about it.

Within a year Jow's ignorance had become knowledge. The stupid peasant at the gate was transformed into a teacher of others. Around him a nightly Bible class gradually sprang up, with merchants, laboring men, soldiers, and even school teachers among its members. Often it was midnight before they scattered, and then, very often, Jow would spend the hours until dawn praying for each of them by name, that they might learn "wondrous things out of the law." The first convert from this class of Jow's was Jen, the city school teacher, and others soon followed.

The young man whom people thought too stupid to keep the mission gate became, in the end, a "flaming evangelist," respected by all his townsmen and recognized as an upright, intelligent, and powerful member of the community. Was not the missionary wise in choosing him rather than an educated heathen? And is not the whole true story only a modern instance of how God can use the weak things of the world and transform any soul dedicated to His service?—The Christian.

FLAD OF ABYSSINIA

What a picture this German missionary presents, journeying patiently year after year from the hot coasts of the Red Sea, with camel caravans laden with Bibles, to the highlands of Abyssinia. Now his entire party is all but buried alive in sand storms. Robbers are a perpetual menace, —robbers who slit throats as well as rip up baggage. The roar of the lion and the snarl of the hyena are his nightly music. No land on earth is so populated with carnivores as Abyssinia. Once Flad faced an on-coming rhinoceros whose tusk announced certain death, but who hesitated and turned tail at the sudden shout of the missionary's voice. Through it all he was kept in peace and safety. An especial and surely miraculous interposition of the Heavenly Father must find place here in Flad's own words:

"In August, 1857, I fell sick and suffered many weeks with unspeakable pain in the teeth, which finally developed into a deep abscess. All the means at my disposal brought no relief, and my condition grew worse and worse. My associates and other Europeans expressed their fear that my trouble was cancerous, and advised me to return to Europe. There was a daily discharge of some ounces of pus which weakened me greatly. I took my leave of the king, and traveled with the Coptic patriarch, in December, 1857, from Gondar. Our route went through the hot Sudan, by Khartoun and Dongola, to Assouan. After three months' travel we reached Cairo. My pain was ever more intense and especially violent in the cheek-bones. A French physician, who visited me at Dongola, investigated the wound and declared it to be his opinion that necrosis had set in, and urged me to travel as quickly as possible to Paris, in order to have the cheek-bone removed in the clinic there. This only could save my life.

"Weeping, I returned to my room and poured out all my briefs in prayer to my Saviour. Although I had prayed for months regarding my health, I was now first to experience a gracious answer. As I lay in prayer before God, it was given me in wonderful manner, as to the woman with the issue of blood, to take hold on the Saviour with faith. I was able to believe that he would make me whole. That night I had a refreshing sleep. When I awoke early in the morning, I felt as usual of the fistula which in the nights filled with matter. But

there was no pus formation. In astonishment I sprang out of bed, and went to the mirror. With tears of thanksgiving, I saw that my wound was healed, and cried aloud, 'Thank Thee, dear Saviour! Thou hast healed me in my sleep.' When I pressed the wound, a few drops of clear water ran out, and from that time on I felt nothing more."

During a part of its existence, the Falasha Mission had to be directed by Flad from Europe by correspondence. But, thanks to the zeal of the Hebrew-Christian converts, its growth was not checked. One is reminded of the Book of Acts in reading about them. They preach in the synagogues. They declare the Messiah to communities that are looking for the Messiah, proving from the Scriptures that this is very Christ. At Gelva Heiwot, they came on a company of Falashas, hundreds of men and women, bearing about on their bare necks heavy stones and crying out, "God have pity on us. Elohe! Elohe! Forgive us." The stone is a confession of sins so heavy as to deserve stoning.

The Jewish priests present invite the traveling evangelists to read passages from the Pentateuch, and then to translate it into the vernacular.

So they read the Messianic passages and preach Christ. The priests order them away, but many follow for further instruction. In Zorentsch, a Jewish priest quite unconsciously paraphrases the words of Acts when denouncing the evangelists, "Children of Satan, overturners of religion, who have corrupted the whole world and have come hither also." If a great and effectual door was opened to these traveling teachers, there were certainly many adversaries, too. The king oppressed them as nonconformists; the Abyssinian church persecuted them as pseudo-Christians; the rabbis ostracised and slandered them, the dervishes of the Sudan harried them with fire and sword. Catholics, Moslems, Jews,—all the constituent elements for a Parliament of Religion—concentrated their hate on this mission. The experiences of a single leader are typical.

Paul Beru—Beru was a weaver-apprentice with the Jewish thirst for learning, who mastered the Old Testament, was reader in the synagogue and known through the province of Demben as a **debtera**, or savant. He was the idol of the Jewish community until, on January 7, 1861, he listened to a missionary expound the sixty-fifth of Isaiah and the twelfth of Romans. This convinced him that there were to be no further blood sacrifices. He came again and again. Finally, on a memorable day in which, with Beru and twenty-five other Falashas, discussion went on from nine in the morning till sundown, Beru capitulated. The open Bible was the touchstone. Passage after passage relating to Messianic prophecy was debated from every angle. It was dark when Beru rose, saying:

"Dear brethren, the truth has triumphed over my heart. It is not on our side. Moses and our own prophets are against us. Christ is God's son, the Messiah of Israel, the reconciliation for our sins. Our own Bible proves it."

Silently they all arose and went out. The next Sabbath Beru made open confession of his faith in Christ in the synagogue. "Our sacrifices are useless; they are an offense in God's eye. Since Christ offered Himself as a sacrifice for our sins, no one can be saved without Him." Whereat angry cries, and Beru, together with those who sympathized with him, was bundled out of the house of prayer.

Some days later came thirty rabbis and **debtera** (men of learning) to convince him of his error. They were friendly in address, but finding him firm, finally gave him eight days to retract. "After that they would destroy him." The Abyssinians know of powerful poisons. On the tenth day Beru was taken deathly sick.

The missionary was called and found him apparently dead. "I uncovered his face, spoke to him. He was stiff and cold, yet I noticed that his heart still beat. I laid my hand on him, and prayed from the depths of my being. Presently he opened his eyes, smiled, and said, 'Are you here? Comfort my mother. Tell her I shall not die, but live to proclaim the works of God.'" He recovered and became the leader of the Falasha Mission. His bread he earned as weaver, and he was also a school teacher. On Saturdays, he preached to the Falashas, on Sundays, to the Abyssinian Christians, declaring the way of salvation to both.

A Nathaniel Soul—He was full of zeal and faith yet humble, Flad tells us. "On the Sunday in which I was with him in Metammah, I asked him to give an exposition of the third of Romans to the thirty Christian Abyssinians present. I must confess that I never could have believed that a converted Falasha could give so clear and so penetrating an exposition of the doctrines of our faith as I then heard. He quoted passages from Old and New Testaments as if his memory were a concordance.

"One can see from such instances," so continues Flad, "what creative power the Gospel exerts upon men who live far from all modern civilization. The Gospel is unspeakably fruitful and brings forth the most gracious traits. It so stamps itself on the Jew, that all that is unattractive passes into the background, and one feels oneself wonderfully drawn to such children of Israel as Beru. From this, one learns to believe that the time is coming when the people of Israel will be beloved by all peoples of the earth. Jesus Christ makes all things new."

Argawi, a Hebrew convert and right-hand fellow-worker of Flad, still lives and guides the mission. In the March (1910) number of the **Glaubensboten,** he says that since the Falasha Mission was founded in 1860, some seventeen thousand Falashas, including children, have been baptized. Whole families have come at once into the church. Of these converts, not all have persisted, and it is not easy to know the precise status of the Hebrew-Christian community. But since the war, German Christians have again come into touch with it. Argawi and his fellow-workers are laboring valiantly and unweariedly.

A movement of great promise has sprung up among the Moslems of the country. The Abyssinian government is becoming more generous in its policies. One profoundly interesting indication of this is that the three sons of King Ras Taferi have been sent, in a United Presbyterian missionary's care, to Muskingum College, Ohio, for an American and Christian education. One can believe that the words of Zephaniah are to find their fulfilment in this late century, and that, beyond the rivers of Ethiopia, the daughter of my dispersed is to bring the offering of a converted heart.—From the Autobiography of John Martin Flad, Basel, 1923. S. S. Times.

CORRESPONDENCE

Butterfield, Minn., May 16, 1925. Dear Readers—It seems so easy to put things off and especially writing. I have for a long time thought about it but failed to make an attempt, so I will just take time this evening and give a little report of the work that our Ladies' Aid has done during the past year. Loving hands have been busy sewing different articles, so on the evening of April the 16th we had a sale on these things, which netted us $248.50. We can feel that our work is not in vain, as this is the most we have ever reaped from a sale. Our Ladies' Aid meets the first Thursday in every month and during these monthly meetings we took in $226.53. Of this $30 goes for the orphan child we are supporting in China. Part goes for the payment of our church, and the rest for mission. We feel, and must confess that God has been very good to us. Many, many were the blessings that He bestowed upon us during the past year, and so we are stepping into the future with the same confidence in Him from whom all blessings flow.

At present we are enjoying Rev. P. R. Schroeder from Berne, Indiana, in our midst, he has preached to us every evening during the week and we have surely been uplifted by his touching sermons. He has taught us many dear little choruses which were planted into our hearts to grow and bring fruit. A favorite one was

God has blotted them out,
I'm happy and glad and free;
God has blotted them out,
Turn to Isaiah and see.
Chapter 44, 22 and 3
He blotted them out,
And now I can shout,
For that means me.

May has been rather a cold month with lots of frost, but we are looking for a nice warm summer, after this spell is over.

Mrs. Ted Linscheid, Sec.

West Swamp, Pa., May 20th, 1925. Dear readers of the Mennonite—We are indeed grateful to our Heavenly Father for the many blessings which we have received in the past few weeks.

On Easter Sunday morning at 5:30 the Christian Endeavor Society had Easter Dawn Services. It was indeed very inspirational. We had a program in the church, after which we went out in the Cemetery, where we had Scripture reading, prayer and a song. This gave us more of the real Easter spirit. On Easter evening the Christian Endeavor Society rendered the Easter cantata, "Bartimaeus", which was in dramatized form.

We are looking forward to the time when Brother S. M. Rosenberger from Philadelphia, will come to be our pastor. We feel that more interest will be taken when we have a regular pastor again, although we did appreciate the messages which Rev. G. T. Soldner and Dr. Harvey Bauman brought to us.

Rev. G. T. Soldner, pastor of the Souderton Mennonite church, instructed the young people in the catechetical class which Rev. P. E. Frantz had organized. On Sunday, April 26th, the class, consisting of eight girls and two boys, were confirmed. Seven of these were baptized.

Thursday evening, April 30th, the Eastern District Conference commenced at the West Swamp Church. We were indeed fortunate to have with us Missionaries Mr. and Mrs. P. J. Boehr and family, from China, and Mr. and Mrs. Wiens from India. There were also some missionaries from our own state of Pennsylvania attending Conference. The missionaries made an appeal for more workers. Saturday afternoon the Ladies' Aid had a program, at which time Mrs. Dr. Harvey Bauman gave a talk. The Ladies Aid Society of the West Swamp Church presented a name quilt to Dr. and Mrs. Harvey Bauman. The quilt contains between six and seven hundred names.

Sunday morning we had communion services. Rev. A. J. Neuenschwander preached in the English language and Rev. G. T. Soldner preached in the German language. Ten members were added to the church. The church was filled to capacity Sunday morning also in the afternoon when the Sunday School Union and the Christian Endeavor Union had a program. Mr. and Mrs. P. J. Boehr and Dr. Harvey Bauman were the speakers. The talks given by the missionaries were very inspiring. Let us uphold them not only by giving money but also in our prayers.

V. Keiser, Corr.

WAR! WHAT IS WAR? WHAT TO DO ABOUT IT!

Rev. W. H. Davis

We know war most imperfectly, unless we have had experience in modern warfare. Besides its havoc and plunder of everything in its pathway, there follows in its wake such a corrupting of our political and social life that we had almost better suffer the wrongs of fellow states, or the oppressions of empires, than to resort to defense of our rights. However, there are some rights we cannot afford to lose, at whatever cost.

War indeed is the worst that can result from the racial, religious, and foreign agitation now hazing our horizon, civil war even, its worst form.

Such war once devastated fair states of our own land, and with its usual waste swept morals, religion, temperance, and finance, until America staggered under the load, and it was near a century before she fully recovered.

No such war now darkens our skies; but what will be, and what we will be drawn into, none of us can foretell.

When political rancor becomes so bitter, when feeling rises to such intensity against foreigners, though loyal Americans, and against other loyal citizens, though they fought for us in all wars, because they happen to be Jews, Catholics, or Negroes, it is time for us to be wary, if not alarmed. Already loss of rights, and even loss of life have occurred.

War, while it progresses, startles us with its horrors; and then, as time wears on, fades almost entirely from our thoughts.

Let us see if we cannot visualize war, to some degree, to better grasp and retain its ugly significance. It is said by some, who have gathered the data, that "If it were possible to panorama the scene, and that all the dead of England in the late war were to march by, at quick step, twenty columns deep, filling a broad street from curb to curb, and from dawn to dusk, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday, and on, ten days would pass before the march was ended.

"Then let France's dead pass by in the same manner, one day, two, three, four, five, eleven days would vanish before the last trooper had passed.

Then Russia whose men were mobilized as sheep for the slaughter, one week, two weeks, three weeks (we no longer count by days), five weeks, thirty-five days would elapse before Russia's fallen hosts would have passed.

"Next Germany's troops dead in the strife of war, in stead column, one month, half through the second month, forty-five days before Germany's hosts could pass by; these armies of slain all marching, quick step, twenty deep, from dawn to dusk."

Now add these numbers together, and we have one-hundred-and-one days before these marching slain could pass by.

Nor is this all; Italy, Belgium, Poland, Czechoslovakia, Serbia, Turkey, Rumania, Greece, the United States, and lesser states, were all heavy sufferers. Counting all it would take some one-hundred-twenty-five days, or more, before all could have passed.

Nor is this all, famine, and disease, and plague, have followed in the wake of war, and have doubled the losses by war itself.

Nor is this all; Europe today is all but bankrupt; and can she ever recover her financial solidarity! Another war! What would it mean!

And what is war! Sherman knew war well, when he said, "War is hell." The great religious bodies, Methodists, Baptists, Catholics, all Christian bodies in their annual and quadrennial conferences, have spoken against it. All peace societies, all army officers, condemn it. All soldiers, who have been through its horrors, hate it, and speak out against it.

It's time we all think, and think hard, of some feasible plan to end war. Let it be a World Court, League of Nations, an Association of All Civilized Nations, any World Cooperation whatever, to discuss, consider, and provide for a universal armistice, a naval and military holiday, that will stop the rush of preparation for war, and give the moral and religious forces a chance to reclaim our world, and bring it back to normal sobriety and prosperity.

Morally the world has received a shock, from which it will take long years to recover.

What is war! Can we count it! Europe today is playing with it in threats, in encroachments of one upon another, in eager preparation of fighting airplanes, in lesser clashes between smaller states, and by tireless search for new and destructive poisonous gasses; and what will the end be!

America, North and South, are the only outstanding peace countries. What can, or will America do?

As a nation we wait, standing on the border land of successful peace. We can but hope that the plea of the church, the solicitations of all peace societies, the appeal of all temperance and reform organizations, the expressed desire of all soldiers, the sad plight of Europe, will reach the popular and political ear of all parties, that some reasonable agreements between nations may be reached, by treaties, or otherwise, to end the slaughter of war, lest it destroy our civilization, if not our race.—Christian Conservator.

FROM SLAVE TO PROFESSOR

In the days of secession there was a slave market in Morristown, Tenn., whose subsequent history forms a series of highly dramatic incidents.

It started as a Baptist Church, into whose life there came no suggestion of the scenes that were later to be enacted within its walls. It was a part of the community, accepted and respected. But for a single incident the next chapter in its history might have been dismissed with the statement that it was used as a slave market. This incident, only one of a thousand and more that had taken place there, was the purchase of a little Negro boy for $1,196.

With the outbreak of the Civil War the market became in turn a lodging house, a hospital, a jail, or whatever the immediate needs of the Northern and Southern armies called for. Its mute walls witnessed the tragedies that in such times are dismissed as "part of the game." When peace settled down on the community it had lost its former position in the town. It was a war casualty—a battered and begrimed building, fit now only as a shelter for animals. But as it had served its purpose in time of war, so in the days of reconstruction that followed, it was not allowed to remain idle. It was remodeled and for a number of years was used as a school for white pupils. Circumstance, which had so far played such a large part in its history, placed it in the hands of the Freedmen's Aid Society of the Methodist Episcopal Church, which made it a school for Negroes. This school, now known as Morristown Normal and Industrial Institute, has been giving instruction to young Negro students for nearly fifty years. Other and more modern buildings have grown up beside the original one, but the latter still stands in its remodeled form, and is used as a trades building on the school campus.

On the faculty there is a certain Professor A. F. Fulton. President Judson S. Hill considers him worth many times over the $1,196 he was sold for on the grounds he now walks over as an instructor.

THE DAY OF DECISION

"Does the Bible repel you? Does prayer seem difficult except in grave emergencies? Does the call to worship weary you? Then you are outside the dynamic that can transform your nature by recreating it.

"Make no error at this juncture. If any man be in Christ, he is a new creation, with new ambitions, new tastes, new desires. He has found the secret. The pearl of great price is his. The hidden treasure makes him rich with possessions of soul and mind and heart that cannot be taken from him.

"I plead today for your decision. If God be God, if Christ be the Redeemer, if Divine Justice and love be the surpassing virtues, then serve them forever." —Dr. S. Parkes Cadman.

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EDITORIAL

A District Attorney addressing a number of ministers representing several denominations in one of the central counties of Pennsylvania said, among other things:

The real evil today is the social one. This is alarmingly prevalent, fully a hundred per cent. worse than when I was a boy. The paramount cause of this evil is too many organizations in churches, lodges and in business, civic and commercial activities. Father and Mother are seldom at home, day or night, with their children, the mother has church duties and social engagements that take her from her home seven nights in the week and the father with his lodges.

The public dance hall, said the district attorney, cannot be too severely condemned. "There was a day when girls dressed up to go to a square dance, but today they undress to attend the modern dance. The girls shun the corset or stays of our mother's days because the boys make sport of them, call them ironsides. The modern dance is only a polite excuse to hug your neighbor's wife.

"Mothers come to my office frequently with the story that their daughters who work in the factory receive $25 per week and spend it on gee-haws, powder, rouge. One mother rested her head on my desk and sobbed out the story that two daughters getting $25 a week each returned home last pay day with three suits of silk underwear that cost $24 and gave her 50 cents to pay the coal bill."

This is by no means an isolate instance in which a public officer has given expression to his feelings relative to conditions as they exist throughout the country. It might be interesting to trace the causes of such a state back to their beginnings which would involve a rather complex investigation. In a general way, however, the breaking down of the Christian home as an institution has as much to do with things as they are as anything we know. In an epidemic a few well equipped specialists find it their task to find the sources of the disease that is bringing its misery to multitudes. It remains for the ordinary physician to deal with individual cases and apply his skill and knowledge for the cure, taking advantage of all that the specialists discover. So too, the great and pressing task of present day parents is to devote their energies and efforts toward bringing up their children in the proper Christian atmosphere. The home should be made the one place where, above every other place the children love to be. There are many interests that bid for the support or attention of Christian fathers and mothers that may be worthy, but the home interest, involving as it does the formation of the characters of the boys and girls, is a supreme interest. The decline of home life means the decline of morality, of the church life and of the national life.

At present there is, in course of erection, a bridge over the Delaware River, Philadelphia, which is said will be the longest single span in the world. It is hoped that this structure will be ready for use in time for the Exposition to be held in 1926. There is therefore considerable rush in getting the work done. Last week the lives of three of the working men were lost through accidents in the work of construction. Work on big modern structures is always laid in a foundation of human blood. An expert in such matters tells us that he knows of no sky-scraper built in Philadelphia that was completed without serious accidents, most of them involving the loss of lives. Philadelphia City Hall, being perhaps the worst offender along this line, having cost more than thirty lives. In the bridge case it was pointed out that if safety nets had been hung under the structure no one would have been seriously injured and had motor boats been patrolling the water under the bridge the unfortunate victims might have had a pretty good chance of being rescued after their fall. On top of this it was announced that there is no law or agreement covering the matter of providing safety devices and if the concern doing the work does not provide such things in the future there is nothing to compell them to do so.

These accidents in construction work only go to show that modern business holds human life very cheap. Recently we were in the office of a compensation commissioner and were particularly interested in a large map of Pennsylvania that covered one side of the wall. For every fatal accident that came to the commissioner's attention a black pin was stuck into the map as near to the place indicated as possible. We noted that in the neighborhood of the mines, in the localeties where large steel and iron plants were located there were great masses of pins recording fatalities for six months past.

One wonders when and where these terrible accidents will end. True we have greater safety protection provided for workingmen today than twenty years ago. But it is also true that these great plants have had a growth far beyond what we might have guessed twenty years ago and so the number of people exposed to these risks is very much larger than at that time. One thing is sure, greater efforts must be made to protect the lives and limbs of those who contribute their brawn and energy toward making our present day civilization. In the old days of the South Sea Islands, when a chief wanted to construct a great hut, slaves were driven into the post-holes and compelled to steady the posts while earth was packed around slave and post. Soon the post was steady and firm in the earth but the slave was buried alive. Will future historians, when they write the story of our present day grandeur, note the fact that so much of it cost the lives of men needlessly sacrificed in the interest of wealth and business? Will they have a word to say concerning those, who like the dusky slaves of the islands of the sea, gave their lives that the structures might rise?

At a gathering of ministers recently a clergyman who had considerable experience in various parts of the country made the remark: "I have tried short pastorates und I have tried long pastorates. My conclusion now is that long pastorates are the best —if the minister studies." Here, as in many other places, we find emphasis upon the importance of the sermon in divine service and the necessity of bringing through the sermon the fruits of mature study and careful prepartion as well as devout prayer and meditation.

Short pastorates are sometimes good and sometimes bad. If a minister is not suited to the congregation the sooner the relation is severed the better it will be to all concerned. On the other hand, there must be something radically wrong with the minister who cannot last long anywhere. Either he lacks the patience required to adapt himself to conditions or his ambition to continually better his condition indicates that he has not seriously enough considered the responsibilities he owes to his calling. No minister can learn to know his people well enough to properly minister to their needs within a space of two years and no congregation will prosper that is under the constant necessity of changing ministers.

Long pastorates may sometimes be a mistake, particularly if neither the minister or his people are growing, but in the general run the churches that have been blessed with long pastorates establish a stability in membership and work that gives them an advantage over the churches that are given to frequent changes. It means something to the pastor to have been able to minister to several generations of one family while his ministry extending over so long a period is one of the strong factors that cements the loyalty and affection of the membership to the church.

12,000 JAPANESE GOSPELS GIVEN FOR STUDENTS IN TOKYO PUBLIC SCHOOLS

The remarkable opportunity that came to the National S. S. Association of Japan to give Christian teaching in the public schools of Tokyo has been taken up with vigor. Already one hundred schools are supplied with instructors but they cannot go oftener than once a month. Money to support more secretaries in that country would enable more schools to be reached and more frequently than once a month.

Recently 12,000 copies of nicely illustrated Gospels and Acts printed in Japanese were contributed by a friend through the London Scripture Gift Mission for distribution among the students in the public schools of Tokyo. These were given to the representative of the World's S. S. Association, Horace E. Coleman, the Educational Secretary in Japan, who recently returned to Japan after having completed his furlough.

We read about the "ethic admiration of Christ", and the "ethics of Christianity". These things would go about as far toward redeeming a life from destruction as would table or parlor etiquette. "Ye must be born again." "If ye love me, keep my commandments."

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y, Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

ON GOING TO COLLEGE

By Kenneth C. M. Sills. President Bowdoin College.

(Concluded)

In a sense going to college is a business matter, or at least it has its business side. Yet a great many students and not a few parents never sit down to estimate the cost. If a boy or girl is to go through college on an allowance, the value of money should be early learned. In any institution, large or small, it is a great pity for a youth to have too liberal an allowance. Not infrequently boys of means use their allowances generously and unselfishly, sometimes helping their classmates through college; but in a college community, which ought to be in the true sense of the word a democracy, it is always well to avoid excess. If a boy or a girl has to depend partly or largely on individual effort and earnings, he or she can in many ways train for useful jobs such as stenography or playing a musical instrument or learning how to manage a furnace economically or how to market well. It is, I think, true that in any state in the Union a student of good character, good health, some real ability and the will to work hard can promise himself a college education, no matter how slender his means. And students of that type are invaluable members of the college community. Very often business men, in applying to the college for promising young men, will write: "Other things being equal, we prefer a boy who has had to work his way through college." In the last analysis character of course counts.

I often think that the boy on a generous allowance who makes a success of his college course is entitled to more credit from the very fact he has not had the incentive to earnest effort that has spurred on the boy who is really and in many ways his more fortunate, because less opulent, mate. Yet many boys come to college much handicapped by reason of insufficient money. Very often freshmen have failed because they have had to give so much time and strain to outside work. Most college authorities are now advising students to be sure to have money enough to see them through freshman year or at least comfortably through the first term. Sometimes, if a boy really desires a college education, he can afford (I use the word advisedly) to stay out a year and put by more money for his college course, thus gaining not only more financial independence but more maturity. College students often make a mistake in not being frank with their parents about their expenses; parents sometimes are foolishly exact in their questions. The college student who supplies the funny papers with old jokes about writing home to dad for money is not yet extinct, but he is being fast replaced by the man who works during summer time and spends what he earns.

On what may be called the social side I am not sure that young people of the present generation need many hints. Perhaps indeed there is danger in regarding going to college too much in the light of a social adventure. If you are going to college by reason of social ambition, you are fast on the way to becoming a snob. And a snob has a very unhappy time of it both in college and in after life. If by social preparation for college you mean training in those things which will make you fit more easily into community life, I believe a good deal can be done in advance. There is a happy, irresponsible "camaraderie" about college life that is different from any other experience whatsoever. You must learn to give and to take, to be considerate and unexacting. But perhaps those things can be left to your own good judgment and taste and to the wise teacher, experience

One reason why the transition from school to college is difficult morally is that in school pupils are treated as boys and in college as men. The ideal is, as Dean Briggs wrote several years ago, for the school not to forget that boys are to be men and for the college not to forget that men have been boys. On the general question of morality in college much misapprehension exists in the popular mind. College students are by no means free from those vices which are associated with youth; but there can be little doubt that the standards of life are as high and as clean in a group of men or women in college as in any other group outside. It would indeed be an indictment of American youth were that not so; for probably nowhere more than in college is a young man or a young woman surrounded by traditions and influences that make for decent and useful behavior. Judging from my own experience as dean and president, I can only add that in a great majority of cases where students have been subjected to college censure there was clear evidence that the unfortunate exhibitions of weakness of character were brought from school to college. And that is one reason to state with emphasis that a boy or girl who has learned the proper standards of morality at home or at school need never fear the so-called greater freedom of the college.

It seems to be the fashion nowadays in some quarters to neglect altogether the religious preparation whether for school or college or life. Nevertheless, there is still a very general fear of the destructive influence of the college upon religion. In colleges where attendance at chapel is still required it is probable that most of the students get more religious exercises, formal though they may be, than they do at home. And whether there be compulsory chapel or not, a very great deal is done in all our colleges for the religious interests of the students. Much indifference to religion no doubt exists, some skepticism and a little—a very little—disrespect for religious matters. But as in the case of morality we can say that in college there is in general more discussion of religious truth, more reverence, more interest in religion than exists in groups of people of the same age outside the college. It is well for every boy and girl leaving school to know these facts.

Sometimes a student brought up in narrow, unrestricted piety gets greatly upset in his college course. It is well that he should know early that the terms "evolution", "science", "higher criticism" and "scholarship" are not necessarily antagonistic to religion. Furthermore, he will find in college abundant opportunities for service that will test the reality of his faith. And if there is one place where hypocrisy will not go, it is in the American college of today. No honest, God-fearing parent who has brought up children to take the right attitude toward their religious duties and to be sanely and soundly grounded in the principles of his religion need ever fear to send his son or his daughter to college.

It all comes back to the proposition with which we started—that what you are in school you are very likely to be in college. It may well be that the qualities you have will not fit you for a fruitful college course. If you have not only no love for study but no interest whatever along intellectual lines, college is not the place for you. If you are keenly intellectual but have not strength of character enough to overcome the inevitable temptations of college life, do not try to go to college. If your hent is predominantly mechanical or practical, go to a trade school or directly into business. But if you are a young man or a young woman of some ability, of sound health, of willingness to work and with an earnest desire for a college education go to college and learn, in the words of the great President William DeWitt Hyde of Bowdoin:

To be at home in all lands and all ages; to count nature a familiar acquaintance and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasms and cooperate with others for common ends; to learn manners from students who are gentlemen and form character under professors who are Christians —this is the offer of the college for four of the best years of your life.

PROGRAM FOR THE YOUNG PEOPLE'S CONFERENCE

Of the Middle District to Be Held at the Grace Mennonite Church, Pandora, Ohio, June 12 and 13

1st Session, Friday Evening

6:00 P. M.—Friendship Supper.
7:30 P. M.—Peace Meeting.
Song Service, led by William Geiger
Address on Peace and War—Wilbur K. Thomas of Philadelphia.

2d Session, Saturday Morning, 9 A. M.

Song Service
Devotionals
Reading of minutes
Short Business Session
Address—The Possibility of a Summer Conference for Our Church—Dr. S. K. Mosiman
Special Music
The Challenge, the What, and the How of a Denominational Retreat—Wilbur K. Thomas.

3d Session, Saturday Afternoon, 1:30 P. M.

Song Service
Devotionals
Brief Challenges from our Missionaries
Report of Representatives of Each Society on "The Five Questions"
Concluding Discussion—"What Shall We Do?"
P. S. 1. Special Music by Berne Intermediates.
2. Missionary Exhibit—see it.

IS JESUS YOUR FRIEND?

If Christ is in the heart, the enemy cannot defeat you. If Christ is not in the heart, you cannot defeat the enemy.

We were spending a few hours at a sanitarium; and while my friends strolled about the grounds, I sat on the wide veranda, gazing at the beautiful mountains around us. Memory was playing sweet interludes upon quivering heartstrings; for these mountains were old friends that my eyes had been longing to see. And as I sat there, I saw them again, in rain and sunshine, in their morning glory and their evening solemnity, in their springtime freshness and in their autumn grandeur. But back of all changes, they were still the same changeless friends. There they stood in their sublime majesty, ever pointing to their Maker and mine.

Presently my reveries were interrupted. Two young women —evidently patients—took seats just behind me, and began to talk earnestly. Unconsciously I let a bit of their conversion drift in upon my meditations. The sad, yet strong and courageous, voice of the speaker attracted my attention.

"My trouble," she began, "is very serious. The doctor does not give me much hope; and I really do not care to live if I cannot get well."

This was practically all I heard. My ears were too full for more, and my eyes too dim to see the beautiful mountains smiling down upon us; so, lifting my heart in silent gratitude I closed my eyes and gazed at the hills whence comes our strength to meet all the vicissitudes of life.

"I really do not care to live if I cannot get well." Those words have never faded from my memory. Again and again they come to me. Frequently they have called to serious meditation when

I have said to the Father, very quietly but very seriously, "Father, I really do not care to profess to be a Christian, unless I can live the victorious life; for that is the only life that satisfies."

Is there a deep, unsatisfied longing in your own heart today? Are you seeking money, in the hope that wealth will satisfy this longing? Or are you praying God to bring the desired change in your circumstances, that you may be a better Christian? Or have you lived long enough with yourself to know that the relief for which you sigh can neither come nor yet depart through either of these avenues? Well, it cannot. But there is a way to satisfy these longings that lie like burning coals in our aching hearts. Yes, there is one way, and only one way.

A New York banker pointed to the way that brings satisfaction to these human hearts of ours, when he and his minister were having a quiet heart-to-heart talk.

"Dr. Elliot," began the banker, "I am an unhappy, disappointed man,"

This was a bit surprising to the minister. To him, the banker had always appeared well satisfied. He had been unusually successful in business; he had a charming family, and everything to make life comfortable and satisfying. Everything did I say? No, not everything. There was one thing he lacked.

"What is your trouble?" asked the minister quietly.

"My trouble," continued the banker, with a deep-drawn sigh, "is that although I am a Christian, I have never let God have His way with me. He called me to preach, when I was a young man in college. Oh, there is no mistaking it! I knew then, and I know now, that it was His call. But I wanted to make money and reach an independent position; and so I turned a deaf ear to His call, and went my own way. After graduation, I plunged into money-making, and I have amassed what even men in New York call a fortune; but it doesn't satisfy. I am disappointed, dissatisfied, and thoroughly unhappy."

"I have never let God have His way with me." Failure to let God control his life, the great banker sadly confessed, was the cause of his disappointedment—yes, the cause of his failure in life. Now let us apply his experience to our own lives, as in all sincerity, and without self-pity, we seek for the cause of our failures of our unhappiness. Yet need we seek for the cause? Have not our own hearts told us that to live the truly happy, the really worth-while life, we must let God have His way with us?—Messenger.

HISTORY OF RURAL DELIVERY SERVICE

It was Postmaster General John Wanamaker who first officially suggested in 1891 the rural mail idea to Congress. The plan was fought in the legislative branch of the Government for five years before it was given a tryout. The first bill authorizing the establishment of the service was introduced in the House by Representative James O'Donnell of Michigan, January 5, 1892. It carried an appropriation of $6,000,000 but failed of passage. A year later Congress was induced to appropriate $10,000 for experimental purposes followed in 1894 by $20,000.00 more. Mr. Wanamaker, believing the amount insufficient even for experimental service, declined to use the money. On January 9, 1896, $10,000 was added by Congress and on October 1, the same year the first experimental rural delivery service was established simultaneously on three routes in West Virginia, one from Charlestown, one from Uvilla, and one from Halltown. From this small beginning, nine months later found the service operating on 82 routes emanating from 43 post offices in 29 states. Twenty-eight years later, or June 30, 1924, the Rural Mail Service had grown to 44,260 routes with mileage of 1,205,714. In comparison with the insignificant appropriation of $10,000 made by Congress more than a quarter of a century ago to inaugurate the service, it now requires an annual expenditure of $89,250,000 to keep it functioning. The first county to be completely covered by Rural Mail Service was Carroll County, Maryland, where county service was established December 20, 1899. There are very few counties in the country today that are not honeycombed to the uttermost corners with free mail delivery. By 1915, 26,080 fourth class post offices had been discontinued as a result of the extension of the Rural Mail Service. It is estimated that an annual saving of $1,613,040 was accomplished by the discontinuance of these offices while the elimination of star, or contract routes is estimated to save $3,482,670 per annum.

THE C. E. TOPIC

June 7

How Should We Invest Our Lives?

Rom. 12:1, 2; I Cor. 10:31-33

Investments are those things that bring us future results. The farmer invests a grain of corn with his labor in his fields, and after a patient wait of a number of weeks it is possible for him to harvest many hundreds of grains of corn for that single grain which with his labor he placed in the ground and cared for. The lad goes to school. If he applies himself diligently to his tasks and stores up knowledge in his mind the time is coming some day when he shall be able to reap from that investment. A single fact in mathematics or in physics may enable him to produce an invention that will make him wealthy. A lesson in history may be the turning point in his life that faces him in the right direction. The ability to express himself correctly and effectively may make of him a great orator or a leader of men. We might multiply examples of this kind, but make the point that little things grow to mighty things and when the knowledge we gain is properly invested we become an influence in the world that may count for a great deal.

Sometimes the things that we concern ourselves the least about become the best investment. A gentleman whom we know invented an improved knitter and for a time reaped a good return from the energy he put into it bringing it into being. Later, other and faster machines came on the market and his machines would have been forgotten had it not been for the fact that the needle he used could be used on other machines and was found to be the best of its kind. He made a great deal more from the insignificant needle than he did from his original machine. The little acts of our lives, the kind words we speak to others, little bits of assistances may be forgotten over night, but it is of just such things that the happiness of the world finds itself. An embittered life made sweet, a soul turned out of a bad habit, of bad companionship, a word of encouragement that helps lift the load on some poor weighted-down one, may have its results in days to come in a way that one is in no position to estimate.

There are bad investments as well as good ones and these often grow through little things. The chickory weed has gone around the world in the last fifty years. Sometime a vessel leaving port in the east had to go to sea with a dirt ballast which was dumped out as soon as the shores of America were reached. In that pile of dirt were the little seeds of the chickory and soon they found favorable rooting places and thus spread across the continent. They tell us that that is the way weeds generally spread, unnoticed and permitted to thrive until they are beyond control. Little weeds in our lives act the same way. A little wrong is repeated, it becomes a habit and then it becomes a master. Some years ago a professor in one of the New England States accidentally liberated a few moths that he was studying. He gave warning through the papers that they should be hunted for and destroyed. People laughed at him. Today the gipsy moth has become a pest that has cost millions to control and the property damage it has done cannot be estimated. This was what came of investing a little carelessness.

Some men think of investments only in terms of gold and silver. Jesus would have us know of a better investment. "Lay up for yourselves treasures in heaven", He tells us. Matt. 6:20. No one better understood the value of money investments than Jesus did. He noted the investments that men made in both the parables of the pounds and the talents. He tells us what came of the man who invested his all in bigger barns, expecting to reap a harvest of ease. He also told the rich young man how to invest his wealth. The young man did not heed His advice and so we hear nothing of him ever after, although he was a man whom Jesus loved. Then, there was the poor widow. She had but a few mites, the smallest possible amount of money, but her investment was good and safe. She is a millionaire in heaven now. Invested as ordinary wealth would be at 6 per cent., it would by this time make her the richest person on earth.

God sees the value of an investment in a way that man cannot. A young talented man and his wife spend their young lives in getting ready for the mission field. They sail full of enthusiasm and hope. Soon the dreaded tropical fever lays them low and they fill graves in the strange land they went out to evangelize. Someone might ask, What have they accomplished? They have accomplished much. They have proved the earnestness and sincerity of the Christians, they have created a vital interest in the field and maybe they have been the inspiration of other enthusiastic souls who went to the field to take their places.

S. S. LESSON

June 7

Peter's Broadening Vision

Acts 10:1—11:18

Golden Text: "Of a truth I perceive that God is no respecter of persons." Acts 10:34.

In this account taken from the early church we note how prayer entered into the lives of those composing it. Cornelius in Caesarea had many excellent qualities. Though a soldier in the employ of a nation that knew nothing of the true faith, and cared less, he was a devout man, a person concerning himself about spiritual things, and feared God. This love for God his family shared with him. Moreover he was famous for the alms he gave. One wonders how it was that such a person should have been in such a godless occupation. We know nothing of the history of Cornelius and so do not know why he became a Roman soldier, but enlistments were for a long period of time, twenty-one years generally, and he may have gotten into the army long before his heart was inclined to godly things. Besides this, centurions were often employed in civil duties and so it is possible that this member of the Italian band was no longer occupied in military affairs. What we do know about him is that he was given to prayer and that God responded to his prayer with a vision. He was a seeker and God was opening the way for him to become a saved man. He reaped the future reward of his prayer because he immediately did what God directed him. The question arises here, Can an unsaved person properly pray to God? The answer is that God will always hear the cry for mercy and light that comes to Him in faith from a sincere soul. There are some matters that the unsaved person cannot enjoy in prayer. He cannot ask special favors that belong to the children of God until he has surrendered to Him. A rebel in arms cannot ask favors of his king so long as he is in rebellion against him. The answered prayer is the one made by the person who has surrendered to God.

While Cornelius was thus being prepared Peter was also being prepared by God and this also in answer to prayer. He was in Joppa. There were many other persons in this, perhaps the oldest city in the world, but the most important person there at that time was Peter. He had been sent there to raise Dorcas from the dead. That in itself was a wonderful thing and indicated that here was a man with unusual power from God. God does not stop with one task. He always has others ready for His servants and these servants must often be specially prepared for what they have to do. Indeed, life is one long preparation for new tasks, and those that we have to do tomorrow are often quite different from those we have to perform today. Peter being a natural person felt hunger and in that feeling he received an unusual trance. He was asked to eat the things that every true Jew would turn away from in disgust. God had made the Jew a peculiar person, and even the food he ate indicated that he was a separated person. Peter was to be taught that the line of separation was now broken down and that in Christ there was to be neither Jew nor Gentile. It involved the disturbing of all the relations of his former life and the life of his nation. How could he yield to a suggestion that he eat forbidden things, even in a dream? Another fact that was to be impressed upon Peter was that the Kingdom of God did not consist in eating and drinking. His conception of the Kingdom was to grow and the trance was to break down his former prejudices. God's answer was that anything that He had made could not be unholy or unclean. If He had made them it was His privilege to direct the use to which they were to be put. There was a deeper lesson even than this in the incident. As God was the Creator of all men, no men were to be considered unworthy of the blessing of salvation.

On top of this vision there appear the messengers sent for Peter by Cornelius. An hour before they might have been turned away. But the vision had changed Peter. Visions do change men. We have our visions when God shows us opportunities for service and when He fills us with a thirst for souls. Peter in the house of this stranger meant that the whole house should accept the Lord Jesus as their Master. One reason why we see so little results for Christ is that we do not go and teach and preach where there are those who are ripe for the Gospel. There was an exchange of experiences between Peter and Cornelius and in this they recognized the leading hand of God. Recognizing that God was directing the whole affair, Peter as the Apostle of Christ, could do nothing but administer the baptism that made Cornelius the first Christian convert. There was one sign by which Peter knew he was right. The Holy Ghost appeared and blessed it all. Peter had to endure criticism. The brethren at Jerusalem did not approve of the opening of the church to the fellowship of the Gentiles. Men, when they follow their own judgment are prone to judge wrongly. But here the Holy Spirit was the directing influence and therefore the will of God was followed.

BOOK NOTICE

The Ten Great Christian Doctrines

By Rev. J. C. Massee, D. D.

Geo. H. Doran Co., N. Y.

The distinguished minister of Tremont Temple adds another volume to his "Ten Greatest" series. He here expounds with masterful clearness the great fundamental doctrines of the Christian faith. The convincing treatment will delight the Bible student by its deep, spiritual understanding, simplicity and contagious faith. There are many apt and interesting illustrations taken from years of rich experience in direct personal dealing and in witnessing the power of the Gospel. The doctrines considered are: The Christian Doctrines of God, Man, Revelation, Sin, Forgiveness, Eternal Life, Holiness, The Great Commission, The Church, The Return of the Lord. While especially addressed to laymen, ministers will find in this book valuable suggestions for a series of lectures or sermons on the primary Christian beliefs.

Rev. J. C. Massee, D. D., is pastor of Tremont Temple, Boston, one of the most famous Baptist churches in America. He was educated in Mercer University and the Southern Baptist Theological Seminary and served numerous churches in the south and middle west. From 1908 until 1913 he was minister of First Church, Chattanooga, Tennessee, from 1913 until 1919 pastor of First Church, Dayton, Ohio, and since 1922 he has been minister at Tremont Temple. Dr. Massee is widely and favorably known as an evangelist, lecturer and expository teacher and is a leader in both Baptist and interdenominational movements. He is the author of "The Ten Greatest Chapters of the Bible", and other notable works and his latest book, "The Ten Greatest Christian Doctrines", is an illuminating and singularly interesting discussion of vital Christian truth.

PROGRAM FOR THE CALIF. S. S. AND C. E. CONFERENCE

To Be Held At Reedley, California, June 13 and 14, 1925

Saturday Morning Session

8:30 Bible Study Hour—Rev. Benj H. Jantzen
9:00 The Sunday School Systematically Graded and Organized—L. J. Horsch
10:20 Music—First Mennonite Ch., Paso Robles
10:30 Discovering, Enlisting, Developing and Putting to Work, the Young People in the Church—Henry Dyck
11:30 Reports from the Field.

Saturday Afternoon Session

2:15 Round Table Forum
a. What to do
b. How to do it—Miss Anna Anna Stauffer
3:20 Music—Upland S. S.
3:30 Business Session
5:00 Fellowship Meeting at Old High School ground and EATS.

Saturday Evening Session

7:00 Song Service—Testimony Meeting
Special Music—Shafter S. S.
7:30 Service Tasks for the Young People and How to Gear in with the Pastor's Program—Herman Neufeld
8:00 Presentation of Junior C. E.—Miss Clara Krehbiel
8:30 Forum Continued with Young People
8:30 Christian Ethics
(This is a Forum for High School boys and girls only.)

Sunday Afternoon Session

2:00 Song Service and Special Music by San Marcos S. S.
2:30 Building a Junior C. E. Program for the year—Miss Emma Ruth
3:30 Priorities in Religious Education—D. B. Hess
a. Live the Christian life
b. Win others to Chr Life.
c. The Christ Life Principles in all Relationships of Life.

CONTRIBUTIONS

HOME MISSION TREASURY RECEIPTS FOR MARCH-APRIL

General Fund: Samuel M. Stauffer, Pottstown, Pa., $1; Anna S. Voth Estate, Goessel Kan., $5100; Wadsworth, O., S. S. and Ch., $10.69; Pratum, Ore., Ch. and S. S., $17.60; Bridgewater, S. D., S. S., $50; Christian Ch., Moundridge, Kan., $46.90; Grace Ch., Pandora, O., $71.11; St. John Ch., Pandora, O., $50; Immanuel S. S., Los Angeles, Calif., $9; Ebenezer Ch., Bluffton, O., $150; Mattie A. Krehbiel, Clarence Center, N. Y., $40; Eden Ch., Inola, Okla., $14.32; First Menn. S. S. and Ch., Phila., Pa., $32.62; Hoffnungsau Ch., Inman, Kan., $30.02; Menno, Wash., Ch., $9.72; Burrton, Kans., Ch., $7.50; Wm. Hamm Legacy, Beatrice, Neb., $300; Deer Creek, Okla., Ch., $29.25; Mr. and Mrs. Wm. Andreas Legacy, Beatrice, Nebr., $1000; Pulaski, Ia., Ch., $31.45; First Menn. Ch., Aberdeen, Idaho, $20.53; P. P. Funk, Aberdeen, Idaho $10; Sr. C. E. Soc., Berne, Ind., $11.30; Mission Boxes, Berne, Ind., $13; Garden Tp. Ch., Hesston, Kan., $19.11; Salem Ch., Munich, N. D., $22.09; West Zion S. S., Moundridge, Kansas $55.25; Home Mission Com E. Dist. Conf. (for Mechanics Grove, Pa.) $552; First Menn. Ch., Upland, Calif., $30.36; Bethlehem Ch., Bloomfield, Mont., $12.35; S. S. Class No. 33, Berne, Ind., $25.20; Aletta H. Krehbiel, Clarence Center, N. Y., $40; Salem Ch., Dalton, O., $57; Salem Ch., Marion, S. D., $200; Monroe, Wash., S. S., $12.22; Bethany Ch., Kingman, Kan., $14.75; Buhler, Kan., S. S., $25; Sichar Ch., Cordell, Okla., $16.92; Goessel, Kan., Ch., $47; Bethesda Ch., Henderson, Neb., $137.17; Halstead, Kan. Ch., $96.52; Tina P. Peters, Winkler, Mass., (for City Missions) $2; Interest, $2.12; Total receipts, $8429.07.

Gratefully acknowledged,

J. E. Amstutz, Treasurer.
Trenton, Ohio

JOTTINGS

The Commencement Exercises of Witmarsum Theological Seminary will be held on May 24. Dr. Hartzler will deliver the baccalaureate sermon and Dr. Mosiman is scheduled for an address.

The subject of the Bible Study at the Wednesday evening services of the First Church, Philadelphia, is "Old Testament Messages of Christ". Dr. Huffman's book of the same subject is the text used in these studies.

A Bible Course was given in the Moundridge high school the past year. Much interest was shown in the work, all but four of the entire high school taking the course. Rev. P. P. Wedel, of the Christian Mennonite church, was instructor.

The Choir of the First Mennonite Church of Chicago, Illinois, M. M. Lehmann pastor, will broadcast a sacred program over W. H. T. 398 wavelength Sunday, May 31, from 3:15 to 4:00 P. M. Central Standard Time. The Choir is directed by Mr. C. A. Lehmann Mr. J. Gaius Baumgartner and Miss Catherine Niswander are the solcists while Mr. W. P. Schowalter is the accompanist at the piano. Tune in.

Witmarsum Theological Seminary will hold its commencement exercises in the Mennonite Church, Bluffton, O., on May 29. The candidates for degrecs are, for B.D., Abraham F. Tieszen, of Marion, S. Dak.; for Th. B., Lester Homer Bixel, Bluffton, O.; Adah Good Burkhalter, Bluffton, O.; Franklin Rea Mitchell, Chicago, Ill. Dr. Hartzler, the President, will deliver the Baccalaureate Sermon on the evening of May 24.

Rev. John Peters of Mountain Lake, Minn., is to conduct a series of revival meetings in the Ebenezer church, Bluffton, Ohio, beginning May 24.

An impressive service took place in Bethel College at the service on May 12, when seven infants were brought in consecration to the Lord by their parents.

Bluffton College faculty entertained the students on the campus at a picnic on May 12. They had a good time The event was a camp fire around which the students sang their songs.

Missionary P. J. Boehr is visiting the churches in Central Ohio. He was at Ebenezer on the night of the 13th and the 17th, at St. John's on the 15th, Grace, Pandora, on the 18th, and the First Church Bluffton May 14 and 17.

The Ladies' Mission society of the Ebenezer church, Bluffton, Ohio, distributed "Bee Hive" nite boxes at the beginning of the year. Two weeks ago the little "Bee Hives" were given an opportunity to cast forth their spring swarms. The final count showed over $125 for missions.

The Senior class of the Moundridge (Kans.) High School numbers twenty-one, seventeen of these belong to the Mennonite churches of Moundridge and vicinity. Baccalaureate services were held in the West Zion church, Sunday evening, May 10th. Rev. Haber of the Evangelical church preached the sermon, taking as his text: Phil. 3:14.

The Mennonites of the vicinity of Mountain Lake are making plans for the celebration of the 50th anniversary of the settlement of Mennonites in that locality.

The World League Against Alcoholism was organized in Washington, D. C., of July, 1919, with 15 national temperance organizations representing 12 countries, it now has 40 national organizations in its membership representing about 30 different countries and that at the last convention in Toronto, Canada, in 1922, 1,111 delegates represented 66 countries.

The Commissioner of the City Department of Correction gives personal the facts as follows:

Approximately one-quarter of the total prison population of 47,853 in 1924 were boys and young men aged 16 to 22 years The totals by ages are: Age 16—623; 17—962; 18—1,330; 19—1,782; 20—1,777; 21—2,357; 22—2,521; Total 11,352.

According to the report from Korba, India, where Rev. C. H. Suckau is stationed, 14 were baptized during the year 1924 9 of these were children of Christian parents and the remaining 5 were from the surrounding villages. The population of this district, or the Korba parish, is about 150,000. There are 10 villages in which there are Christians living. The number of church members is 117. There are 11 Christians who are not members. There are also 82 unbaptized children in these Christian homes. Their one school has an enrollment of 38. Their dispensary took care of 1427 patients during the year.

The Ladies' Missionary Societies of Grace, Ebenezer and St. John's churches, Bluffton, Ohio, were the guests of a neighboring society to hear Mrs. Nettie Martin who returned from South America where Rev and Mrs. Martin are working under the Presbyterian Board. 150 were present. This was on May 7.

The King of Sweden will make the opening address at the Universal Christian Conference on Life and Work to be held in Stockholm, August 19-30. Word to this effect has just been received at the American Headquarters of the Conference in a cable from Dr. Henry A. Atkinson, General Secretary of the World Alliance for International Friendship through the Churches, and also of the Universal Christian Conference on Life and Work. The Swedish Crown Prince, Gustaf Adolf, is Chairman of the Committee on Arrangements which includes representatives of every important activity in Swedish life. King Gustaf has shown a great interest in the Conference. He devoted his last annual Thanksgiving message to an appeal to the churches of Sweden to support the Conference. Dr. Atkinson who is now in Europe, preparing for the Stockholm Meeting, reports that the churches of the old world expect to accomplish very practical results when their delegates meet the delegates from America in Stockholm. The Conference will be devoted to a discussion of the relation of the church to social, economic, industrial and educational questions, and an effort will be made to concentrate the efforts of the Christian churches of the world upon these practical problems.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, JUNE 4, 1925. No. 23.

CONFERENCE

The twenty-ninth annual session of the Pacific District Conference will be held, the Lord willing, June 14 to 17 in the First Mennonite Church of Reedley, California.

Statistics blanks and delegate certificates have been sent to all the churches and groups and the officers ask for a full representation.

Come and help us in the Lord's work.

D. D. King,
President

PROF. QUIRING TO COMPLETE WORK ON TRANSLATION OF RARE DOCUMENT

Prof. Jacob Quiring of Witmarsum Seminary has been granted a year's leave of absence from that institution to complete the translation of a rare document which he began when a student at Berlin University. The manuscript, it is expected, will throw new light upon Old and New Testament Problems when the translation is completed.

In an interview with Prof. Quiring, he gave the following history of his work on the document and of his labors in connection with its translation:

While studying at the University of Berlin a MS called Fragments of Zadokite Document was presented to me with the request to make a thorough investigation of the text and to furnish a reliable translation. The work would be accepted by the Philosophical Faculty as a basis or granting me the Ph. D. degree. Reluctantly I gave myself to the task, being aware of the fact that many able scholars had attempted a translation of this valuable find of Dr. Schechter. The latter, namely, had discovered this Hebrew writing in the Genizah (storeroom) of the Ezra-Synagogue in Cairo, Egypt, and later deposited his find in the library of the Cambridge University, England. Dr. Schechter, lecturer of Rabbinacal Literature at Cambridge, soon published a translation with commentary of this remarkable MS.

In time a number of Christian scholars both in England, Germany and France and also in the United States followed with their attempts to make the content of this writing accessible to a larger public, but the unpointed Hebrew text of the original seemed to defy all efforts at decipherment. Consequently Dr. Gressmann, Professor of Old Testament Literature at Berlin suggested to me a re-translation and, if possible, a reconstruction of the ancient text which promised to throw new light upon Old and New Testament problems. The last attempt at a translation had been made by Gressmann himself, and also by Dr. Edward Meyer, Professor of Greek, Roman and Oriental History in Berlin.

After a year of hard work I was asked by Prof. Gressmann how I was getting along with my task and I replied that apart from some minor improvements in the rendering of the Hebrew idiom I could not see my way clear and was almost tempted to despair at a satisfactory solution of the great linguistic problem. But another year passed and at this time I began to feel that an adequate rendering of the MS was possible. But I asked for another year for renewed effort to bring the work of translation to a satisfactory completion. Before this third year elapsed I was called to my present position at Witmarsum Theological Seminary and I accepted the position of Professor of Old Testament Language and Literature in the institution in the fall of 1921. For three years the work rested. Since I was occupied with the duties of my new position, until at Thanksgiving day last November, Dr. Julius Richter, the distinguished professor of Missions at Berlin, and at the time the honored guest of the American Protestant churches, visited me in our Bluffton home. He again brought the importance of a publication of Schechter's find to my attention, and told me that my Berlin friends were quite anxious that the work should be presented to experts in the field for examination.

Since they were convinced that our study of the origins of Christianity would be greatly enriched if the MS could be made accessible for scholarship in the field of History of Religion, Dr. Richter, while in New York made the acquaintance of Dr. Julius Bewer at Union Theological Seminary, and the latter suggested that I should apply for one of their resident fellowships in order to finish my task in connection with Columbia University. Since the fellowship amounts to only $650 and no other provisions for the support of my family could be made, I had to give up the idea of going to New York and am now considering some other way and means to make the printing of the work possible. If I should not be able to secure a place in one of our larger universities, I would remain in Bluffton for another year.—The Witmarsum.

AGAINST MAKING ARMISTICE DAY A MUSTER DAY

The announcement in the press that the Reserve Officers' Association was urging that Armistice Day be utilized for a regular annual muster of all the military strength of the United States led to a prompt and vigorous rejoinder from the Commission on International Justice and Goodwill. Dr. Sidney L. Gulick, secretary, telegraphed to President Coolidge that the proposal to use Armistice Day for emphasizing greater military preparedness "displays an incredible callousness to the ideals which our country championed during the war and to which the religious forces of the nation are irrevocably committed."

Dr. Gulick's telegram to President Coolidge was as follows:

"Thq proposal to use Armistice Day as an occasion for a regular annual muster of our military forces will be viewed with grave concern by hosts of people in the churches. Since the convening of the Washington Conference on Limitation of Armament on November 11, 1921, Armistice Day has been widely observed each year by churches of all denominations as a time for urging a constructive program for world justice and world peace. To emphasize greater military preparedness on the anniversary of the armstice of a war which America entered in order to end war, displays an incredible callousness to the ideals which our country championed during the war and to which the religious forces of the nation are irrevocably committed. Am confident that millions of church members would support your disapproval of the observance of Arministice Day at time for stressing military preparedness."

Commenting on the telegram, Dr. Gulick said:

"It has become a settled practice among great numbers of churches to use Armistice Day as the greatest occasion in the year for holding before the members of the churches their responsibility for constructive measures for world peace. The Federal Council of the Churches has each year given special attention to the preparation and widespread distribution of literature which would be helpful to churches, Sunday schools and other religious organizations in making the observance of Armistice Day most effective in the cause of world justice and world peace. The proposal of the Reserve Officers' Association to seize Armistice Day, thus dedicated to the ideals of world peace, and transform its character by making it a time for magnifying military preparedness is sure to be deeply resented. The only proposal of this kind which would be more objectionable would be to use Christmas Day as an occasion for proclaiming the necessity of the world's remaining an armed camp.

"Since this preliminary statement was made the Commission on International Justice and Goodwill has met and taken official action disapproving not only the use of Armistice Day, but of any other day as an occasion for a spectacular military display. The statement on the matter, which was conveyed to President Coolidge by Bishop William F. McDowell, chairman of the Washington Committee, declared that in the judgment of the Council there would be no objection to a quiet and unpretentious testing of our military equipment, but that there is a strong sentiment in the churches against a regular annual holiday which would emphasize military preparedness and propagate.

throughout the country a psychology of fear and suspicion of other nations."

HOW BEQUESTS SHOULD BE MADE

To enable church members to act wisely in the giving of funds for missionary, educational or general church purposes, the Committee on Findings in a recent Conference in Atlantic City on Financial and Fiduciary Matters, has recommended a careful study by all of the standard rule of public giving. It was approved by the conference, and has the backing of many cooperative bodies. It is as follows:

1. "As a general rule philanthropic purposes can best be promoted by direct and absolute donations and bequests to suitable institutions engaged in the desired work.

2. "If a public benefactor does not wish to make an absolute donation or bequest, but desires to create a trust he should do so preferably under one of the following plans:

(a) "When a person has clearly in mind a definite object for which he desires to create a trust and that object is cared for wisely and well by a suitable corporation of permanence and character, having power to accept trusts for its own purposes and suitable equipment for the management of trust funds, he may wisely make his donations and bequests to such corporation as trustee for such purpose.

(b) "When a person contemplates the creation of a trust for some charitable object and is uncertain as to the precise methods of carrying his purpose into effect or contemplates benefiting a class of persons, an organization or a group of organizations, the perpetuity or the management of which may be open to question—in these and similar cases of doubt and uncertainty—he may wisely make his donations and bequests to a suitable Trust Company or Bank, having trust powers, which is prepared to receive trusts under an agreement known as the Uniform Trust for Public Uses, and thus avail himself of suitable provisions therein made for future adjustments and adaptions safeguarding his original intentions and tending to reduce causes for litigation to a minimum."

The secular press claims to be one of the most powerful agents in creating popular sentiment and molding public opinion. It also claims that its influence is decidedly uplifting. Lastly, it claims that it is its duty to give to its readers all the news. What a conglomeration of truths!

"AND IT WAS SO"

Rev. L. H. McCleister

And God said, Let the earth bring forth the living creature after His kind, cattle, and creeping things, and beasts of the earth after His kind: and it was so. And God said, Let us make man in our image, after our likeness: So God created man in His own image, in the image of God created He him; male and female created He them. Gen. 1:24, 26, 27.

I have received a prospective booklet from a publishing company in New York advertising an extensive work on the evolution theory of life, a product of the "greatest minds of all time" and discoveries by "greatest scientists". The booklet gives a picture of a landscape on earth 100,000,000 years ago. It also tells us that the earth once contained muddy, slimy swamps of stagnant water, and, with the scorching sun glittering on these cesspools, the first forms of life appeared. This lowest form of plant life was Alga. The booklet furnishes a picture of Alga, the first living thing on earth. Step by step, Alga changed into a soft boneless creature resembling a piece of liver, composed of a single animal life cell. This life cell then began its gigantic struggle for supremacy, and, after millions of years, finally came out an orang, then a chimpanzee, then a gorilla, and lastly a man.

Of course, we are supposed to sit in silence at the feet of "science" and especially when the "greatest minds of all time" are speaking, but if permitted we would like to lift our heads for a moment and ask: (1) Who photographed the original Alga and got its history? (2) Why does not the sun shining on stagnant water create some Algae today? (3) Just how did Alga get across into animal life, and why has it ceased crossing over? (4) Why does the gorilla of today show no inclination to follow the course of his ancestors? Is he disappointed with the result of his ancestors' evolution? Why should he be disappointed with the "greatest minds of all time?"

They tell us, "God made man, but He used a monkey to gather the dirt." In the account of the vegetable and animal creations, the Bible repeatedly says that God created them "after their kind." After these creations we read, "And God said, Let us make man in our image, after our likeness." "So God created man in His own image." In the light of the plain Bible account of creation, no monkey can be seen gathering dirt. They also tell us that, "The sin in the Garden of Eden was the effort of an ape to become a man and if man ever fell he fell upward." If this is true the Bible is again mistaken, for we read that after God planted the garden, "there He put man whom He had formed," not an ape. If man fell upward, hell is in the wrong direction. Some one has said, "Verily, when men begin to doubt the Bible, they believe what they wish to believe."

One of our young people, who is finishing her high school course, informed me that in her class there were only two besides herself who would take their position against the evolution theory. This need not surprise us when we consider how generally it is being taught. One of the text books in the McKinley high school here in Canton, Ohio, "History of Europe", by Robinson and Beard, pages 505-506 read as follows:—"Evolution, although far more disturbing to the older ideas of the world than the discovery of Copernicus that the earth revolves around the sun, made its way far more rapidly into general acceptance, and today a large majority of zoologists, botanists, geologists, and biologists, and indeed a great part of those who have received a scientific training, accept the general idea of evolution as confidently as that of universal gravitation or the fact that water is composed of oxygen and hydrogen. The opponents of the theory of evolution have slowly decreased in number. At first the clergy, both Protestant and Catholic, could find no words too harsh to apply to the patient and careful Darwin, who seemed to them to contradict the express Word of God, and to rob man of all his dignity. But as time went on many religious leaders became reconciled to the new view. For on further thought it seemed to them to furnish a more exalted notion of God's purposes and methods than that formerly universally entertained, and they came to feel that instead of being degraded by being put on a level with the brute, man still remained, as before—the goal towards which all nature's work through the ages is directed."

If the Bible is so mistaken about our origin, may it not also be mistaken about our destiny? He who refuses to believe one part of the Scripture, how can he hope for a faith that will believe the other part.. With evolution destroying faith in creation, and Modernism destroying faith in redemption, conditions are fast ripening for the coming of Christ, who said, "When the Son of man cometh, shall He find faith on the earth?" Alas, after all the false doctrines of men have gone down like Dagon before the ark, it will then be fully realized that 'the word of the Lord endureth forever."—Wesleyan Methodist.

CORRESPONDENCE

Burrton, Kansas, May 25, 1925. —Dear Readers: A report from our congregation is overdue but I shall refrain from making excuses. A few families of our community have moved away but others have come in keeping the attendance at our services about the same. Our pastor, Rev. H. P. Krehbiel, was absent on a trip to Mexico during the month of April but he had made provisions beforehand and we were duly supplied with spiritual food. Rev. C. E. Krehbiel of Newton served us three times and Rev. D. D. Unruh of Inman, once during this time. The former was also with us in February when he occupied the pulpit in the morning and in the evening, he gave us some vivid pictures of the mission work among the Indians in Montana.

For our Christian Endeavor meetings we may report also some visiting speakers. Rev. J. J. Plenert of Hutchinson and Prof. J. F. Moyer of Bethel College each gave us an interesting talk. On April 26 some members of the Volunteer Band of Bethel College rendered a worth while program

Instead of reviewing the regular Sunday school lessons at the end of each quarter we have again this year appropriate programs during the respective Sunday school period by the different classes taking their turns. At the end of the last quarter the primary and junior classes combined gave a program consisting of Bible selections, short recitations, etc., somewhat in keeping with the lessons we had studied. Last Sunday we had our annual Summer School picnic at a farm not far from town. In spite of the rather cool weather that we had, old as well as young seemed to enjoy the outing, and a spirit of good fellowship prevailed. Next Sunday, God willing, we shall have baptismal services at which time three young girls will be received into the church. May the Lord bless them and us.

Another step in the right direction is a Missionary Society which some of our Sisters have organized this spring and a live interest is shown by them. Recently they had a food sale at which they cleared $23.00.

May everything that is being done, be done with the aim of glorifying the Lord and further His kingdom here on earth.

Corr.

THE PLACE OF THE RELIGIOUS PRESS IN THE NATION'S LIFE

The religious press serves the highest life of the nation in numerous indispensable ways. The whole Christian enterprise in the modern world is indebted to its press to an extent vastly greater than is usually recognized.

Moral problems which are confessedly difficult of solution are greatly benefited by the counsel of the religious press. The problems of this nature which rely upon an educated public conscience for their righteous issue are steadily before the attention of the Churches.

The various benevolences and missionary operations of Protestantism as a whole could scarcely exist, still less prosper, apart from the earnest advocacy of its press. More and more does it spread the good news of the Kingdom's progress at home and abroad. At the same time it is in touch with the weak, the needy and the importunate phases of our common task of evangelizing the nations. The lover of Christ as Lord can scarcely understand His goings forth as in the days of old unless he reads the weekly dispatches from near and far that publish the countless enterprises of the Gospel.

One's spiritual life is deepened and enriched by the instructions and exhortations of Christian journalism. How often the preacher and the layman alike have derived stimulus from the obituaries of good men and women, and from the experiences of saints who have felt "the power of the world to come".

Those of us who appreciate the fact that secular journalism is a dangerous business, look to the leavening value of Christian journalism as a sane and sanctifying force in human affairs. These affairs are exceedingly complicated just now. They require the trained editorial mind which makes correct diagnoses, based upon accurate information, couched in terms that convey the maximum of adjustment with the minimum of friction.

For these and other reasons, I read all the church papers I can obtain, and have never read a single one that did not broaden my viewpoint, and also my sympathies. If the best material found in them could be made less fugitive, placed in some permanent shape, it would astonish not a few lofty intellectuals who ask: "Can any good come out of Nazareth?" I sincerely hope that everyone to whom this brief message comes will do all he or she can to widen the circulation and the healthy sway of our religious periodicals, including weeklies, monthlies and quarterlies. Let every preacher who has the pen of a ready writer be a minuteman at the call of the editors.

Let the doings of the various churches be chronicled, their policies scrutinized, their excellences commended in the columns of their various organs. Above all else, may they abound in charity while remaining steadfast to whatever is right, as they see it.

Evidently the responsibilities of the editors are as great as their rewards. That those responsibilities may be fully discharged it is usually wise for an editor to know at firsthand the great newspapers of the country, and also the best literary weeklies, supplements and monthlies of the language. I find balanced opinions, seasoned discourses, lucid statements and much sermonic aid in the Spectator of London, the literary supplements of the New York Times and the London Times, and even in the pithy comments of Punch and Life upon current events. But I forbear from superfluous references that I may wish my brethren of the editorial staff of the Protestant churches increasing and genuine success.

THE SPIRIT OF CHRISTIAN MISSIONS

By Calvin Coolidge,
President of the United States

The Christian churches and governments have no greater responsibility than to make sure that the best, and not the worst, of which Christian society is capable shall be given to the other peoples. To accomplish this is the dominating purpose of your missionary movement. It is one of the most important, the most absolutely necessary movements in the world today. We shall ourselves be the gainers, both spiritually and materially, by our efforts in behalf of those whom we shall thus help. The early Christians fairly burned with missionary zeal. Our missionary efforts will be the more effective, just in proportion as we shall render them in the same spirit of brotherhood and charity which marked the earliest Christian missions.

Such a service as you aspire to do for mankind can be rendered only under the inspiration of a broad and genuine liberalism. It must rest on toleration. It must realize the spirit of brotherhood. And the foundation of all missionary effort abroad must be toleration and brotherhood at home. The most effective missionary work will be that which seeks to impress itself rather through example in living rightly than through the teaching of precept and creed. The works of charity and benevolence, of education and enlightment, will best lay the foundation upon which to rear the permanent structure of a spiritual life. Our liberalism needs to be generous enough to recognize that missionary effort will often build better on a foundation already laid than by attempting to substitute a complete new structure of morality, of life, and of ethics. Indeed, those who shall go from among us, carrying the missionary message into the twilight places of the world, will there find much that is worthy to be brought back to enrich our ideals and improve our life. They will learn many lessons of industry, of humility, of reverence for parents, of respect for constituted authority, which may quite conceivably become adornments to our own social fabric. If those who bear our message abroad shall realize and accept the lessons that may be learned from the humbler and simpler peoples, they will be the more successful in planting the spiritual truths of Christianity. Beyond that, they will be able to bring back much that will serve us well. We have not all the wisdom that has been diffused among the sons of men. But we have been greatly favored and have much wherewith to aid those less richly endowed. A becoming modesty, a discriminating sense of our real opportunities and responsibilities, are altogether to be desired as helps in the great work we wish to do. The missionary effort of the nation cannot rise higher than its source. It we expect it to be successful in this field, we must provide the correct influences for it at home.

PRAYERS AND RADIO

A new invention is helping to revive an old custom.

Morning prayers, when the whole family gathered together daily for spiritual refreshment, used to be as much a part of the life of early America as spinning wheels and town council meetings. But with the rapid growth of cities and commuting and hurried breakfasts, they have become more and more rare.

Now they are being revived in Boston and vicinity by radio. "The Morning Watch," a service broadcast daily by the Boston Y. M. C. A. from Station WEEI, has been attracting increasing interest. Prominent ministers lead the services for the thousands who listen in.

Through letters from professional and business people, farmers, shut-ins, and from old and young, it has been discovered that a great many New Englanders welcome this reversion to the habits of their forefathers. One letter reads:

"The Morning Watch is inspiring to all of my family. I now feel that my day is started correctly, and my optimism, so necessary in a surgeon's life, is maintained at 100 per cent."

Another from a farmer's wife tells of the long busy day in the farmhouse, and ends, "I think you understand how easy it would be to live for work alone. My faithful helper and I always stop for your Morning Watch. It helps."

Another member of the circle is an old woman living near the tip of Cape Cod who never has a chance to go to a church service.

SUNDAY SCHOOLS ARE FIGHTING THE LIQUOR TRAFFIC IN CEYLON

The Secretary of the Ceylon Sunday School Union, Mr. J. Vincent Mendis, just gave the encouraging information that there had been a Local Option Poll in his district and the last of the toddy shops there had been voted out so that the district is now dry. Several liquor shops have been closed in neighboring districts and hope is expressed that soon Ceylon will be free from the baneful influence of liquor. Their object is full prohibition.

Another item in the letter of Mr. Mendis to Dr. W. G. Landes, General Secretary of the World's Sunday School Association, stated, "Last Saturday there was a big Sunday school rally in the North, when about 2,000 children from all the churches assembled at Uduvil. It was an inspiring time, and it was decided to make the Rally an annual event." While returning from the World's Convention in Glasgow, it was possible for Mr. Mendis to spend some days in Palestine. The information and experiences thus gained have been of great value to him and he is passing on the benefits to teachers and other groups as opportunity offers.

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EDITORIAL

Several weeks ago The Mennonite took occasion to give expression to the matter of the use of the German and English languages in our churches. A number of verbal comments have reached the ear of the editor on this matter and several have written to him on the subject. We will quote from two, the first coming from a middle western state says: "Allow me to congratulate you upon your editoral on the language question in last week's 'Mennonite'. It has my hearty O. K. But some people are hard to be taught."

The second letter is from some where in Canada and expresses the following sentiment: "Please accept my thanks and appreciation for the editorial remarks about the language question. This language question has been the root of many family quarrels and church divisions in the past and still is an evil to many of our Mennonite churches and their families, although there are places where this is settled outwardly, even if the inward feelings have not been outlived. For the benefit of those children in the localities where the question is not settled and where it is impossible to give the children the proper German training so that they may learn the love of God our Creator and His dear Son, our Saviour, I wish that different readers of The Mennonite would give testimonies of the benefits derived from the use of the language of our country. Let them please give their thought in a kind and loving way so that the feelings of none of the older members of our families will be hurt. Some children of the localities where the German language is insisted upon in the churches are really suffering for the proper Biblical training."

The editor feels that these two expressions coming from widely separated localities are really a challenge that should be taken up and discussed in the spirit of fairness and Christian charity. It is our hope that we may hear from many more on the subject and that those who do so will write in a way that we can present it to the readers of our paper to their help and edification.

WORLD-WIDE SUNDAY SCHOOL NEWS

JAVANESE S. S. ARE MAKING GOOD PROGRESS

There are more than 5,000 in the Sunday schools of Java. Though most of the pupils are Moslems they show a great appreciation of the subject studied. The value of the Sunday school is fully recognized in the matter of training leaders for the Javanese Church. Special attention is being given to the preparation of an outline of lessons which will be suited to the needs of those in Java. In addition to the work for Javanese children there are many Sunday schools for Dutch children. The American Methodist Church has established schools for those who speak the Malay language. There is need for a Java Sunday School Union to strengthen all the agencies working with children and youth in that country. Through the Surplus Material Department of the World's Association, many Bible lesson pictures and large Bible lesson picture rolls have been sent to Java but the supply never equals the demand and right now there is a most urgent appeal for more help of this kind. There are 20,000,000 Javanese speaking natives. The address of a missionary who wants pictures may be obtained by writing to the World's Sunday School Association, Surplus Material Department, 216 Metropolitan Tower, New York City.

CROWDS AT A S. S. CONVENTION IN PARIS

In connection with the National Sunday School Convention of France, which was held recently, about 4,000 Sunday school children met for a Rally in the magnificent Trocadero Palace. A program worthy of the splendid setting had been arranged and great enthusiasm prevailed. Three pageants were given, representing the Landing of the Huguenots in America (1624), the Defeat of King Alcohol and Ezra's Bible School. A federal Senator presided at one of the sessions of "Protestant Week" which was especially in the interest of the Sunday school. If given proper leadership, evangelical religious education in France should make remarkable progress.

DESCENDED FROM ADAM

Manthei Howe

"Ann, you ought to be a happy woman; Buster is a thoroughly unspoiled child," commented Grace Wilton.

"It was something of a job to see that he didn't get out of hand."

"I know, in the beginning, it is easier to give the child a penny or stick of candy to buy obedience than bother to help him to obey because it is the right thing to do. Then when a child gets beyond control the mother comes to the kindergarten, and says, 'I just can't do a thing with him.'

"Do you know," Grace went on grimly, "when I get almost ready to give up my teaching, I am going to lie in wait for one of those asinine mothers. When she comes to school tuggling some sinned-against child by the hand and complains how bad he is, I'll tell her—'Woman, you are too ignorant to be trusted to rear a child; if you spent half as much time reading up on child training as you spend on a permanent wave or on bridge you wouldn't have a spoiled child.' Then I'll resign before that mother gets a chance to have the school board dismiss me."

"I wonder, though, if some children aren't so full of the old Adam that they can't be made to behave."

"Whenever you see a child that seems incorrigibly full of the old Adam," retorted Grace, "just remember that luckless youngster is paying for having had an Adamish ancestor."

The speaker halted, amazed. There was a yowling and wailing at the front door.

"That is Mrs. Joselin and her little daughter, Pauline," explained Apn hurriedly.

Presently the yowls ceased. Grace Wilton waited, curious to see what manner of callers would appear. The mother entered the room first.

She greeted the kindergartner amiably: "So glad to meet you. Mrs. Amberson tells me you are wonderful with children. I suppose you heard Pauline screaming like a young wildcat; she's simply impossible. Oh, Mrs. Amberson, what a lovely chrysanthemum!"

No further attention was paid to the little girl.

"She's a darling baby," the kindergartner decided, "and bright as can be. The mother is foolish if she thinks she can drive or ignore Pauline."

Aloud, Miss Wilton remarked, "Pauline, let's go over and see if Buster can find something for us to play with."

Buster hospitably began explaining the construction of his bridge.

Miss Wilton rejoined the adults just as a domineering voice was raised in command: "Now remember what I told you, Pauline, before we came in." She winked at Ann and Grace. "I told her if she was good I'd buy her something at the ten-cent store and if she wasn't good she would get a whipping she would remember."

Ann did her sprightly best to keep up a conversation, but the call was not much of a success and Mrs. Joselin soon left.

"Thank goodness she's gone", sniffed Grace. "Pauline is an abused lamb. Mrs. Joselin ignored the child in a way she would not dare treat any grown up. Then see the way she contracted for the child's good behavior. She did not urge that it was the kind and friendly thing for Pauline to be a good child when visiting and so make her friends happy; no, she bribed her with something from the ten-cent store as a reward for goodness and threatened a whipping for naughty behavior."

"But," protested Ann, "Pauline is usually a terror. She will scream half the day if her will is thwarted."

"Of course she will. She has learned that her mother will not dare whip her too hard. Being a natural fighter, Pauline is willing to stand a fair amount of physical pain for the sake of the principle of getting what she wants. That child has the potentialities of a splendid woman if she gets the right training, for she has grit, determination and a keen mind. I'm sick of the idea that a child should obey a command no matter how unreasonable.

"Pauline ought to obey, yes—because we must have laws and rules to govern life. Every one has to obey. I am willing to wager that Pauline would be as good as Buster if she were brought up in a home where she was treated with the same respect and consideration demanded and received by the average grown up. If she knew that every request was backed by a real reason and if she could be sure of getting even a semblance of justice, she would be an entirely different child."

"I guess Pauline hasn't had a square deal," agreed Ann.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

THE FUNCTION OF THE CHRISTIAN COLLEGE

N. E. Byers

A Christian college! We are reminded at once of a challenging question that comes from two sources—Can a college be Christian? There are those who are afraid that scientific study will endanger the faith of the Christian in divine mysteries and revealed truth. On the other hand there are scholars and educators who believe that any institution that has any ulterior aims other than pure scholarship will not be free to promote science and seek the truth in an unhampered fashion.

The Christian educator, however, believes that life is one and that it is fallacious to thus find conflict between any of man's highest interests. All truth is one and makes for spiritual freedom, and doing the will of God is a prerequisite for knowing the truth. The Christian scientist believes that the heavens declare the glory of God and that by considering the lilies he can learn to trust his heavenly Father, and he also realizes that the fear of the Lord is the beginning of wisdom. The Christian college is therefore built on the confidence that intelligence makes better Christians and the Christian motives make better teachers and students.

But what makes a college Christian? The most obvious features no doubt are the daily chapel exercises of devotion and instruction, the Bible department as an integral part of the curriculum, the increased religious and missionary activities of the students, and the domination of the social and recreational life by the Christian spirit. These are no doubt very vital factors in the training of the Christian character, but merely adding these features would be adding the activities of a Christian church to a secular college, rather than making the college truly Christian.

All fields of knowledge are understood and taught from the viewpoint of a Christian philosophy of life. History is regarded as the account of God working out His plans among men and nations. In science we think God's thoughts after Him and conquer nature not merely to promote our material interests and much less to make warfare more destructive, but rather to make nature minister to the highest welfare of the whole man and of all men. The social sciences teach us how we can live together as Christians in our civic, industrial, national, and international relationships rather than promote selfish and nationalistic interests. Poetry, music and art are intimations of the perfection of all things in God. Philosophy unifies all truth gathered from different fields of knowledge in harmony with a true Christian view of the world and of life.

But, why should these institutions be supported by the whole church at such great expense when only a few, comparatively, will receive the direct benefit of the training? We can ask the same question in regard to the great state universities. How does the state justify the expenditure of millions of dollars by general taxation when only a few thousand attend each year? Is it for the benefit of these few that all must pay? No, the state has no special interest in these few. They train the few for the benefit of every one in the state.

This can be illustrated by the work of a state school of agriculture. All are taxed that a few may be highly trained in scientific agriculture. But these few are employed as high and normal school teachers who in turn reach large numbers of young people many of whom in turn teach many more in the elementary schools. Others serve as county agents, farm bureau officers, institute lecturers, writers for farm journals, managers of large farms, etc. Thus, much that is taught to a few in the university becomes the possessions of all farmers of the state. The average farmer of today knows more about scientific farming today than the best experts knew when I was a boy on the farm. Indirectly the business men and all the consumers benefit by this increased production.

What will finally become the possession of all the people must be well taught to a few. If religion is to become increasingly an integral part of our civilization and our churches be raised to higher standards of efficiency a few must be trained so that the church and society as a whole may receive the benefit. This is accomplished, in the first place, by training the workers in the special religious callings, such as ministers, mission workers, teachers of religion, and authors. If all of our teaching of religion in pulpit, school, and press is raised to a higher level, the thought of the whole church can in a generation be so improved as to make it seem that every member has had several years of school training. It would not be difficult to point out congregations in most communities where the contrast would clearly illustrate this point.

But the majority of college students enter secular callings and many become prominent in their communities because of success in these vocations. The Christian college aims to so educate these persons of influence so that they will count in injecting the Christian ideals into our social order through their daily occupations and also become efficient lay workers in the church If you have, in your church, laymen who are leaders in the community as superintendents of schools, high school teachers, physicians, lawyers, editors, bankers, merchants, farmers or home-makers you will find it much easier to mold the whole life of the community in accordance with the ideals of the church and win the young people to Christ and the church. Thus by raising the ministry of the church to a higher level of intelligence and efficiency and interesting the community leaders in the work and ideals of the church the Christian college by training comparatively few benefits every one in the church and the community at large.

We have been saying Christian college and it is true that some of our best Christian colleges are not denominational. Would it not be advisable, for the smaller denominations at least, to use these institutions rather than support their own at such great expense? We are learning that colleges are very costly. The General Conference Mennonites recently approved a plan to raise $1,000,000 to fully equip and endow Bethel and Freeman colleges and to pay their share for doing the same for Bluffton college. The "Old" Mennonites have recently advocated plans that look toward raising $1,000,000 for Goshen and Hesston colleges and Eastern Mennonite School. Thus it seems that Mennonites, in general, are converted to the idea that we must have our own schools with ample support, and this in spite of the fact that it will mean real sacrifices for perhaps not more than 6,000 members to raise more than $2,000,000 in the next few years in addition to raising the current expense funds while these amounts are being raised and invested.

All denominations agree that if they wish to promote their own principles and have a strong, loyal and united leadership they must train their own leaders. Principles held by all Protestants are common knowledge and can easily be learned by anyone anywhere. But those that are peculiar to a denomination must be well taught by the denomination itself, first to its leaders and through them to all the members because these are the ones that are difficult to maintain against the prevailing opinions. It is also important that our leaders be trained together, so that they learn to know each other and get similar views and thus be the better able to work together in the church. I have no hope for the future of any church that will not train a large majority of its own leaders.

The church thus trains youth to be loyal to its own beliefs and institutions, and yet the nature of education is such that we must expect that trained intelligence, with a sincere desire to find the truth, under the guidance of the Spirit of Truth will, in the course of time, find new viewpoints which in the long run will change the positions of the church. This always creates a situation where differences of opinion arise and the unity of the church may be endangered. But this is the price of true progress. It is not a question of authority. Truth can not be decreed by a vote of a conference or a college faculty but among sincere searchers for truth, the truth is sure to prevail. In my boyhood days I am sure that even the Mennonite ministers spent more for tobacco than they did for missions. But, in the course of time, more knowledge of the effect of nicotine on the one hand and of the needs of the non-Christian world on the other and of the teaching of the Scripture applicable to these problems has made a radical change in the attitude of the church on these questions. There were of course serious differences for a time but in the end truth prevailed. Consecrated intelligence will find new truth and follow it and if a college has any excuse for being it must succeed in increasing the amount of such intelligence. Error also will appear, at times, but this may best be combatted by truth in the spirit of love rather than by the hasty exercise of authority.

For the purpose then, of giving our youth the best possible opportunity for making the most out of their lives and of training a strong, loyal and united leadership for a church growing in the knowledge of the truth and in the power for service, we conclude, that we need strong denominational Christian colleges. As a Mennonite church, just getting started in this work, may we learn to cooperate, under the guidance of an all wise Providence, in building wisely these institutions for Christ and the church.—The Christian Exponent.

If keeping your place of business open on the Sabbath is keeping you away from church, depriving you of the enjoyment of religion, lowering yourself in your own estimation, shortening your years of life, and blighting your hopes for the future, is the gain worth the sacrifice?

RELIEF NOTES

By Levi Mumaw

Slawgorod, Siberia, March, 1925

Combined Report of Work and Description of Conditions

Our principal task for February was to develop the spinning and weaving industry on the basis laid in January. We can say that we have accomplished our object.

Feeding.—The bread question is a serious one, especially in Pawlodar. We saw ourselves compelled to grant food checks to 20 per cent. of the second category, in order that the farm stock may be saved and grain needed for seed may not be used for food. For we consider our work here as principally a work of reconstruction.

In the Slawgorod settlement conditions are better but experience has shown me that, from the viewpoint of reconstruction, feeding must continue.

I attended 7 meetings and visited 67 families. Everything points in the direction of a necessity to prolong the feeding. If the colony had its way to get along without our aid, they would have taken that way since they did not like the means of coercion which were employed to establish the spinning and weaving in-

dustry. There was however, only one case of refusing our conditions, namely that of the village of Nikolaijewka, Slawgorod, and this speaks for the need of continued feeding. The villages comply with all our regulations in order not to be excluded from the distribution of seed grain.

A few irregularities in the work of feeding have been eliminated, as is shown by the protocols which we have before us. In Pawlodar the first category is without exception given food, while of the second category 20 per cent. receive it. In Gladjen 10 per cent. of the second category receive food.

There is very little opportunity for getting employment. Besides, the need of clothing makes outside work almost impossible, especially in winter time.

Help in the way of clothing.—The month of December was the conferring, January the foundation laying, and February the producing month in the spinning and weaving work.

In December there seemed to be little possibility for success. In January the public learned to recognize the value of the way of self-help. This was proved by the fact that our spinning rooms were much frequented. During February much work was done in the spinning rooms.

When you have read this report, we would suggest that you give us permission to begin with the distribution of the cloth in villages where 100 arschin have been produced. The people are continuously asking for it. This is no wonder, for they are naked. The desire to secure clothing for themselves and their children is for many of them an incentive to work diligently. The heads of the families, in very many instances, apply themselves to housework, thereby releasing the mothers and making it possible for them to work in the spinning rooms. The fathers do this in the hope to be included in the number of those who will be given seed grain. Only in special cases have we permitted them to take wool to be spun in their homes. A visit of the representative has a very marked effect in the spinning rooms. What would it mean if the director himself would visit them?

The number of looms has been increased. Probably every village will soon have a loom. Many villages have bought a loom at public expense.

Furnishing the needed wool was for a time difficult. Now the winter is over and the sheep can be shorn. The price which we have fixed for wool is 45 Kop. We have decided not to pay more and we tell those who wish to sell that by selling to us, they are helping in a good work. Many of the population recognize this as a fact.

What shall we do to alleviate the need for underwear? The women here never have washing day. Forty per cent. of the people of the colony have no underwear. In respect to bed clothing matters are similar. I, as the representative, know conditions and would ask that a stipulated sum be assigned for procuring underwear and bed clothing.

In every spinning room that I visit the subject of the conversation is the question of underwear and beds. Seldom I meet a woman who can say: "I have yet a shirt." Only exceptionally a mother can say: "I have beds for my family." As a rule the beds consist of straw only, straw even for cover.

Only he who may come in personal touch with such need for clothing can have a correct impression of actual conditions. If every one who does not find himself in such circumstances, would take time for consideration of such conditions, many a contribution would be made.

Carrying out the regulations of memorandum 5 and 6.—These memorandums were given out by the A. M. R. asking the population to observe certain rules of cleanliness and sanitary measures. All the villages receiving support are asked to report regularly concerning the execution of these regulations. The reports of the last three months show that these arrangements are as a rule not taken seriously. And yet I must say that progress has been made along these lines among those of the population—the poor—who receive aid from us. They are compelled to follow our instructions. Yet I must admit that to follow the requirements is more than some of the people are able to do.

1. To have wash day once a week is impossible where not a piece of underwear and bed clothing is left.

2. To give beds an airing is also a difficult matter, for in the first place, there are scarcely any beds left, and then it is not practicable in winter time to take them outside of the houses.

3. To wash the ticking also is in many instances not possible.

4. Bathing in water outside of the houses is also very difficult, though in some of the villages there are public baths.

5. Such general filthiness as was formerly the rule, I find no longer in the houses. Brooms are more frequently used. The people are sure to clean up when I come into a village.

Doing work for the good of the community in acknowledgment of the food rations given finds also more favor with the people than formerly. At first there were cases of villages which attempted to obtain the rations without rendering the services asked of them. When they were threatened with withdrawing the rations, they in almost every instance did the work. There were exceptions however, as is also the case in the weaving industry.

As a matter of fact, in the winter months little or no work can be asked of the people, but in the spinning and weaving work every one is able to render some service. But there are those who make the attempt to let others work for them. These we eliminate from the lists.

Health conditions.—There are many cases of chronic maladies especially of trachoma and rheumatism. Itch is also quite often found.

Of acute diseases there may be mentioned typhus, small pox, measles and diphtheria, mostly mild cases.

School.—The schools here are in a bad condition, they could hardly be worse. Only a small number of the schools are supported by the government. Many of the villages are not financially able to pay a teacher. The children do not get any schooling. The teachers as a class, have not been sufficiently educated. It is strange to notice the indifference with which the parents see their children grow up without educational opportunities. There are a few exceptions where parents desire to emigrate for this reason.

What can we do for these schools? My opinion is that we can help and we must help. Yet I cannot say that I have a plan to solve this question.

American Mennonite Relief,
J. A. Wittenberg,
Representative Siberia Dist.

THE S. S. LESSON
June 14
The Church at Antioch
Acts 11:19-30

Golden Text: "The Disciples were called Christians first at Antoich." Acts 11:26

Antioch was one of the great cities of the world. Trade from the East came into it on caravans and was carried by sea to other parts of the world, and ships from the West brought their commerce there to pass it on into the interior of Asia. Like all great commercial cities, people from every quarter of the world came together there. Here there was wealth and wickedness just as we find it today in our great metropolitan centers. Yet, as commerce branched out from here into every quarter of the world, so the way was open for the Gospel to spread out along the paths of commerce. Great ships today visit the Orient or South America exchanging products and on these ships the missionaries also find room and are carried to the dark corners of the earth.

The church at Jerusalem had had peace for some time and was prospering. Then came the terrible death of Stephen. Had they forgotten the command to go forth to all the earth and preach and was it necessary for them to be so awfully afflicted before they were ready to obey the command that Jesus had given them? At any rate the church was scattered. Only the Apostles remained and they were in hiding. It appeared at first that an effective blow had been struck against the church. The people had fled, the Apostles were in hiding and the voices of those who were preaching Christ were not heard. Yet, this victory of the devil, like his other victories, was only on the surface. The scattering of the believers meant the scattering of those who would declare the risen Christ the Savior of men. There is an old proverb that says, "The blood of the martyrs is the seed of the church." In this instance this truth was demonstrated. Soon there were little groups of witnesses in Phoenicia, Cyprus and Antioch. Persecution never did anything for the church but stimulate its growth and enthusiasm. It is a matter of history that in every age where persecution was active the church was more pure, more enthusiastic, produced greater leaders, and spread over a greater territory and in many other ways made greater progress.

From this time on the church at Antioch became the leader among the churches. The reason for this was that they were located in a favorable place for reaching out and influencing other nations and peoples while Jerusalem was more or less isolated. Antioch was cosmopolitan while Jerusalem was for exclusion. This characteristic was not slow in manifesting itself in the Antiochian church. Two things are stated about this church that are to be noted especially, the hand of the Lord was upon them and great numbers believed. Where we are sure of the blessing of God upon our effort there is certain to be a response in the shape

of believing converts. No one can hope for success in the work of the Lord unless he is conscious of His directing hand. This will be manifested where there is faith and prayer and earnest effort at establishing the truth and where love and harmony exists among the brethren.

The news of the revival reached the mother church at Jerusalem. Here there was a need of being sure that there should be more known about the movement. The church at Jerusalem did wisely in sending Barnabas, the big-hearted, earnest brother. Barnabas investigated and found the work to be the work of the Lord. It is always better to investigate before condemning anything. Too many people are against things about which they know little or nothing, but their lack of knowledge is not a reason why they should condemn. A little patient examination very often reveals a work of the Lord in unheard places. Gentile Antioch was as capable of producing good Christians as Jewish Jerusalem.

An interesting occurrence in Antioch was the giving of the name Christian to the believer. The word means Christ-like. It was a coined word given by some wag, who, no doubt, thought he was saying something clever. Nevertheless it stuck. Names are sometimes so received. This is the way the Quakers and the Methodists received their names. The men who gave them these names in derision are long ago forgotten, but the names live, an honor to those who bear them. Christian was a compound of the Greek name for the Hebrew Messiah with a Latin ending. Like the superscription on the Cross, the leading languages of the world were represented. Hebrew stood for revelation and religion, Greek for culture and Latin for law and political power. In Christianity there is a world application that applies to the name Christian.

One of the true marks of a true church in Antioch was the spirit of benevolence. Though the mother church at Jerusalem had been somewhat suspicious of Antioch, Antioch was not so selfish as to hold it against it. There was a crying need to be met and the church immediately set about meeting it. So long as there will be a true church on earth that long will there be a willingness to administer assistance to the unfortunate in Christ's name.

THE C. E. TOPIC
June 14
Leadership: Its Price and Its Reward
II Cor. 12:11-21; II Tim. 4:6-8

Men need to be led. They are ready to act with those who have vision. They generally do their best when they have good leadership. Nothing great was ever accomplished in the world without leadership. Most of the ruin that has overtaken humanity has been the fault either of no leadership or of bad leadership. While much depends upon those who lead, those who follow are also responsible for choosing their leadership. If we prefer to follow the lead of those who go down we also must go down. One of the severest indictments upon the people of Israel was that they did not follow the good prophets and were ready to walk after the false prophets. In the last analysis the responsibility for success or failure is upon those who select the ones whom they will follow. We are to follow the lead of our Lord and Saviour. We are not compelled to do this, for we have free wills, but if we do not follow Him we will have no part in the reward that belongs to the faithful follower of Jesus.

God is ever calling leaders. He called Abraham, He called David as well as Daniel, Ezra, Nehemiah and a host of others. The thing that made Peter, James and John, Barnabas and Paul, as well as the rest of the Apostles, the great leaders of the early church was not their special talents, although they were talented men, but the fact that God called them to their special task and they responded. God has ever since been calling men to special tasks. They have become mighty in the kingdom of God because they were ready and willing to respond to the tasks that were set before them. Every line of Christian work, benevolence, and humanity that is open today is a call for some one to enter the work. The thing for every Christian to settle is where does God want him or her to devote their lives. A pastor whom we know makes it a point to urge every one of his young people who go to college to make it a point to settle between himself or herself and God whether or not he or she is to offer himself or herself for the foreign mission work, the ministry of the Gospel or other lines of Christian activity. It would be well if every pastor would do the same thing. The lives of many promising young people would be turned into channels of greater usefulness in the kingdom of God if some one having influence over them would just put the matter straight up to them and urge a decision.

Leadership is endowed by God. The leader is prepared for his task by a life and an experience that will be the most helpful in his calling. It was no accident that Moses was learned in all the learning of the Egyptians. Egypt was the most civilized and cultured of all the nations of that time. The task of Moses was to make a civilized and orderly community of a great hoard of slaves. All that he knew about law and government was needed for his task. Saul of Tarsus learned all that the cultured teacher under whom he sat could give him so that he would be in a position to systematize and interpret the faith that was revealed to him. The hard task of the fishermen on the Sea of Galilee gave them the vigor and strength that enabled them to endure the hardships that were involved in bringing the sweet message of the Gospel to people in distant lands. Martin Luther's life as a monk was a preparation for the duty of a great Reformer. Menno's experience as a priest, in which he was driven to the study of the Scriptures, was to make of him more than a popular priest in his native village. This study was an unconscious preparation for the long life of preaching, teaching, writing and establishing churches. Perhaps we are not always conscious of the special calling for which God is fitting us in our present surroundings, but, if we place ourselves in God's hands and willingly follow the lead of the Holy Spirit, we will be directed into the right kind of a calling in which we may glorify God.

One of the conditions of leadership in the work of God is obedience. Every one owes a recognition to a higher authority. The king selects the generals upon whom he may rely for the carrying out of his wishes and the Great King of all will not tolerate anyone in authority under Him who does not with all his power endeavor to carry out all His desires.

Another qualification of leaders is unselfishness. The great leader in any cause sinks his personality in the interest of the cause he represents. He is not working or fighting for himself or his own glory, but for the cause. Selfish leaders in the church have been at the bottom of about all the trouble the church has had to meet.

Another secret of leadership is aptness to learn. Wherever there is something worth knowing there the successful leader will be found looking for something that will increase his efficiency. No fool is so big a fool as the one who thinks there is nothing more for him to learn.

A good leader always sees the bright side of things. He knows that gloom does not give him courage or inspire noble things in the one he wants to follow him. As a leader he will believe in the righteousness of the cause in which he is engaged. If one does not believe in the task one has in hand one had better stop right there.

Leadership in the work of God has its rewards, not always as men count reward, but as those who do right and believe in right see reward. Righteousness is its own reward. There is the satisfaction of seeing others benefit from ones efforts. This should be worth more than personal benefits. Good leadership is an inspiration to goodness in others. Surely that is something worthwhile. Leadership in the Kingdom of God has a threefold reward which consists in (1) Bringing immortal souls to an assurance of their salvation. (2) Building up the Kingdom of God. (3) Glorifying God.

MARRIAGE

Krehbiel-Lowenberg—Viola M. Krehbiel to Herbert A. Lowenberg, both of the Zion Mennonite church, Donnellson, Iowa, on May 20, at the Mennonite parsonage, Rev. J. E. Kaufman officiating.

DEATH

Hege—Elma Hege, nee Leisy, was born October 25, 1878 in Cleveland, Ohio, and died April 8, 1925 in her home in Paso Robles, California. Her childhood days were spent on a ranch near Wisner, Nebr. While here she attended the public school and later entered into a Girls' Training School in Omaha At the age of 14 she was baptized upon the confession of her faith in the Lord Jesus Christ and united with the Mennonite church near Wisner, Nebr. In June, 1904 she was married to Christian Hege in Paso Robles. In the fall of the same year they went to Bluffton, Ohio, where Rev. Hege was assistant minister of a Swiss Mennonite church. From here they moved to Henderson, Nebr., for several years. While here Rev. Hege received a call from the Salem Mennonite church near Freeman, S. D. Rev. Hege accepted the call and so another move was necessary. In 1918 Mrs Hege was taken ill with the flu which left her health in a poor condition. It was thought best to move to a milder climate and so in 1919 moved to Paso Robles, California.

She is survived by her husband, Christian Hege, two sons, a daughter, four brothers, a sister and a number of relatives and friends. The funeral services were held on April 13th at her late home and in the church. The Rev. E. A. Earns, pastor of the local Baptist Church and the Rev. F. F Jantzen, pastor of the San Marcos Mennonite church, spoke words of comfort. Her body was laid to rest in the Pleasant Valley cemetery at Estrella, California.

JOTTINGS

Miss Martha Burkhalter, who is shortly to return to India was with the Pandora, Ohio, church on May 24.

The regular annual meeting of the Home Mission Board of the General Conference will be held in Chicago some time during July.

Rev. A. Rosenberger preached the baccalaureate sermon before the graduating class of the Pandora, O., high school on the evening of May 10.

The Northern District Conference will be held at Alsen, N. Dak. June 21. President Hartzler of Witmarsum Seminary will address the conference and he will also deliver his lecture "The Ministry" before the Ministerial Conference which is to follow the regular District Conference session.

After thirteen years as a member of the Bluffton College faculty, and eleven years as Dean of the Conservatory of Music, Prof G. A. Lehman has severed his connection with the College to accept a position as Head of the Music Department at Earlham College, Richmond, Ind.

Rev. J E. Amstutz, of Trenton, O., delivered the baccalaureate sermon of the Trenton high school commencement this year. Rev. S. K. Mosiman, Ph. D., of Bluffton College, visited the Trenton church, which is his home church, and presented the needs of the College, May 17. On May 19, Missionary P. J. Boehr, of China, gave an illustrated address on our mission field in China.

The (Old) Mennonite brethren have arranged a Bible Conference at Allensville, Pa., June 3-6. E B. Stoltzfus and J. W. Hess will be the instructors.

Dr. C. Henry Smith addressed the Mennonite Historical Society at Bluffton College at its annual meeting on the subject: "The European Background of Mennonite Immigration to Pennsylvania".

Rev. G, M. Baergen, former superintendent of the Altoona, Pa., mission, is located in Montana where he has accepted a pastorate. The congregation he is to serve is one that is being organized now, having recently broken away from the Congregational church with which it could not agree on doctrinal matters.

In 1923 a number of Old Order Amish migrated to Mexico from Wayne and Holmes counties, Ohio. They are now preparing to return having found that they were fleeced by land agents and that the climate of the country is unsuitable for farming without extensive irrigation. They have also been considerably annoyed by the robbers and brigands who infest the country.

Both Bluffton College and Witmarsum Theological Seminary issue an annual catalog. Those prepared for this year present the work of these institutions in a way that gives the reader all the necessary information concerning the work they are doing. Persons planning to select a school in which to receive preparation for their life-work should carefully examine these issues.

Salem Mennonite church near Dalton, Ohio, was recently redecorated including a coat of varnish for the woodwork. Both church and Sunday school are growing rapidly to the extent that the building is at the services.

The First Church Sunday school Philadelphia was started and organized May 10, 1868. The anniversary of the event was appropriately noted at the regular session of the school on May 10.

Dr. J. E. Hartzler of Witmarsum Seminary announces that his new book, "Education Among the Mennonites" is to appear shortly. The work may be secured through the Mennonite Book Concern, Berne, Ind. Price $1.85.

A Young People's Convention will be held in Grace church, Pandora, O., June 12 and 13. An interesting program is in preparation. Mr. Wilbur K. Thomas of the Friend's Service Commission, is expected to be one of the speakers.

The Mennonite Year Book and Almanac for 1926 will be prepared during the summer months. Suggestions for the improvement of the work and articles submitted for publication should be in the hands of the editors as soon as possible. The lists of ministers, conference officers, etc should be carefully examined and corrections or alterations that are to be made should also be pointed out to the editors. Such information should be addressed to Rev. S. M. Rosenberger, Quakertown, Pa.; Mr. U. S. Stauffer, Quakertown or Rev. S. M. Grubb, 2956 N. 12th St., Philadelphia, Pa.

Cooperating with other religious and educatinal groups throughout the country in a national observance of the 400th anniversary of the publication of Tyndale's translation of the New Testament into English, the American Bible Society has arranged a Bible Sunday program on the general theme, "William Tyndale and the first translation of the New Testament into English."

The date for Bible Sunday this year is December 6th. This date is not arbitrary, however, and many churches will observe some other Sunday during the year. The American Bible Society program should serve as a climax to the series of observances of the Tyndale Anniversary which have been planned by various national and international organizations. Mr. P. Whitwell Wilson, President of the Foreign Newspaper Correspondents in America, a regular contributor to the New York Times, and author of "The Christ We Forget," "A Layman's Confession of Faith," and other volumes, has written a brochure on the life and work of William Tyndale which will be most helpful to pastors, Sunday school superintendents and leaders in Young People's and Sunday school work in the preparation of sermons and addresses on the subject. A poster has been prepared for use in church lobbies, on bulletin boards, etc., and in addition there is a little leaflet for general circulation. All of this material will be ready for distribution by the first of June and may be secured free of charge in such quantities as may be desired by addressing Arthur C. Ryan, General Secretary, American Bible Society, Bible House, Astor Place, New York City.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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A TRIP TO BASNA

Dear Readers:

The subject of this article is to be simply A Trip. That may not imply much, but if I desired to have a comprehensive title I fear that the dictionary would not furnish the necessary adequate adjectives. And since I am not a great lover of slang and don't want to say "Some trip," though that comes pretty near what I mean, I will simply call this article A Trip.

Before a part of the required $10,000.00 for the erection of the fifth station was here, the Missionary Conference in India decided to give the erection of this station over to Brother and Sister Moyer. They have been at this place, Urajpur, for a number of months starting the work of this much needed station. Mrs. Penner and I felt that we ought to see the exact location of this station, although we have been in Phuljhar before. Brother Moyer, as also some of the other missionaries have given a description of the locality and so it would not really be necessary to go into minute details regarding it, but since repetition is the mother of learning, and since some may have forgotten the location of the Basna Mission station, may I be permitted to say a word or two about this proposed place of missionary activity? In my addresses at home, I have generally alluded to this place as the southern field, or perhaps I have said Phuljhar field. Both are correct, but the Conference has decided to call this fifth station Basna, because that is the post-office address. Should anyone wish to write to Brother Moyer, then simply address: Basna, C. P. India, Via Raigarh P. O.

Basna is approximately 65 miles south of Champa. Between these two places lies Mauhadih where Brother and Sister Wiens were located. During their furlough in America, Brother and Sister Thiessen will substitute. Of the 65 miles, 25 or 30 are motorable. Then comes the Mahanadi river which at this place of crossing is somewhat short of one mile wide, with, of course, no bridge. This river is crossed during the rains by simple country boats and can be crossed by carts during the dry seasons with the exception of a small strip of water which must be crossed by boat. Goods going or coming from Basna must, during the entire year, be loaded into boats and then reloaded on to carts unless the water is exceptionally low. Beyond the river, no good roads for bullock tanga even, but fairly good for heavy traffic. Much of the way is dense jungle which is the home of many kinds of wild animals. Basna itself is not much of a place, you won't find it on most maps of India. But it is the place where all the mail goes that is intended for the missionaries of the southern field and hence makes it exceedingly important to them, especially when foreign mail day comes. The mission station is about five and one-half miles from Basna near a village called Urajpur.

Mrs. Penner and I decided to visit this station and when Bro. and Sister Suckau heard of our intentions, they with their children decided to join us. Mrs. Mary Burkhard, who will in all probability be located in Basna when the needed buildings will have been erected also joined the party. Two of our Indian Christians completed the party. Two cars were, of course, needed and even these with all the bedding and clothing packed in were loaded to full carrying capacity. We decided to make this trip in a circuitous way in order that we might visit some of our neighboring missions and also have good roads. The day for the start was fixed for January 13th. The cars were loaded on flat cars and sent by train to Bilaspur, about 33 miles from Champa. There is no "Fordable" road leading from Champa to Bilaspur and besides that three unbridged rivers to cross. In Bilaspur we found our cars waiting for us. At this place we had occasion to visit the new hospital of the Disciples of Christ mission which was dedicated on the 18th of Feb. That building is a credit to the mission and shows that the missionaries are alive to the value of medical missions. If I am not in error a man from Wichita, Kan. has given the entire hospital to the mission. Dr. Crozier, who gave such excellent service to Bro. P. W. Penner during his recent illness is in charge of this institution. She showed us through the entire building. While doing this, I could not help but question myself: When will our mission boast of a hospital and efficient medical help?

Since business frequently calls us to Bilaspur, we did not make a long stay here, but went on to our second stopping place, Baitalpur. This station belongs to the American Evangelical mission. In charge of the general work is Rev. Twente and in charge of the Leper Asylum, Rev. Schultz. We spent a happy day with the workers and some of their Christians. I have not reached the stage where I have nothing to learn from others and so I kept my eyes open while here and at all other stations visited. I have found some points worth remembering and thus the stay, as far as I am concerned, was not in vain. Our mission has always worked in best of harmony with the American Evangelical mission. The Leper Asylum is perhaps the third largest in India and is well managed. Some of the older lepers remembered Bro. and Sister Suckau, because they supplied this station for a number of months while Mr. Anderson, the superintendent of the Asylum at that time was in America. Our stay in Baitalpur was to be one day only and so the next morning we were off for Bisrampur, another station belonging to the same mission. Here we were on historical ground. Bisrampur was the first station opened in this district over 50 years ago. The pioneer missionary was Rev. Lohr. He came to this place when the railroad did not run through this section of the country. The first church built is still being used every Sunday for divine services. Bisrampur has been of great blessing to this part of India and the number of Christians connected with this station must number a number of thousands. They are for the most part from the chamars, the tanners. Whether this is unfortunate or not, I am not ready to decide. Like most other questions there is a pro and a con to it. On the one hand, there is the danger of the non-Christians coming to the belief that Christianity is for one caste only, if all converts are from one. We have evidence that such is the case. This is certainly unfortunate and ought to be rectified as much as possible. On the other hand, it would appear to be wrong to refuse non-Christians belonging to the same caste church membership simply BECAUSE they happen to belong to the same caste. The time is coming, yes is not far off, when the children of those higher castes who refused to become Christians will be taught by the children of the lower caste Christians. This has been the experience of the Presbyterian church in North India. After all, it is not to be wondered at that the lower strata seeks admission into the Christian church. For centuries, they have been considered outside the pale of Hindooism and have been considered as unapproachable and untouchable. What wonder, if they grasp at an opportunity to better their social condition to say nothing of their spiritual?

Bisrampur has much that lovers of missions can appreciate. The Girls' School is perhaps one of the best in that mission. The boys' school is efficient. On a small scale industrial work is carried on. This gives employment to a number of Christian lads, who train for a vocation. Rev. Goetsch is a manager of no mean ability. This is evident from everything that is seen. Recently the missionary staff at this place has been increased by the arrival of Rev. and Mrs. Konrad.

The next day at about 9 A. M. we left Bisrampur for Raipur which we could easily reach in an hour and one-half, since the road is good. It is kept in constant repair by the British Government. But on this stretch of road our troubles began. 15 miles out of Raipur, the inner bearings of the left front wheel on Bro. Suckau's car broke. Unfortunately we had no such bearing with us. The only thing that we could do was to leave the car on the road and run into Raipur where we thought that bearings might be gotten. All of the passengers of the two cars, with the exception of the Indian helpers, were loaded on the one car that

was good and then off for Raipur. We were late for the breakfast awaiting us at Rev. and Mrs. Gass' pleasant home. But the delay was unavoidable as we were readily believed. After breakfast we took new bearings out to the stranded car and after insertion back again to Raipur. We could not, because of this accident, visit with the Raipur missionaries as long as we desired and therefore hurried on to Dhamtari, the first mission station of the Old Mennonites. The run from Raipur to Dhamtari is 48 miles, which was covered in 2 hours. A number of buffalo carts made progress slower than it would have otherwise been. The welcome at Dhamtari is always cordial. No exception this time. Bro. and Sister Wiens of our mission were also in Dhamtari having gone there by train, so we were quite a delegation from our mission. Being such a bunch of people we were distributed at the various stations of the mission. Mrs. Burkhard and we were at Dr. and Mrs. Esch, who have charge of the Leper Asylum. Dr. and Mrs. Esch were at that time living in temporary quarters. The Leper Asylum, though an old branch of missionary activity, having been there for 25 years or more, has recently been removed from the former location to the new one. This accounts for the temporary quarters of Dr. and Mrs. Esch. An entirely new Asylum is being built and with it a large convenient bungalow for the superintendent.

The Asylum in Dhamtari is, like the one in our mission, under the control of the mission to lepers whose headquarters are in London. Somewhat over 200 lepers find a home here.

Since we were such a number of missionaries from our mission at this time a hurried consultation of the brethren in Dhamtari resulted in the calling of a meeting to celebrate the 400th anniversary of the beginning of the Mennonite church. This meeting was held at Moorom Silli where the British Government has built a large water reservoir. Though the gathering was hurriedly called and hence little preparation time left, yet it was a success, thanks to the business-like manner in which the brethren made the arrangements.

For me, it is always a pleasure to be in Dhamtari since it is here where Mrs. Penner and I spent ten waiting months, now almost 25 years ago. And I am always sorry that though in many matters we can and do cooperate with the Old Mennonites, yet of union we cannot speak.

The three days spent here slipped by all too soon for us and so we made preparations to continue our journey. But planning is one thing and consummation of well laid plans is quite another. Mr. Suckau's car balked again. Already on the return journey from Moorom Silli to Dhamtari, a distance of about sixteen miles, his car simply refused to go all the way back to Dhamtari and so Mr. Lehman's Overland pulled the Ford into Dhamtari. But the Ford can be fixed by anyone then why not by Suckau and Penner, graduates from the Auto School of Hutchinson, Kan.? So, Tuesday morning early, so early that a lantern had to be used in order to be able to see, we were at the machine. Plugs are always examined first. These seemed to be O. K. Then the wiring. Here too, perfect, as WE THOUGHT. For an hour or more we discussed, no we did not leave off the "dis". We worked, we tested, but narry a response to all the cranking. After breakfast the mechanics (?) had company. The Dhamtari missionaries came and advised, questioned, tried, tested, but even their Ford wisdom gave out. The crowd was augmented by a lot of Indians and a legion of brown inquisitive children. Some of those kids, I think, enjoyed our predicament. It was drawing near the noon hour when one of the scientifically inclined missionaries ventured the remark "In science we always go from the known to the unknown, why should this principle not apply here also?" I considered this very wise and lest I should be called upon,—having been in Hutchinson,—to name and repair the "unknown", I hurried to say: "Fine, brother, let's begin with the known. I am sure that the wheels are alright, the radiator does not leak, and the hood is in order,—now for the unknown, please." Well, the whole matter ended by a conference at which it was decided that the ladies go by train to Raipur and I would pull Bro. Suckau's car in to Raipur, 48 miles. In Raipur we hoped to find the trouble, since there are a few Ford mechanics at this place. Then we would continue our journey to Basna to Bro. Moyer's station. Arriving in Raipur, mechanics found the trouble. It was not much, only a hidden coil box wiring disconnection. If I were Ford, I would have all wires exposed to view, so that repairs could be more easily made. But in the midst of all the Ford difficulties, we could still sing and be happy. Would that Christians could always be happy in the face of adversities. From Raipur we had an 82-mile run through wonderful primitive jungles. The road is for the most part in excellent condition and so with stops and leisure in order to enjoy the beauties of nature, we hoped to be with our missionaries some time in the afternoon. Our lunch basket was replenished,—a wise precaution,—and after entrusting ourselves to the care of our Heavenly Father we left Raipur for Basna. Thirty-five miles out we stopped in a village called Tumgaon. Here is a Government rest house open to all travelers upon paying a small fee for the use of it. The British Government cannot be praised too highly for the rest houses erected at 10 to 15 miles intervals on all main public highways. We enjoyed our lunch immensely because the January air is crisp and assists in creating a healthy appetite. "47 miles more to go to Thiessen's camp," as we climed into the cars. "We will have a cup of tea in the tent all being well." But all was not well. I had learned to mistrust Brother Suckau's car and so he always took the lead in order that I could keep an eye on it. Because of the dust I kept at a respectable distance. Three miles out of Tumgaon I noticed Bro. Suckau's car standing besides the road and all passengers examining it. I saw at once that Tin Lizzie had again balked. Sure enough the car did not move, nor could it be coaxed to move. "Well, what has happened now?" I asked. "Don't know, we were going along nicely when all at once we heard Tshukk, br,—br,—br,—or something of that sort and then the car stopped." Well, I thought if Bro. Suckau heard a "Tshukk, br, —br,—br," the trouble does not lie in the tail lamp. I gave as my opinion that the difficulty was between the crank and the dashboard. This was no new light on the situation. Bro. Suckau had most likely realized this before I came up. Crawling under the car and removing the pan under the engine soon showed us the havoc that had been wrought. One cylinder was broken. We convened a speedy council at which it was decided that I take the broken car back to Tumgaon and that Bro. Suckau stay with it but meanwhile send a cooly back 35 miles to Raipur for a new cylinder. I would meanwhile take the ladies to Basna and return the next day and help Bro. Suckau put the cylinder in. Waving farewell to Suckau and Teddy, I took the ladies and started for Basna. It was a wonderful trip. The jungles, the vegetation and the mountains are simply wonderful and we were so busy looking at the beauties around us that for the time being we forgot all about the disabled car and the two left in Tumgaon. The sun was getting low on the horizon when we arrived at Bro. Thiessen's camp. A hasty greeting and an introduction to Mrs. Burkhard was all that time would permit. Bro. Thiessen said: "We would be so happy to keep you here for a few hours, but the Moyers are expecting you and you still have 5 miles to go through jungle and over bad roads with nothing to guide you so you had better hurry on." Bro. Thiessen came along with us for about one mile and then we "corkscrewed" our way through the dense jungle. Bro. Thiessen had barely left us when five beautiful spotted deer stood near the road to see this wonderful Ford. Too bad, that we had no gun or rifle along. Darkness was just setting in when we arrived at the mission station, which is five and one-half miles from Basna. The welcome which we received was as cordial as this can be made. But I am wondering who was more happy, the Moyers to see us or we to see the Moyers. Perhaps it was fifty fifty.

The next day I ran back the 47 miles to Tumgaon taking with me Bro. Thiessen. We arrived there with only one puncture. We could see by Bro. Suckau's expression of the face that there had been more in that Tshukk, br,—br, than merely a broken cylinder. Nothing less than a broken crank shaft. Things were getting interesting just about this time. Garages are not to be found at every stone's throw and consequently there was no other way but haul Bro. Suckau's car back to Raipur. I did this the following day. I think Bro. Suckau began to like being hauled through the district on his observation car, but this was no way to make time. Arriving in Raipur, it was decided to send his car by train to Champa and our car should be the conveyance for the whole party, with the exception of the Indian brethren. Later on Mrs. Burkhard decided to stay in Basna with Bro. and Sister Moyer and so this made the load one more person less. Even then quarters were a bit snug, but not at all uncomfortable.

We spent happy days in Bro. and Sister Moyer's jungly place. Buildings were not up and so the ladies occupied a tent while the men occupied a temporary hut. We were certainly very comfortable. A mansion does not always spell happiness whereas huts and tents may. Our fifth station is certainly in a jungle. Dense forest on four sides cuts off all view for any distance. But the spot is lovely and after some years of intensive work this station promises to be one of the best. In the surrounding villages we have over 200 Christians who need constant care and attention. That many more will join the church is quite probable. Sunday services, as well as all public meetings, are held in the shade of tall trees near the tent. As I walked around the mission premises, saw the dense jungle and thought of the isolation from all civilization, as it were, I thought of that fine missionary hymn by Barth:

"Es ist kein Preis zu teuer
Es ist KEIN WEG zu schwer
Hinaus zu streu'n Dein Feuer
In's grosze Voelkermeer."

No, when thinking of the price at which we have been redeemed, even by the precious blood of Jesus, then nothing is too hard for Him, who loved us. God richly bless Brother and Sister Moyer and all others who may be called upon to work in Basna in later years.

After a few days of most happy fellowship, we left for Champa, but not via Raipur, but via Chandrapur, and Mauhadih. The trip was uneventful and upon arrival we found all of our dear ones well and busy.

Should visitors ever come to India, we will gladly take them over this road and we will endeavor to have a through ticket, and not have to repair Fords.

With fraternal greetings, I am,
Yours in His happy service,
P. A. Penner.

Champa, C. P., India.

CORRESPONDENCE

Summerfield, Ill., June 2, 1925. Things have been moving along in their customary way with us. The general health has been good around here. There has been nothing spectacular in our church work, but rather just a steady going along with a healthy interest being shown. We have observed the special days of the Church this spring. We had a preparatory service on Good Friday evening. On Easter morning we had our spring communion with a good attendance, the largest for a long while. We rendered a special Easter service by choir and reader, entitled, "Love Triumphant, a Story of the first Easter." This is an adaptation from Florence Kingsley's "Tor, the Street-Boy of Jerusalem". This made a very fine service and was much appreciated. On account of the bad weather on Easter Sunday evening, this was given the following Snuday morning.

Mothers' Day was observed with a special program on Sunday morning, May 10th. This program consisted of special singing, choir, quartet and solo, special readings and address suitable for the day. The pastor had prepared copies of the program for each one of the congregation, on the "Modern Duplicator", recently purchased by our Trustees. Ascension Day, Whit Sunday and Memorial Day were each recognized by a sermon in keeping with the thought of the day. The pastor delivered the address at the Memorial Day program given in the Summerfield Cemetery on Memorial Day.

We are now preparing for Children's Day, which we plan to observe on June 14th. Our choir has begun preparations for music for the Middle District Conference, which will meet here during the last week in August, probably August 26 to 30.

Last week, May 28th and 29th, Missionary P. J. Boehr and his family were with us. He spoke each evening in our church and showed many pictures of China and their work there. He also had many interesting Chinese things with him. Their visit and the messages were very much appreciated by our people here.

We are having an interesting Junior C. E. Society. Our Senior society, we regret to say, has not shown as much life as it should for some time past. Seemingly a decline of interest on the part of some has affected the life of our C. E.

A. S. Bechtel.

Donnellson, Iowa, May 28, 1925. Dear Friends: Two months have passed since my last greeting to you. During which time we have all been very busy, both in the work of the church and at home. We are having fine weather, although it has been rather cool for this time of the year. On Sunday night, May 24, this vicinity was visited by a heavy frost. Potatoes, corn, beans, tomatoes, and other vegetables were badly nipped and some will have to be replanted. Corn that was up the highest was damaged the most. This was frozen down to the ground. The berry crop, grapes, and other fruit were badly damaged by the frost. Fruit of all kind will be scarce. Cherry and plum trees will have scarcely any fruit at all and likewise pears and apples.

Easter Sunday, April 12, was appropriately observed, at which time was the celebration of the Lord's Supper and one hundred and thirty-five gathered around the Communion table to partake of the emblems. In the evening the Sunday school rendered a fine program bringing the glad Easter message in song, exercises, and recitation, which was enjoyed by all who were present.

In my last letter it was mentioned that our young people were looking forward to the Fourth District C. E. Convention, held at Montrose, Iowa, April 24, 25 and 26. Heavy rains threatened to reduce the attendance for the opening day, but the second a goodly number were in attendance. More than 50 of the Donnellson young people attended the banquet Saturday evening. The convention theme, "Service above Self", was presented by Rev. John Kaufman, and Rev. R. B. Noyce of Denmark Congregational church, conducted the quiet hour devotional studies. Rev. W. F. Goff of Ft. Madison, contributed an excellent address on the pledge. Other speakers that helped to make the convention a success were: Mrs. W. F. Goff, Mrs. J. E. Kaufman, Miss Lena Smith, Miss Schram and Field Secretary T. F. Campbell. The fourth district banner in the Friends of Christ Program was awarded to the Ft. Madison Presbyterian Church. The Junior banner to the Juniors of the Donnellson Mennonite Church. Miss Bertha Okell, the efficient president of the district, and Miss Luella Krehbiel, Junior Superintendent, were re-elected.

On May 5, 6 and 7 ten of our Sunday school workers attended the sixtieth annual Iowa State Sunday School Convention held at Burlington, Iowa. It certainly was a treat to hear such men as Dr. W. C. Pearce (Associate Secretary of the World's S. S. Association), Dr. C. R. Parker, Prof. Edward R. Bartlett and many other men that are busily engaged in Christian Education.

June 18-21 the State C. E. Convention will be held at Cedar Rapids, Iowa, which will be another great gathering to hear wonderful things to inspire you to be of greater service in the Lord's work. A number of our young people are planning to attend.

Sunday, May 10, Mothers' Day, was appropriately observed. Rev. Kaufman preached a splendid sermon for the occasion. Following this the beautiful consecration service took place and six mothers brought their infants forward, promising to guide them in a Christian life with the help of God.

Then on Thursday, May 17, a Mother and Daughter banquet was held, given by the sons and daughters in commemoration of the Mothers and Daughters week. The sons served a four-course banquet dinner in a most excellent manner to ninety mothers and daughters who were seated at the table. The color scheme was beautifully carried out in blue and white. After the introductory remarks by toastmistress, Miss Luella Krehbiel, a number of toasts were given by our mothers and daughters.

Mrs. D. M. Schwartzentruber of Wayland, Iowa, gave a talk on "Home Influence and the Daughter's Relation to It". Miss Neptune, Dean of Women, Wesleyan University, Mt. Pleasant, Iowa, gave the main address. Many pep songs were sung which kept up a lively atmosphere throughout the evening. Much honor is due to the young men who managed the kitchen work and serving so splendidly. All feel gratified over the success of the movement.

About fifteen members of our C. E. society observed Daughters' day, May 17, by going out to the home of D. F. Koller and singing a number of favorite hymns for Grandmother Hirschler, which was very much appreciated by her. Grandmother Hirschler, on account of old age, is unable to get out to any services.

The Daily Vacation Bible School begins June 8, at our church with Rev. John Kaufman as superintendent.

Although the threatening weather reduced the number of persons attending, yet a nice gathering was possible last Sunday at Donnellson for the get-together meeting. A number of cars came from Pulaski, Wayland and Noble. On account of the cold and threatening weather the program was held in the church instead of the Fair Ground as was previously arranged. The program is as follows:

Song Service—Chris Lowenberg
Devotionals—S. G. Wenger (Supt. S. S.)
S. S. Lesson Discussion—Prof. E. J. Hirschler.
Sermon—"Jesus Christ, the Good Shepherd"—Rev. J. E. Kaufman.
Basket Dinner.
Song Service—Prof. Oberholtzer.
Devotionals—Rev. Schrag.
Music—Noble S. S.
Talk, "Shall Missionary Work Advance?"—Mrs. J. E. Kaufman.
Music—Pulaski S. S.
Address, "Training Young People for Christ and the Church"—Prof. E. J. Hirschler.
Music—Donnellson S. S.

Evening Service

Song Service—Prof. Oberholtzer.
Devotionals—Rev. J. E. Kaufman.
Music—Donnellson Men's Chorus.
Address, "Young People in the

(Continued on Page 4)

THE MENNONITE

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EDITORIAL

It is a noteworthy fact that our Mennonite people are advancing rapidly in educational interests. Our several colleges and schools are turning out unusually large classes this year and the prospects for next year are excellent. The beginning of higher education among Mennonites was the short-lived Wadsworth experiment. Though there are still students of that school surviving in various parts of the country who remain active in the work of the church, at the time when the school was in progress there was considerable opposition to higher education and to an educated ministry particularly. This was a condition hard to meet and as a result of it the school had to close its doors because of a want of patronage and an absence of harmony in its management. This did not mean that the struggle for higher education in the Mennonite church was lost. It did however mean that a fresh start had to be made. The result of this fresh start now means several well established institutions and a large body of enthusiastic young people making their marks in the educational world as well as in many professions and other callings that demand intelligent and cultured leadership.

The story of our church cannot be written without telling the history of our schools. The future of our church will have its educational background that is bound to make its impression for good upon the world. Our people are now becoming used to seeing their young people succeed in positions where their personalities mean distinction. A list of Mennonites who hold professorships in colleges would be a surprising revelation in many quarters. The writer of this article, who feels that he is still in middle life, recalls the time when only three physicians could be counted in the entire General Conference, he also recalls the time when it was discovered that there was a lawyer in the church. Now there are dozens and the proportion of members in our churches in learned professions, other than the ministry, is large when compared with the number in other churches. When we entered preparatory school there were but two young men away to college in the entire Eastern District Conference, today nearly every congregation is well represented in college. In the same conference, it was not so many years ago, when there was but a single graduate of a theological seminary, churches of this Conference are today in the habit of calling only trained men to their ministry. All this goes to show that our people have risen to appreciate higher educational values and that they now fully realize that the future of the church depends upon its interest and support of education within its own field.

CONFERENCE ON THE CHURCHES AND WORLD PEACE

While reports of the war-game in the Pacific are occupying front pages of our dailies and plans are being given to the public by our big navy propagandists to make Hawaii the strongest military outpost in the world, regardless of the scores of millions of good American taxes which such plans will require, it will hearten lovers of world goodwill and peace to know that the churches of America are moving forward with their program for a warless world.

Plans are well along for a study conference next December 1, 2 and 3, 1925, at Washington, D. C. The desire is to have all the principal churches in the U. S. adequately represented with officially designated delegates. The committee of arrangements was instituted by the peace commissions of fifteen denominations, together with representatives of denominations which have no committees on peace and also of the Commission on International Justice and Goodwill of the Federal Council of Churches.

The purpose of the study conference has been given a threefold definition: 1. To study Christian ideals and the Christian attitude toward war. 2. To study the problem of what the churches ought to do about war. 3. To plan a nation-wide campaign of education through the churches.

In order that real problems may be fully discussed and real results may issue for the guidance of the churches in their constructive thinking and in a united program of nation-wide education and action, the conference has been purposely limited to between 200 and 300. Definite quotas have been assigned to the churches invited and requests have been made that each body shall send to the conference its strongest leaders and thinkers.

Three commissions, corresponding to the three-fold purpose of the conference, will be set up to make advance studies of the problems to be discussed, to prepare careful syllabi of the questions to be submitted for consideration, which will be sent to all delegates weeks in advance of the conference, and to draft statements for submission to the conference itself as starting points for the deliberations.

Invitations have already been sent to some sixty communions —the delegations requested ranging from two to fifteen in number. This covers all the major bodies and many smaller ones. Provision is also made for delegations from such religious groups as The World Alliance for International Friendship Through the Churches and the chief missionary, women's and young people's Christian organizations.

A COMPETENT LEADER

By J. H. Jowett

A guide-post is one thing, a guide is quite another. It is helpful to have written instructions; it is far more helpful to have the leadership of a companionable friend. We might acquire an art from a text-book, but how infinitely more delightful it is to acquire it from a competent teacher. It is the vital human presence which tells. It is the living fellowship which takes the length out of the long road.

And in the unknown way of life we have a comforting Presence. We have the help of the guide-post, which is our conscience. We have the counsel of the guide-book, which is the Bible. But we have something better than both—we have the Lord of the road who erected the guide-post; we have the all-wise Counsellor who inspired the guide-book. The good Lord does not guide us by maxims or rules. He gives us Himself. "He leadeth me," said the Psalmist; and again, "The Lord is thy Keeper."

And so this is the wonderful prospect for the unknown journey of life—the communion of the Holy Spirit. His companionship is not conditioned by the nature of the road. He will not desert me when the way becomes rough and difficult. Nay, he reserves his choicest inspirations for the sternest parts of the road. He has songs for the night. He has cordials for the oppressive day. He has everything that heart can wish or need! "He leadeth me." I will trust and not be afraid.—In "Springs in the Desert."

SUNDAY SCHOOL SONG BOOK IN NORTH AFRICA

Work among the children who are related to the various Christian schools in North Africa has been greatly helped by the publication of a song book in Arabic. This will be used in all the Sunday schools in that area. This book of songs was made possible by a special gift through the World's Sunday School Association for which request had been made by the workers in Algeria and vicinity. The book has 237 pages and the index, which is in French and Arabic, indicates a range of titles such as Worship, God, Jesus Christ, The Holy Spirit, The Holy Scriptures, the Church, Salvation, Repentance, Pardon, Regeneration, Sanctification, Prayer, Faith, Heaven. The book was printed in Algiers. Rev. Percy Smith, D.D., is the editor, and with him were associated both missionaries and native workers. The donor was called to his Heavenly home while the song book was on the press and when it was learned that there was an unprovided balance needed for the completion of the book, the widow was eager to make that final payment. By such gifts songs of joy and faith are coming from the hearts of many children.

CORRESPONDENCE

(Continued from page 3)

Church", I Tim. 4:12.—Rev. Schrag.

Music—Donnellson Ladies' Chorus.

Address, "Faith of Our Fathers" —Prof. E. J. Hirschler.

Music—Men's Chorus.

Closing Prayer and Benediction —Rev. Schrag.

We feel very grateful to Prof. Hirschler for making it possible to be with us, and for the inspiring and helpful addresses. Every one expressed of having enjoyed themselves and the program, and wishing one another good-bye and good-night, the day was closed. Hoping to meet again next year at Noble.

Corr.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

CONSCIENCE

It is a hopeful sign of our times, that religious leaders are beginning to speak of the need of conscience. Not so many years ago if anyone expressed conscientious scruples at taking up arms and killing at command there were "religious leaders" who wanted to brand them, if not line them up to be shot. But the lesson seems to have been learned by many a youth and man; for even in times of piping peace our good land records almost 15,000 murders and homicides in a year. The dogs of war once let loose are not easily chained again. We need an intensive conscience campaign; but making it to order, will not suffice. To really effect a cure only one remedy will suffice: A Contrite Heart.

The remedy is old, and sometimes hard to take. But it is guaranteed to cure. You'll find the guarantee in Ps. 51:17.

BROTH OR STONE

There is an old saying that stirring the broth keeps it from burning. Then there is another that avers that "A rolling stone gathers no moss" The one is supposed to be a good thing, the other implies a weakness. Motion may therefore be virtuous or vicious.

Today there is a great deal of stir about religious education, the colleges as related to the church, etc., and one wonders whether it's the broth or the stone that's being exercised.

Everybody, even the mortar board Senior, knows that our educational system is all wrong and needs thorough stirring. But not even the Freshmen are sure whether it is a case of broth or stone.

Motion alone is not sufficient. What is needed is stirring for a purpose. Even knowledge alone is not enough. There is where Socrates floundered. They tell us, he taught that knowledge per se was virtue; but our present savants rightly insist that knowing the right and doing the right are not at all synonymous.

We have not outlived, nor will we outlive the old starting point: The fear of the Lord is the beginning of wisdom.

IN THE FAR OFF LAND OF INDIA

(The following poem was arranged by Anna Belle Dyck of Colegro Palmore, Chihuahua, Mexico, and given at a program prepared by "The Somaya" Mission Band of the First Mennonite Church, Upland, California.)

The Somaya Mission Band

Should you ask me why we gather,
Why we meet tonight to greet you,
Why we wish to tell the story
Of the Mission Band, Somaya.
I should answer, I should tell you,
I should quote our nation's poet,
Our beloved friend and poet,
In the poem of Hiawatha
In the prelude of the story
When he says unto the people,
"Ye whose hearts are fresh and simple,
Who have faith in God and nature
Who believe that in all ages
Every human heart is human,
That in even savage bosoms,
There are longings, yearnings, strivings,
For the good they comprehend not;
That the feeble hands and helpless
Groping blindly in the darkness
Touch God's right hand in that darkness,
And are lifted up and strengthened."
Listen to the simple story,
To the Tale of Hiawatha.

Not the Tale of Hiawatha
Do I wish tonight to tell you
But ye too, have heard the stories,
Oft have seen a far off vision
Of our friends, our foreign neighbors,
Living far across the waters,
Groping blindly in the darkness,
Waiting to be lifted, strengthened,
By their friends in our own home land.
Yes, ye know that they are waiting,
Waiting patiently in silence,
Waiting for the glorious story
Of His wondrous love and friendship,
Of the One who came to save us,
Gave us all that we most cherish,
Faith and love and inspiration.
Many are the lands and countries,
Many are the needs within them,
Calling out for our assistance

Long and carefully we pondered,
We the Mission Band Somaya
When we met in last October,
Of the problems that confront us
As a member of His family,
He who came to earth to save us.
And we thought of far off India,
Of the hardships of the widows,
Of the hardships of the orphans.
And we heard of wee Somaya,
Poor neglected wee Somaya,
Orphaned in her early childhood,
And we said we'll help support her,
Put her in the hands of Christians,
Who will give her help, protection,
Who will give her love and home life,
Who will lead her to the Master,
He who came to earth to save us.
And we called the band Somaya
As a tribute to our orphan
In the far off land of India.

Little can we tell ye people
Of the work, the plans, the prospects
Of the Mission Band Somaya.
But this little we can tell you,
There are nineteen in our circle,
Nineteen willing hearts and workers.
Once a year we choose our leaders.
Choose our officers and leaders.
Once a month, we have a meeting
Bring some savings for our help box,
Sew and work for needs in Missions,
While we listen to the stories
To the tales of fellow workers
In the far off lands and countries.

Now we wish to thank ye people
For your patience and your kindness,
Listening to our tales and stories.
And we wish to thank ye people
For the aid that ye did give us,
For our charge across the waters,
For our friend, the wee Somaya,
In the far off land of India.

HOW ABOUT YOUR CLASS?

Some fifty years ago an old worn-out preacher, who had spent his best days working among the rough miners in the Rocky Mountains was called to substitute for the pastor of a church in Peoria, Illinois.

When the wife of the superintendent of the Sunday school heard that a stranger was coming over the week-end, she said to her husband, "Would it not be a good thing to invite him to stay with us and occupy the 'prophet's chamber'?"

"Certainly," agreed Mr. Reynolds. "When will he arrive?"

"At four o'clock, Saturday."

"All right; I'll manage to meet him," and the busy merchant hurried away to his office.

So it came about that at four o'clock on the next Saturday afternoon, when a grayhaired, bent old man stepped off the train, Mr. Reynolds greeted him with: "Good afternoon brother. Are you the preacher for tomorrow?"

Yes, sir," replied the stranger.

"Come right home with me, then," said the cordial host, "We are always glad to have preachers come to our house."

They had hardly started their walk up the street, when, buttoning his threadbare coat closer against the keen winter wind, the old man asked, "Brother Reynolds, what are you doing for God these days?"

"Helping, I hope. I am an elder in our church, and superintendent of our Sunday school, and I also teach a class."

"Teacher, are you? That's good. What kind of a class?"

"It is a class of young ladies."

"About how long have you been teaching them?"

"About five years"

"Bless the Lord!" exclaimed the visitor, "and how many have been converted to God?"

Mr. Reynolds hesitated, then slowly replied, "I scarcely believe I know."

A shadow passed over the old gentleman's countenance. He looked his host in the face as they entered the hall of his home, and said, "Mr. Reynolds, do you mean to say that you have been teaching a class of thirteen girls for five years, and don't know how many are converted to God?"

I'm sorry to say I can't tell," replied Mr. Reynolds.

"Let us pray," said the preacher, and he dropped on his knees beside the hat rack. He prayed that Mr. Reynolds might have rolled upon him the burden of souls; and that he might have the power of the Holy Spirit to win those girls to Christ. The teacher, surprised and perhaps a bit annoyed, did not join in the prayer.

Finding opportunity for a few words alone with his wife later, he said, "Mary, I don't like that preacher."

"Why not?"

"Well, he hadn't more than got into the house before he had me on my knees in the hall, praying for me just as though I was a sinner."

"And why did he pray for you?" asked Mrs. Reynolds.

"Just because I couldn't tell how many girls in my class are Christians," answered her husband.

"Well, William," she replied, "perhaps the old man is right."

When bedtime came. Mr. Reynolds handed the Bible to the visitor, and asked him to read for evening worship. Turning to the eleventh chapter of Mark, he read until he came to the twenty-fourth verse: "What things soever ye desire, when ye pray, believe that ye receive them." There he stopped, and looking at his host, said "Mr. Reynolds, that verse is for you; let us make the thirteen girls the burden of our prayers tonight"

They all knelt together in earnest supplication, and then retired; but Mr. Reynolds could not sleep. In early morning he knocked upon the stranger's door.

"Who's there?" came the query.

"Mr. Reynolds," came the answer.

"What can I do for you, Mr. Reynolds?"

"I want you to pray for me. I have had no rest all night. It seems to me that I will almost die if my girls are not saved today.""

"Bless the Lord" said the old preacher, and soon the two men were kneeling side by side, praying for the power to win souls, and there they waited until they had the assurance of God's answer.

That morning Mr. Reynolds opened his Sunday school class in the usual way. All thirteen girls were present. But he found for some reason that there was a strange lump in his throat, and tears so dimmed his eyes that he could not see to read the texts. Finally he laid down his book, and said. "Girls, won't you please forgive me? I've been teaching you for five years, and have never asked one of you to give your hearts to Jesus. Jennie, how about you? Aren't you ready to become a Christian?" And Jennie said, "Mr. Reynolds, I've been thinking about it several days. Yes, I do want to serve the Master." "And Mary, how about you?" he asked. "Ought you not give your heart to Jesus?" Mary burst into tears, and sobbing, answered, "Mr. Reynolds, I've been waiting ever since I came into this class to have you ask me that question."

And one by one the thirteen girls surrendered to Christ that day.—L. L. Visitor.

THE C. E. TOPIC

June 21

Life as a Hurdle Race

Heb. 12:1-4

Paul spoke the language of the people and used language and terms with which they were thoroughly familiar. The common dress, the armor of the soldier, the crown of the king, the materials used in building and many other common things are used to convey his ideas. Had he lived in our time the terms of the athletic field and the common newspaper expressions of the day would no doubt have been found in his utterances. Then, as now, the sports of the day were the subjects of common interest and conversation and it was not beneath the dignity of the Apostle to use expressions referring to them to give force to what he wanted to say. It is hardly to be believed that such a busy and earnest man as Paul would have had time or inclination to attend contests or

participate in them. But he was on common ground when he used the language of the man on the street. He wrote to Timothy advising him to "exercise" himself unto godliness. The word he used is the same from which we get our gymnasium. Races were the cleanest sports of the day. The writer of the Epistle to the Hebrews, if it was not Paul, was one who followed the methods of Paul, and like him, made the language of sports convey a higher and better meaning.

There is considerable question in regard to Christians participating in the sports common in our day. We cannot say that healthy exercise with some friendly rivalry inserted to make it interesting is wrong. Our bodies need exercise and for that reason we should not neglect their needs and contribute to inefficiency resulting from poor health. We owe it to God, our fellows and ourselves to keep fit. But saying this is far different from making sports the chief interest of our lives. There are some sports that the Christian should avoid and oppose. Sunday baseball is a curse and an evil influence. Wherever it is in vogue all the forces of righteousness should fight it. The rich man who plays golf on the grounds of his private club is setting a bad example and is as much of a Sabbath violator as the noisy crowd that gathers on the city common to indulge in a Sunday ball game. Where the element of gambling enters into sports there should be a decided opposition on the part of all good citizens. If sports cannot be conducted without gambling they should not be permitted at all. There are other better and cleaner ways for encouraging healthy exercise.

In running the race of life we must bear in mind that life is a contest. There are many things against which we must struggle. Sometimes it is adverse conditions, such as poverty, poor health, the unjust and unkind opposition of others. We must not expect that our course will be over a bed of roses and, if it does appear to us that others have their paths of roses, we may with but little trouble discover that their roses are not without thorns. An easy effort is no effort at all. One only gains a worthy goal when one meets hard propositions and overcomes them. Greatness in worldly matters is attained by facing great problems and solving them rightly and, in the Christian life, worthwhile things are only accomplished at the cost of mighty efforts that win through faith and constant application.

The ancient runner took a lifetime to train for the great contest where he hoped to win the supreme honor. The idea of preparation enters into all successful work. The scholar must prepare himself for his life's calling by years of application in collecting his information. The craftsman must serve as an apprentice through many weary months. There are things absolutely essential in training for Christian usefulness. The Christian must know his Bible thoroughly and burn the midnight oil in getting a knowledge of it at his finger's end. He cannot undertake anything for God without preparing himself through prayer. He must learn to know people so that he may become all things to all men. The prize before the Christian is such that it is worth all that he can throw into it in order that the eternal happiness to follow may be his.

Discipline is the making of the successful person in anything. With the athlete this discipline means the regulation of his appetite, his habits and everything that goes in life. He must obey the orders of his trainer, he must keep himself constantly at his task. He dare risk nothing that might impair his efficiency. All other interests must be sacrificed to the end that he may be fit for the contest. In the Christian life discipline is all the more important. We must keep the body under—we must be always on the job.

Contests were public affairs. Multitudes gathered to observe. In the Christian life we dare not forget the cloud of witnesses with which we are surrounded. What the Christian says and does will always be noted. It is because there are inconsistent Christians that the world loses confidence in the professions we make. We also by our lives set examples for younger and weaker Christians. It is a serious thing for one so to have acted as to cause another to fall. Above all, it is not only the eyes of men that observe the course of our lives. The eye of the Great Judge is upon us always to note everything, even those things that others fail to see.

The reward is at the end of the race. Unlike the athletic contest, the reward is not for one only, but for all those who successfully and faithfully continue in the race.

THE S. S. LESSON
June 21

Peter Delivered from Prison.
Acts 12:5-17.

Golden Text: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psa. 34:7.

To this time there were two martyrs to the cause of Christ. Stephen was the first to make the supreme sacrifice after which, for a time there was a lull in persecution, but not for long. James was the next to give his life for the Lord he loved. There have been wicked men in all ages, but no family ever covered itself with so much iniquity as did the family of Herods. Some men will do much in order to attain popularity, but few will make such base murderers of themselves as Herod. He was not unconscious of the fact that his subjects hated him and found satisfaction in the fact that a base murder would raise him a little in their esteem. In order to increase this gaining popularity he proceeded to destroy Peter also. What must be the state of a people when they find satisfaction in murders committed by a bloody handed ruler? One only realizes the awful spiritual state of the Jews of this period. The iniquities of the fathers are visited even today after centuries upon the children as we note it in the terrible furies that have so often been set against the Jews.

Herod took every possible human precaution to make sure of his victim. With prison, chains and guards there would seem no possible way for Peter to escape the doom waiting for him on the morrow. But Herod failed to consider that God was involved in the matter and, do whatever he would, he was, after all, a mere weakling in the hands of God. There is always a way by which God will care for His own no matter what men may undertake to do.

The conduct of Peter on this occasion is noteworthy. To all appearances this was his last night on earth, yet he slept calmly and peacefully between his two guards. There was no reason for him to fear, if it was God's will that he should follow James to the scaffold he was willing. Did not his Lord die for him on the cross? If God had other plans it was Peter's duty to patiently wait until God should reveal them. The missionary society's famous seal with an ox standing between an altar and a plough with the inscription, "Ready for either", appropriately suggests the attitude every Christian should show. He or she should be ready for sacrifice or for service just as the all-wise God directs. Though near the end of his earthly career any person who has made things right with God can be calm and contented.

Peter's release came in an unexpected moment. There is everything to show that Peter expected to follow James to martyrdom. But Peter's work for Christ on earth was not completed. Having been ready for death he was just as ready to continue his life's work. We must not forget that God has angels to do his bidding and that they are endowed with power that makes all human opposition insignificant. The angel smote Peter to rouse him out of his sleep—a sharp blow, no doubt—but it was necessary. Sharp blows often must come before deliverance is possible.

No doubt with it all Peter prayed. It must have been a prayer of submission, but there was also a prayer meeting in the home of Mark. The church was praying without ceasing. There was nothing else they could do. They had no money, no influence or no great force in back of them to compel this petty king to release his victim. But if prayer was all they could do it was enough. In prayer they had the use of a more powerful instrument than a thousand Herods could command. Note that this prayer was (a) Unto God. The prayer that commands God's help is more than just a use of His name. Behind it is faith, devotion, purity of life, love, sacrifice and the many other noble Christian qualifications. (b) The prayer of the church was made "without ceasing." This is in accord with what God expects of us in prayer. (c) The whole church participated. It was a united prayer. (d) The prayer was for Peter. It was definite. It had a particular object in view. It was made in accord with the conditions God sets down for prayer.

Peter's arrival at the home of Mary brings to note two remarkable contrasts: The persistent faith of Rhoda and the persistent unbelief of the church. Just when their prayer was being answered they doubted. So long as human nature is what it is there will be those who are not sufficiently large in the faith to realize that the prayers they make are answered.

PROGRAM FOR THE LADIES' MISSIONARY SOCIETIES OF THE PACIFIC DISTRICT CONFERENCE

Song—Congregation
Devotional—Mrs. J. C. Haldeman
Music—Paso Robles Society
The Executive Committee, its inception, the growth of the work and the future outlook—Mrs. S. S. Haury
Reading—Mrs. Lucas Horsch
Quartette—Upland Society
Paper on China—Mrs. Jennie Boehr
Are Our Hindu Sisters Worth Saving?
—Miss Martha Burkhalter
Music—Reedley Society
Benediction.

Christian civilization should not boast too much of its achievements while hundreds of thousands of people are slain by the whisky, the tobacco, and the opium traffics in order that a few thousand others may have the means of a livelihood.

DEATHS

Neuenschwander—Mrs. Bertha Neuenschwander, daughter of David and Louise Winteregg, was born Jan. 25, 1900 in Monroe township near Berne, Indiana, and passed away at the home of her parents on early Thursday morning April 30, 1925 at the age of 25 years, 3 months and 5 days, after a 6-week's illness that began with influenza.

She was married on December 25, 1920 to Amos Neuenschwander of Berne. To this union one son was born, named Claren Justin. The early death of Mrs. Neuenschwander is a great loss to her mourning husband and child. Besides these there remain to mourn her departure her parents, two brothers, three sisters, a grandmother, and many other relatives and friends. One sister preceded her in death.

The funeral service was held at the Berne Mennonite church on Saturday, May 2. Brother P. R. Schroeder spoke German and English on Psalm 50:15.

Hirstein.—Abraham Hirstein, son of Johannes and Kathrina Hirstein, was born in Rhinepfaltz, Bavaria, on Feb. 18, 1827 where he grew up into manhood and lived there until his coming to America in May 1855.

On March 8, 1860 he married Barbara Gresz who preceded him in death by just four months, passing away on Dec. 1st 1924. They started their home on a farm east of Summerfield. Later they moved to their farm three miles south of Summerfield, where they lived for many years. Here their large family grew up. Later they moved to Summerfield where they lived until 1921, since which time he has made his home with a daughter in Lebanon.

To this union twelve children were born. Five of these, Samuel, Kathrina, Elizabeth, Louisa and Emma preceded him in death.

For the past three years his health has failed, being in bed most of the time, though not bedfast. Since the death of his wife he has been bedfast and helpless most of the time. Quietly and peacefully his spirit took its flight at six o'clock on Tuesday evening, March 31st, 1925. He brought his age to 98 years, 1 month and 13 days.

He leaves to mourn his passing away eight children, 22 grandchildren and 11 great-grandchildren. He was the last surviving member of his parents' family.

Early in life he united with the Mennonite Church in his home. Later he united with the Summerfield Mennonite Church and kept up a deep interest in his church to the end and gave his material support to the work.

Funeral services were conducted in his late home and in the Summerfield Mennonite Church on Friday afternoon, April 3, 1925, by his pastor, Rev. A. S. Bechtel and assisted by Rev. McCloskey of the Lebanon Presbyterian Church.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION FOR MONTH OF MAY, 1925

For Russia: John Thiessen, Whitewater, Kan., $200; A. Warkentin, Newton, Kan., $25; Emmaus Ch., Whitewater, Kan., $96.05; Eden Ch., Inola, Okla, $15.59; P. H. Klassen, Newton, Kan., $10; John Balzer, Buhler, Kan., $33; Henry Redger, Meno, Okla., $27.75; H. K. Janzen, Hydro Okla., $20; H. K. Janzen, Hydro, Okla., $2; John Epp, Whitewater, Kan., $27.

For Germany: Eden Church, Inola, Okla., $8.80; Wilhelm Busenitz, Newton, Kan., $100; Christian Ch., Mdge., Kan., $21; Mr. and Mrs. Jacob Thimm, Plains, Kan., $10; David J. Wipf, Freeman, S. Dak., $11.00.

Gen. Fund: First Menn. Church, Upland, Calif., $29.02; Anonymous, Mdge, Kan. $3; San Marcos Menn. Ch., Paso Robles, Calif., $14.37; First Menn. Ch., Aberdeen, Idaho, $25.15; West Zion Congregational Mdge, Kan., $30; Bethania Ch., Freeman, S. Dak., 6.43; Escondido Menn. Ch., Escondido, Calif., $9.52; Bergthal Ch., Weatherford, Okla., $12.60.

For Siberia: Emmaus Ch., Whitewater, Kan., $100; Medford Christian Endeavor, Medford, Okla., $17.30; Buhler, Kan., $24.53; Abr. P. Unruh, Chicago, Ill., $50; Anonymous Halstead, Kan., $50; J. F. Schmutz, Sedwick, Kan., $50; Bergthal Ch., Pawnee Rock, Kan., $23; Alexanderwohl Ch., Goessel, Kan., $109; Helena Mirrau, Halstead, Kan. $27; Brudertha Ch., Hillsboro, Kan., $47.04; Peter H. Schmidt, Hillsboro, Kan., $25; Buhler Menn. Ch., Buhler, Kan., $37.63; Tabor Ch., Goessel, Kan., $20.50; Sichar Ch., Cordell, Okla., $18.32.

For Canada: P. C. Graber, Freeman, S. Dak., $10; J. P. Graber, Do., $10; Andrew W. Gross, Do., $5; Leon Gering, Do., $5; Rev. E. Basinger, Do., $5; Canton Menn. Ch., Galva, Kan., $14.80; Medford Menn. Ch., Medford, Okla., $11.71; K. A. Richert, Trustee, Newton, Kan., $1.650; Christian Ch., Mdge, Kan., $13.65; Zion Ch., Elbing, Kan., $363; First Menn. Ch., Deer Creek, Okla., $13.58; J. C. Wedel, Tampa, Kan., $100; H. P. Unruh, Do., $50; D. C. Wedel, Do., $50; Friedenstha Menn. Ch., Do., $53.50; Anonymous, Beatrice, Nebr., $25; K. A. Richert, Trustee, Newton, Kan. $750; through J. J. Waltner, Freeman, S. Dak:

Peter J. P. Graber, $25; Dan Preheim, $10; Henry J. Preheim, $10; Will J. Senner, $10; Emil C. Gering, $5; Jos. J. Preheim, $10; Jos. K. Schrag, $20; Adolph J. Waltner, $10; Jonath Ries, $25; Edward C. Graber, $5; Miss Maria and Lizzie Waltner, $15; John J. Schrag, 15; Dan Merk, $10; Miss Anna Schrag, $5; Adolph L. Waltner $3; Chas. J. Gering, $15; Jacob J. Gering, $10; Jonathan Gering, $10; Ernest Schrag, $5; Andrew Schrag, $5; Wm. F. Brockmueller, $5; Wm. Schrag, $3; Noa J. Mueller, $5; Eddie Jos. Waltner $5; Henry Jos. Waltner, $6; John C. Gering, $2; Mrs. Fannie Gering, $3; Mrs. Jacob J. Preheim, $10; Emil Preheim, $5; Rudolph Schrag, $5; Jacob S. Graber, $5; Chas. J. Preheim, $1; Jacob J. Senner, $5; Andr. J. Preheim, $5; Henry J. Schrag, $5; Rudolph Preheim, $5; Jonathan J. J. Preheim, $5; Harry Nelson, $5; Fred Kramer, $5; Childstown Concert Band, $87.80; Peter M. Waltner $15; Mrs. Peter M. Waltner, $9; Christ J. Graber, $5; Mrs. Christ J. Graber, $5; Jos. C. Graber, $10; John L. Waltner, $10; Emil J. Waltner, $5; Adolph J. Graber, $10; J. J. Gering, $5; John P. Waltner, $3; Adolph Preheim, $3; Jos. J. N. Waltner, $10; Tom Preheim, $5; Mrs. Peter J. Preheim, $20; Jacob C. Kaufman, $50; Mrs. Peter Jos. Schrag, $15; Herman Leder, $15; Tom C. Kaufman, $15; John J. Waltner, $25; Leon Kaufman, $15; Jacob P. Preheim, $15; A. T. Kaufman, $10; Henry P. Preheim, $10; John J. Miller, $10; P. P. Preheim, $10; Henry J. Unruh, $5; Henry P. Graber, $15; John C. Kaufman, $10; Ben Preheim, $15; Dan H Unruh, $5; Henry J. Miller, $5; John C. Graber, $5; Bernhard Schwartz, $5; Emil E. Waltner $1. Total, $771.80.

Donations

Joe D. Kaufman, $10; Peter B. Graber, $20; Elias J. Schrag, $10; John A. Albrecht, $25; Mrs. John F. Miller, $6; Dan Kaufman, Sr., $10; Mary Schrag and family, $25; Rev. John J. A. Schrag, $25; Johatha A Miller, $25; Jacob P. Kaufman, $5; Jacob D. Graber, $10; Julius J. Graber, $20; G. G. Schmidt, $10; P. Joe Graber, $10; B. D. Graber $10; Jacob J. Albrecht, $10; Wm. Ortman, $10; Ben P. Senner, $10; Mrs. Peter Jos. Graber, $25; John P. Waltner, $5; Jonath Jno. Graber, $10; Jonathan J. Schrag, $10; Carl Miller, $10; John P. Schrag, $25; Christ Senner, $25; Emil J. Graber, $10; P. C. Stucky, $5; Dan D. Kaufman, $5; Mrs. Jacob P. Kaufman, $5; Jacob E. Graber, $35; Selma Graber, $10; Peter Jno Graber $10. Total, $1,212.80.

For Mexico: Hoffnungsau Ch., Inman, Kan., $25.31; Sew. Soc., Emmaus Ch., Whitewater, Kan., $6; Anon., Beatrice, Nebr., $25.

May 1, 1925 balance	$16.39
Received during the month for Russia	456.39
Received during the month for Germany	150.80
Received during the month for General Fund	130.09
Received during the month for Siberia	599.32
Received during the month for Canada	4,343.04
Received during the month for Mexico	56.31
Total	$5,752.34
Paid out during month	5,698.59
June 1, 1925, balance	$ 53.75

FOREIGN MISSION RECEIPTS FOR MAY, 1925

General Treasury

Christian Ch., Moundridge, Kan., $22.85; S. S., Menn. Ch., Ransom, Kan., $24; First Menn. Ch., Butterfield, Minn., $27; S. S., Ebenezer Ch., Bluffton, O., $236.05; S. S., Ebenezer Ch., Bluffton O., $84.64; S. S., Menn. Ch., Wisner, Nebr., $33.87; M. B Ch., Hydro, Mont., $3.50; Aganetha Fast, Refund, $6; S. S., Friedensberg Ch., Springfield, S. Dak., $50; First Menn. Ch., Berne, Ind., $228.18; Bergfeld Ch., Mt. Lake, Minn., $30.77; Aletta H. Krehbiel Clarence Center, N. Y., $20; Menn. Ch., Halstead, Kan., $96.32; Menn. Ch., Inman, Kan., $23.63; G. A. Linscheid, Refund, $165; West Zion Ch., Moundridge, Kan., $37; S. S., Menn. Ch., Beatrice, Nebr., $364.10; Menn. Ch., Buhler, Kan., $80.56; Ebenezer Ch., Mt. View, Okla., $9; H. T. Neufeld, Refund, $100; Abe P. Unruh, Chicago, Ill., $50; S. S., Johannesthal Ch., Hillsboro, Kansas, $69.04; Menn. Ch., Deer Creek, Okla., $21.65; Tabor Ch., Goessel, Kan., $69.92; Gnadenberg Ch., Whitewater, Kan., $46.10; First Menn. Ch., Upland, Calif., $29.63; Bethlehem Ch., Bloomfield, Mont., $45.03; First Menn. Ch., Paso Robles, Calif., $22.50; Menn. Ch. and S. S., Pratum, Ore., $11.75; Digger's S. S. Class, Bergthal Ch., Pawnee Rock, Kan., $15; Cheyenne Christians, Lame Deer, Mont., $31.72; First Menn. Ch., Newton, Kan., $25; S. S., Bethel Ch., Marion, S. Dak., $29.37; Bethany Ch., Kingman, Kan., $15.65; 1st Menn. Ch., Mt. Lake, Minn., $30; First Menn. Ch., Bluffton Ohio, $300; Grace Menn. Ch., Pandora, Ohio, $63.35; Sichar Ch., Cordell, Okla., $18.44; Upper Milford Menn. Ch., Zionsville, Pa., $25; S. S., Bruderthal Ch., Hillsboro, Kan., $71.99; Lydia M. Bleam, Legacy, Quakertown, Pa. $200; West Swamp Ch., Quakertown, Pa., $117.40; S. S., West Swamp Ch., Quakertown, Pa., $22.55; Catherine Roth, Quakertown, Pa., $25; Alexanderwohl Ch., Goessel, Kan., $129.19; Gerhard Regier, Whitewater, Kan $100; Sr. C. E. Soc., First Menn. Ch., Newton, Kan., $16.95; Bethesda Ch. Henderson, Nebr., $150.84; Bergthal Ch., Pawnee Rock, Kan., $31; Bethesda Ch., Marion, S. Dak., $31; Menn. Ch., Hillsboro, Kan., $40.28; A. T. Neufeld Inman, Kan., $10; Christian Ch., Moundridge, Kan., $23; Friend, Whitewater, Kan., $50; Menn Ch., Pulaski Iowa, $42.86; Menn. Ch., Escondido, Calif., $10.22; S. S., Bethlehem Ch., Richey, Mont., $161.08; Interest received $9.52. Total, $3,804.56.

Special Fund

S. S., Friedensberg Ch., Springfield, S. Dak., for Lohrenz' Hospital in China, $30.16; Mission Soc., Burrton, Kan., for Mauhadei Station in India, $10; Gerhard Regier, Whitewater, Kan., for P. W. and Mathilda Penner, $25; Cornelius Jantzen Plymouth, Nebr., for Kuhlman's Mission, $15; Intermediate C. E. Soc., Aberdeen, Idaho, for India, $7.10. Total, $152.26

Treasury for Orphans, Workers, Etc.

Menn. Deaconess Home and Hospital, Beatrice, Nebr., $30; Mrs. A B. Becker, Abbyville Kan., $10; S. S., Alexanderwohl Ch., Goessel, Kan., $120; Sr C. E. Soc., West Zion Ch., Moundridge, Kan., $70; Mr. and Mrs. Buhr, Morse, Sask., $50.25; G. J. Voth, Choteau, Okla., $30; G. J. Voth's Children, Choteau Okla., $30; Primary Department, S. S., St. John Ch., Pandora, O., $30; Sr. C. E. Soc., First Menn. Ch., Philadelphia, Pa., $15; Catherine Roth, Quakertown, Pa., $75. Total, $485.25.

China Building Fund

Total received (Receipted by Mrs. J. G Regier) $197.72.

China Chapel

Hereford Menn. Ch., Bally, Pa., $36; Upper Milford Menn. Ch., Zionsville, Pa., $59.29. Total, $95.29.

India's New Station

C. E. Soc., Menn. Ch., Butterfield, Minn., $31.60; Friend, Odessa, Wash., $100. Total $131.60.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societie, which is receipted by them.

May 1st, 1925, in bank	$188.18
Receipts during May:	
Gifts for Gen. Fund	$3,804.56
Gifts for Special Fund	152.26
Gifts for orphans, teachers, etc	485.25
Gifts for China Building Fund	197.72
Gifts for China Chapel	85.29
Gifts for New Station in India	131.60
Total receipts during May	$4,866.68
Money borrowed during mo...	4,300.00
Balance and Total Receipts	$9,354.86
Paid during month	9,083.60
In Bank on June 1, 1925	$ 271.26

On June 1, 1925, our Board has a debt of $4,300.00

Gratefully acknowledged,

J. G. Regier, Treasurer,
Newton, Kansas.

JOTTINGS

On Whitsuntide nine young persons were received into the membership of the Beatrice Neb. Church by the rite of baptism. Two others were admitted by the right hand of fellowship.

The Bethany Church of Freeman, S. Dak., has raised $4,000.00 for remodeling its church building and plans are now being made to put a good basement under the structure to be used for Sunday School purposes.

The family of Missionary Wiens is now located in Newton, Kansas. Their house address is 228 E. 3rd St. Rev. Wiens preached in the First Church, Newton on the 17th. On Ascension Day he preached in Hillsboro. It is the plan of Bro. Wiens to rest up for some time and so he is not expecting to visit many churches in the immediate future.

On Saturday, May 16, six persons were baptized in the Eden Church, Schwenksville, Pa. The Communion Service was held the following day. The attendance was so large that chairs had to be placed in the auditorium for the accommodation of the audience. Two hundred and four partook of the Lord's Supper. The offerings for the day amounted to $617.88. The Sunday School of Eden Church celebrated Mother's Day on May 10. Dr. Bauman, missionary appointee for India, was present and made an address. Each of the 25 mothers present received a white carnation. The Secretary's report showed an attendance of 94. On Sunday morning, May 17, the Sunday School held its Spring Rally Day Exercises. The Sunday School room was crowded, 157 being present. Maxwell H. Kratz, Esq., addressed the meeting.

The Choral Society of Freeman College, Freeman, S Dak. had its yearly May Festival an Ascension Day and sang the "Cantata of Ruth". Miss Eunice Guth was the director. The audience was well pleased with this sacred concert.

The Sunday School of the First Church, Philadelphia, presented a beautiful bouquet of flowers to Bro. Charles Moyer on his 71st birthday in recognition of his faithful service in the school During this time Bro. Moyer served as Superintendent of the school for a period of 23 years and taught a class during most of this period. Bro. Moyer was a student of the old Wadsworth school and is one of the few of its survivors.

East Swamp Church, near Quakertown, Pa., held its Spring Communion on Sunday morning, May 10. Sixty-nine partook of the Lord's Supper. The service was conducted by the elder of the church, Rev. Freeman Swartz. After the Communion Service the congregation voted for the ordination of Howard Nice as its pastor. The election which was by ballot, was unaminous. Bro. Nice is receiving his theological training in the Reformed Episcopal Seminary in Philadelphia.

Rev. H. J Krehbiel who will represent the General Conference at the 400th Anniversary of the founding of the Mennonite Church to be held in Switzerland writes from Paris that he expects to arrive in New York September 15 and that he will take the Panama Pacific Steamer Mongolia next day for San Francisco. Readers of the Mennonite are promised an account of the Anniversary and Rev. Krehbiel's trip in the near future.

The Thirtieth Annual Convention of the Young People's Union of the Eastern District Conference was held in the Hereford Church, Bally, Pa., on Memorial Day.

On May 15 several probations of the Deaconess Home and Hospital, Beatrice, Neb., assumed the garb of their organization and will henceforth continue in the work of the hospital.

On May 17 baptismal services were held in the Bethel College church. The rite was administered to three young brethren. Four others were admitted to the membership of the church by the right hand of fellowship.

Religious instruction is offered in seven Vacational Bible Schools taught by teachers and Sunday School teachers of the Mennonite church at Beatrice Neb. Seventy children are reported attending these schools.

Rev. Jacob A. Thiessen, of Dolton S. Dak, conducted a very successful revival at Bridgewater, S. Dak., recently. He is now conducting similar meetings in the Hutterfield church, near Freeman, of which Rev. P. J. Stahl is pastor, with equally good results. There have been many conversions and reconsecrations.

On May 14 a Mother and Daughters Banquet was given in the Donnellson, Iowa, church. Ninety mothers and daughters were seated at the tables arranged in the basement of the church. A number of young men acted as waiters and served the guests. On the Sunday before this event, May 10, six infants were brought to the regular service for consecration.

The church at Elbing, Kansas, has introduced a new system of lighting. The C. E. society of this place which was disbanded a number of years ago has been reorganized. The old society had to disband because of a lack of interest, but now a number of young people have grown up to take the places of the older ones and to continue interest in such an organization.

A famine in New Testaments in a Christian country and how it was relieved, is reported by D. A. Davis, Y. M. C. A. Senior Secretary for Europe, in a letter concerning a recent trip to Latvia, the little republic on the shores of the Baltic.

Mr. Davis writes that when the work of the Y. M. C. A., which had been carried on for Russians in Germany, was closed out, many thousands of Russian New Testaments left in the storehouse were sent to Russian clergymen for distribution. He says:

"The Archbishop of Riga told me with tears in his eyes that, except on Easter day, he had never seen such crowds of people pour into the Church as came to receive from his hand a copy of the New Testament. Mothers crowded in and lifted up their children that the children might, with their own hands, receive a copy of this rare and sacred book."

He said that in some towns, even of 30,000 people, a copy of the New Testament could not be secured at any price, and that even those copies which could be secured in Riga, the capital of the country, cost so much that it was impossible for the poor people to buy them. Many families who for years have longed for a Testament have finally had their great desire satisfied."

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, JUNE 18, 1925. No. 25.

C. E. CONVENTION

The thirtieth annual convention of the Christian Endeavor Union of the Eastern District Conference of Mennonites was held on Memorial Day at the Hereford Mennonite church at Bally, Pa. The convention opened with singing "Onward Christian Soldiers" followed by a short song service after which Rev. Elwood Shelly conducted devotional services.

After the business session the morning's program was taken up. This consisted of "Rapid Fire Discussions" on "Getting Workers", some representative of each society gave a three-minute talk on the subject. At the opening of the afternoon session Rev. A. J. Neuenschwander, pastor of First Church, Philadelphia gave a review of these discussions and among other valuable suggestions he made a strong plea for an Intermediate Society to bridge over the gap between the Junior and Senior societies. Only a few of the societies in this district have the Intermediate organization.

Lewis Rosenberger of the East Swamp Society rendered a very pleasing vocal solo. Harold Rosenberger of the West Swamp Society very ably discussed the topic, "Home Missions", while Mrs. Harvey Bauman gave a lengthy and edifying discussion on "Foreign Missions". She and her husband, Dr. Harvey Bauman expect to sail this fall for India as medical missionaries. The address of the day was given by Rev. Walter Erdman at present at Princeton, New Jersey. Rev. Erdman has for a number of years been a missionary to Korea and expects to return to that field. He gave a very interesting talk on conditions and customs in that country and cited some striking examples of good work done by converted natives.

The convention was entertained by several numbers of special music very ably rendered by the representatives of the First Church, Philadelphia Society.

The children of the various Junior societies of this district also very pleasingly entertained the convention for a short time with music, memory work and exercises under the direction of the Junior Secretary, Miss Anna Weiss of Quakertown.

The banner was awarded to the Upper Milford Society who had 90 per cent. of their membership present.

The following officers were elected for the coming year:

President: Norman K. Berky, Allentown.

Vice-President: Ralph W. Berky, Bally.

Rec. Secretary: Mrs. Norman Schantz, Emaus.

Cor. Secretary: Miss Verna Keiser, West Swamp.

Treasurer: Miss Mary Borneman, Bally.

Junior Secretary: Mrs. Harvey Rosenberger, East Swamp.

Mission Secretary: Miss Wilhelmina Kuyf, Philadelphia.

Tithing Secretary: Wilmer George, Quakertown.

Chorister: John Latshaw, Bechtelsville.

Pianist: Miss Clara Swartz, Deep Run.

Before the close of the convention the following resolutions were adopted:

Whereas, God has again blessed us through the past year with natural and spiritual blessings in our endeavors for Christ and the church, it is with humble and grateful hearts that we give praise and thanks unto God and strive to honor Him with renewed zeal and effort on our part to carry on the work in a more efficient and earnest manner than we have ever done before, Therefore be it Resolved:

1. That we commend the Prayer Fellowship Committee for their activity through the past year in an endeavor to bring before our societies the need of Prayer Fellowship and we would recommend that the new Prayer Fellowship Committee continue this good and worthy work.

2. Resolved, that we as a convention feel that something more could and should be done with respect to the matter of supporting a missionary in the foreign field and inasmuch as a committee has been appointed to look into the matter in conjunction with the Sunday School Union if this committee finds the time ripe, we would recommend that the missionary to be supported be Brother and Sister Bauman of our own conference. We feel, however, that they should be furnished with an automobile first of all so that they may be able to circulate among the various mission stations in India in the performance of their duties.

3. Resolved, that we convey to Brother S. T. Moyer and wife, missionaries in India, through our Mission Secretary, our high appreciation of their annual letter and that we express to them our Christian love for them, and the sense of nearness to them made stronger by receiving their annual letter.

4. Resolved, that we thank the various officers in the various societies who so promptly filled out and returned the different reports requested of them. We would however urge that in the future the reports requested may be sent in promptly by 100 per cent. of the societies, in order to facilitate the work of the various convention officers, also that all reports be presented at the convention in writing.

5. Resolved, that we thank the Bally congregation for the use of their church and for the various conveniences provided for this convention.

6. Resolved, that we especially commend the pastor and his co-workers of the First Church, Philadelphia, for the splendid delegation brought to this convention it being the largest delegation sent here and being also the one to come the greatest distance.

7. Resolved, that we thank Rev. Walter Erdman for his timely and virile address, and we pray God's richest blessings upon him as he returns to his field of missionary labor in Korea.

8. Resolved, that we believe there is very important work to be done by the Good Citizenship Committee during the coming year, and we would urge them to communicate to our members of Congress, and to the Executive Officers, the following action of this convention: "We place ourselves squarely on record as opposing any legislation seeking to legalize the sale of light wines and beer and as standing for the enforcement of the 18th Amendment and its enforcement laws." "We also place ourselves on record as upholding the Lord's Day observance laws of 1794 and as opposed to any laws or rulings which will let down the bars in order to commercialize the Lord's Day and thus bring upon this fair America of ours the curse of Almighty God by disobeying the Fourth Commandment.

9. Resolved, that we will think it worth while for our various societies to give the intermediates of their churches more consideration, either by helping to organize intermediate societies, or by giving these young people a more definite part in the Society programs.

Mrs. Ely R. Fretz,
Rec. Secretary.

REPORT OF THE 6TH ANNUAL S. S. AND C. E. CONVENTION HELD AT RUFF, WASH., MAY 30-31, 1925

The Sunday School and Christian Endeavor Teachers and Workers' Conference was opened at 2 o'clock May 30, 1925 by the president (Rev. D. D. King) of the Open Door S. S. and C. E. Convention. A Scripture passage was read by the president and short sentence prayers followed.

Brother C. F. Mueller, who was to have charge of the meeting changed it into an informal meeting. Many questions were asked and discussed concerning the S. S. and C. E. work. Mr. Mueller especially spoke strongly of a three-year's Teachers Training Course and also of a highly organized S. S., but always consider the local needs.

The Open Door S. S. and C. E. Convention was called to order by the president at 9 o'clock. The first number was song service led by Rev. D. D. King, next followed devotionals led by Rev. P. R. Aeschliman. The welcome address was given by the Supt. of the Ruff S. S., P. C. Jantz, and the response was given by Rev. P. A. Kliewer of Monroe, Wash. The minutes were read and adopted. A mixed quartet of Ruff served next with some music, after which followed a topic: To What Extent Does the Child's Future as a Christian Rest upon the S. S.? given by Rev. P. A.

Kliewer. He said to be successfully able to lead children to Christ the teacher must be clean without and within, must know the word of God and spend much time in prayer. Word, thought and action go together.

The Menno Choir then rendered an anthem. Next followed a topic: What do I as a S. S. Scholar owe to my Teacher and Superintendent? discussed by Harry Krehbiel of Menno. He based his topic on Romans 12:1-13, (1) interest, (2) Faith in the Teacher, (3) Have a Vision what the class is going to be, (4) Love due to your teacher to work in harmony, (5) cooperation necessary for advancement. Next followed an anthem by the Menno choir.

The much looked for talk by Bro. C. F. Mueller followed. From his talk we could clearly see the necessity of training the young people. The secretaries of the various S. S., Menno, Monroe, Onecho and Ruff, gave their reports. New Port did not give a report because they are still new in the S. S. work. The forenoon session closed with a song and prayer given by P. A. Kliewer.

The afternoon session was opened by a song service led by L. F. Aeschliman of Onecho. The devotionals were given by Rev. P. A. Kliewer, after which the Onecho Choir rendered a selection. The topic: What claim has our Christian Endeavor on its Members? was assigned to Dwight Ensly of Onecho, but as he could not be present his daughter read his theme for him. The Onecho choir favored us with another selection. The topic, How can the C. E. inform its members of the missionary activities, was given by Josephine Jantz of Ruff.

The Monroe male quartet gave a selection and an address by Bro. Mueller followed. At this time Mr. Mueller brought us the greetings of the various conventions in the Pacific District he had visited this year. The round table discussion followed. The Monroe choir then offered a selection. Next a missionary offering was taken. The Menno-Ruff male quartet then sang for us again. This ended the program and the business meeting opened next.

A motion was made and carried that we favor a two-week's S. S. and C. E. Institute. A motion made and carried that the collection of $51.65 be sent to the general missionary fund. Monroe extended an invitation for next year which was accepted by a rising vote. The nominating committee reported of the following officers for the coming year: Pres., P. A. Kliewer; Vice-Pres., Harry Krehbiel; Sec. and Treas., Emma Stucky; Program Committee, Mrs. P. A. Kliewer chairman; W. Dirks, Carl Waltner, Rev. P. R. Aeschliman. The report was accepted and the meeting closed with a prayer by Rev. D. D. King.

Jennie Jantz,
Secretary.

REPORT OF THE 41ST KANSAS-NEBRASKA S. S. CONVENTION

Held the 26th of May, 1925, at the Alexanderwohl Church, Goessel, Kansas, at 9:30 A. M.

The convention was opened with a song service led by Menno Nickel and Scripture reading by the chairman, Jacob Dirks, whereupon Rev. P. H. Unruh spoke a few words of welcome to the convention.

Next the Schweizer Sunday School rendered a double quartette and the report of last year's meeting was read. The topic "In how far should the Sunday School Lesson Books be used in the Sunday School?" was discussed by C. H. Friesen. The general discussion was led by Bro. C. E. Krehbiel. The following helps were recommended: "The Sunday School Times" and "The Illustrator". The latter which can be ordered through The Mennonite Book Concern, Berne, Ind.

The Bethel College Sunday school rendered a song as the next number.

Since Rev. B. W. Harder couldn't find it possible to attend the convention only Mrs. J. H. Richert gave an account of how they had used memory work outside of the Sunday school lessons.

The next number was a song by Rev. J. J. Bauman.

The afternoon session was again opened by a song service led by a representative of the Brudertal Sunday school and Scripture reading by Abr. Duerksen. Then followed the roll call and the election of next year's officers. As chairman H. F. Janzen was elected and as secretary Mrs. J. R. Duerksen.

It was decided that a committee of three chosen by the Sunday school convention, and another committee of three chosen by the Christian Endeavor with the help of the chairman of the Western District Conference should consider the plan for a chautauqua and if it thought such a plan practical see to its realization.

The children of the Alexanderwohl Sunday school next sang a song after which a representative of the West Zion Sunday school discussed the topic: "Training Our Teachers". The general discussion was led by Prof. D. E. Harder.

Then followed a reading by the Christian S. S. and next the topic: "In how far does the work of our Bible schools supplement the work of the Sunday school" by Isaac Fast. Mrs. J. R. Duerksen then gave a demonstration of Bible school work.

The Hoffnungsau Sunday school gave a musical number after this.

The convention closed with a song and prayer.

Jacob A. Dirks, Pres.,
Whitewater.
Johanna Schmidt, Sec.

IF I LOSE MY FAITH

This age is peculiarly perilous to faith. Unbelief, skepticism and infidelity meet us at every turn. The enemy has come in like a flood and has put out the fires of faith and the damps of unbelief fill the air and choke the soul. Like Ezekiel's army of dry bones, we behold multitudes with no breath in them.

There is a famine of faith in the land. We build quarter million and million dollar churches, but faith is not found in them; we organize great concerns but they carry on without faith; we pour out millions in schools and colleges but they fast become slaughter houses of faith and their products canned goods only.

In one of my dreams I met Faith coming out of Church; her face was sad, tears were in her eyes, I said: "Faith, why weepest thou?" She said, "I went into my Father's house, I went to the pulpit, but when the preacher saw me he hastily removed me saying that Reason alone would be allowed to sit with him. I went to the choir but they put me out, saying, that 'Sentiment was all they wanted, not Faith.' I went to the prayer meeting but they dismissed me from there saying that 'Good Works were all they cared for.' I went to the Upper Room but it had not been swept or garnished for many a month, as no one used it now. I went to the Supper Room and they bade me begone as "Service took the place of faith with them." "But," said I, "Faith, hast thou not friends in the schools? Why not go there?" Faith answered, "Time was when the professors received me but not now. I have been turned out of doors by men of learning and the students have mocked me. Intellect and Pride sit now in the chief seats of the schools, and for me there is no place." "But, Faith," again I said, "Why not go to the homes: surely there must be a place for thee there." And Faith replied, "Not so: once the family altar was removed I was dismissed. Jazz music and songs now take the place of the songs of Zion; newspapers and novels crowd out the Bible; the voice of prayer is no longer heard and mad pleasure takes the place of repose and the fear of God seems no longer known." I said, "Faith, what then is to become of thee?" Faith answered, "I shall remain upon the earth as an outcast among the many; I shall visit the humble and the contrite and the poor in spirit. I shall be as a stranger and a pilgrim till these evil days be past. It is dark now but the morning will break again; the long, long night shall pass away and the Church will awake from its stupor and shake off the fetters of unbelief and will soon open its doors again to me, and the schools and the homes wil welcome me once more."

Leaving my dreams and coming to the subject in hand—"If I lose my faith," let me set down a few things that inevitably happen when a man loses his faith.

1. If I lose my faith I lose my Bible. I no longer read it with reverence nor hear it speak from its depths to the deepest needs of my soul.

2. If I lose my faith I lose my God and Saviour. Wesley sang:

"Spirit of Faith come down,
Reveal the things of God,
And make to me the Godhead known
And witness with the blood."

When I lose my faith God becomes obscured to me and my Saviour's face is hidden and His voice I hear no more. He is no longer my "Redeemer from all Sin." "The Rose of Sharon and the Lily of the Valley." No more is He the Captain of my salvation and the Lamb of God taking away my sin.

3. If I lose my faith I lose the assurance of my salvation and the forgiveness of my sins. I shall sing no longer,

"Happy day, Happy day,
When Jesus washed my sins away."

Nor can I sing:

"Blessed assurance, Jesus is mine,
Oh what a foretaste of glory divine."

Sin and sins like dark heavy clouds, obscure my skies and the Sun of Righteousness no longer shines with healing in His wings in my soul. Doubt takes the place of assurance, darkness the place of light, fears and forebodings possess my soul and there is no peace and no holy quiet as in other days.

4. If I lose my faith I lose my hymn book. Dear to me next to my Bible is the old hymn book. With my faith gone the old hymns are meaningless—so much poetry only. I can no longer sing:

"My God I am Thine
What a comfort divine,
What a blessing to know
That Jesus is mine."

"Peace, doubting heart; My God's I am
Who formed me man, forbids me fear;
The Lord hath called me by my name,
The Lord protects, forever near;
His blood did for me once atone,
And still He loves and guards His own."

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba Father, cry!"

5. If I lose faith I lose Prayer and Communion with God.

In short, to lose my faith is to take my soul out of the hands of the Divine Christ, wrest it from the faith once delivered unto the saints, and commit it into the hands of higher critics of the Shailer Matthews, Barbour, Vedder, Faunce, Fosdick, Rall, Longacre, Myers type and wander on in doubt and dismay and darkness here and finally make my bed in hell.—The Pentecostal Herald.

ON THE SUBJECT OF APOLOGIZING

When Henry Ward Beecher was a college student, a friend loaned him a good saddle horse one fine Saturday morning, and the mail brought him a much-needed remittance from home. Think of it! A clear, crisp sky overhead, a splendid horse between his knees, and money in his pocket! Are you surprised that the youth was in high spirits as he clattered away down a country road?

By and by he was brought up sharp by a toll keeper's pole across the pike. The elderly keeper opened his door, and started out, but his movements were a little too slow for the young man on the horse.

"Here, my good fellow," he cried impatiently, and rudely tossed a coin on the ground at the man's feet as he spoke.

The other said nothing. Stooping, he picked up the piece of money and dropped it in his pocket. Then it was his turn to be independent. Taking out the right change, he tossed it in the middle of the road near the horse's feet. "Here, my good fellow," he said to young Beecher.

The youth's face grew red, for this was a predicament indeed.

He hated to lower his pride by getting down and picking up the change. And yet he couldn't afford to waste a penny of that money. After all, inspite of his high and mighty ways, he was only a college student with a very modest allowance, and he must stretch it carefully to make it meet the needs of the next four weeks—for there would be nothing more until that time was up. Besides that, he was really ashamed of his behavior, and knew that he ought to apologize for it. It wasn't an easy thing to do, for the man was looking at him with an amused expression on his shrewd old face. It was very plain that he took in the situation, and was waiting to see what the youth would do about it.

Young Beecher climbed down from his horse. "I beg your pardon, sir, for the way I have acted," he said as he rescued his change from the dust. "I trust you will believe me when I say that my parents trained me to know better."

The old keeper laughed good naturedly, "I haven't a doubt of it," he said. "Do as they have taught you and you will come out all right."

As you know, Henry Ward Beecher was afterward called to the ministry and became a good and great man. But this little story shows that in his boyhood he had much in common with the young people. For one thing—it went against the "natural grain" to humble himself to make apology.

Are you that way? The main point after all, though, is that he did it. While he was still young and impetuous, Mr. Beecher schooled himself to do the thing he knew he ought to do, rather than the thing which was easy. And by the time he had reached manhood, it was not longer a hardship for him to acknowledge it when he was wrong.

Another Case

Two boys who had known each other before became roommates at school and quite good friends.

Fred was a big-hearted fellow, smart in his books, and a leader on the playground. He had a pretty high temper, but then, it didn't flare up very often, so that on the whole he made friends rapidly among his schoolmates.

One Friday afternoon he was taking part in a game of tennis. They were playing off a match, and both sides were eager to win. Perhaps the boys were a bit excited; at any rate, Fred disputed a certain play and a heated discussion followed.

It ended by Fred losing his temper completely. He threw his racquet down angrily and left the tennis grounds.

An hour later Walter found him sitting by the window in their room. The boy turned around, his face still frowning.

"I suppose you are thinking that I made a dunce of myself on the tennis field—letting my temper get away with me as I did," he said.

"No, not that so much, as the fact that you were clearly in the wrong, Fred, and talked pretty rough. I would advise you to hunt the other boys up and make your apologies as soon as possible. You will feel better when you get that done."

"I think such things are best left alone. It will all blow over in a few days anyhow," said Fred.

"I don't agree with you. But even if I did, I don't see how you can feel very comfortable yourself until you have acknowledged that you were wrong and acted in an ungentlemanly way."

"I hate apologies," declared Fred. "I would rather do anything in the world than to make one."

Walter looked at his roommate in surprise. "What a queer view to take of it," he said. "Why, in our home we make it a rule to apologize whenever one is due. And the rule applies to father and mother just as much as to the rest of us."

"Whom do your parents apologize to? Surely not to their children?" asked Fred curiously.

"They certainly do if they have been in the wrong," said Walter.

"I never heard of such a thing as parents apologizing to their children, even if they were at fault," said Fred.

"I am glad that isn't the way my father and mother look at it," said the other boy. "I know that they make every effort to deal fairly with us children, but then, as father says, they are human after all, and liable to make mistakes at times, so if they have accused one of us wrongfully, or been a bit hasty in judgment, or speech, they are always careful to acknowledge it and ask our pardon."

"And your father isn't afraid it will lessen his influence over you?"

"How could it?" answered Walter. "It makes me have more respect for him to know that he doesn't hide behind his position as a father, but is manly enough to come out and say so when he has been wrong. He has always told us that is the least a person can do under such circumstances. But it wouldn't do much good to tell us that if he didn't practice it himself."

Fred was quiet for a few minutes. He was thinking about what he had heard. Then he rose, hat in hand, "Well, if the father of a family isn't too proud to set himself straight with his children, I suppose I am equal to it with boys of my own age," he said with laugh.—Herald of Holiness.

RIGHT HONORABLE LORD PENTLAND DECEASED

The death of Right Honorable Lord Pentland, P. C., G. C. S. I., has just been announced in the "Scottish National Sabbath School Magazine." Lord Pentland was the President of the British Committee of the world's Sunday School Association and also of the Glasgow Convention Council. From the inception of the world's Ninth Sunday School Convention in Glasgow, Lord Pentland took a keen interest in all the arrangments and gave valuable assistance in the negotiations with the Royal Family and other distinguished leaders in Great Britain whose assistance was required in many ways. On different occasions he made the trip from London to Glasgow that he might be present at the Council meetings. He attended a number of the sessions of the Convention which was held from June 18-26. He died at the age of 64 after a short illness.

After a few years in the army, in which he served in the Soudan Campaign of 1885, Lord Pentland entered political life and occupied posts in Ireland and Canada. In 1905 he was appointed Secretary for Scotland and was mainly responsible for the Education Act of 1908 which made provision for the progressive instruction of young people from the primary school up to the university and technical college. In 1912 he was appointed Governor of Madras and held that responsible position until 1919, when he retired. Beyond his interest in Sunday-school work, Lord Pentland gave valued service in other directions for the people's welfare and his loss will be mourned by a wide circle of his fellow countrymen and others.

"Charity suffereth long and is kind." This is the greatest of all the Christian graces, and should have constant application in every one's life—except our own.

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EDITORIAL

The other day it was decided in a court of law that the respectable sum of money a certain rich man left for a charitable institution must be distributed among his heirs because the will was made within thirty days of his death and the law prescribed that all bequests to charitable or religious institutions must have been drawn up and signed thirty days before the death of the donor. To be sure the man's intentions were good and he did not know that he was to die so soon, but it was the law and not one's intentions that counted in such circumstances. There are many others who have some worthy causes in which they are interested at heart who intend to leave them a portion of their estates, but who have put off drawing the correct papers. It would be wise that, when there are such intentions delay be avoided. No one can tell what the near future may bring forth and as in the case of the institution mentioned and in many others the last wishes of the donor may not be lawfully carried out. Perhaps it would be better if liberally disposed persons would make their gifts while they are still living. This would prevent disputes and avoid the danger of having the courts direct the disposition of their estates in a way they did not wish. However there are many private reasons why a man or woman would want to continue control of their property so long as they live and so the making of a will is in order. Let us advise caution so that the instrument is drawn up in a way that will be in accord with law. It is better to have a good lawyer attend to such things than to do them one's self or have some one do them who is unfamiliar with the law governing the matters prepare to papers.

The thoughtful person will try to have his house set in order against the event of death. We know of families divided and difficulities aired in courts, just because of neglect along this line that might have been avoided to the good and satisfaction of all concerned.

It hardly becomes any one to tell any one just how he should provide for the disposition of his earthly goods, yet, the Christian should bear in mind that when God has graciously entrusted him with a liberal amount of this world's goods he is holding what he has as a steward and so should remember that what is the Lord's goods should be made available for the work of the Lord. In our own church there are many institutions, such as missions, schools and benevolences that must continue their work with means supplied by Mennonite people. Some of these institutions need endowments. Their future is insecure until endowments are assured. Present gifts generally take care of some of the present needs but the work is too large and too extensive to be without occasional large gifts.

We do not intend to imply by all that has been said that heirs should be deprived of what should reasonably be theirs but the claims of the work of the Lord should be considered with those of the other heirs. A dear old mother whose estate was not a large one, nevertheless used to say that her church had place with the rest of her children and so when she passed away it turned out that she had given the church an equal share with her children in her estate. The money that came to the church became a part of a special fund and now continues to provide an income that in time will amount to more than the original amount. Mennonites generally are neither very rich nor very poor but most of them are persons of property. If every member of the church so situated would only see to it that the church and its institutions had some claim in their estates many of the serious problems now facing our people would be well taken care of.

CONTENDING FOR THE FAITH

Mark A. Matthews, D.D., Seattle, Washington

It is the duty, the God-created and commanded duty of every Christian redeemed by the Blood of Jesus Christ, to contend for the faith. The great writer, in the little book in God's infallible Word, said: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

There are three very significant facts stated in the quotation.

First. You are required to earnestly contend for the faith. You are not permitted to go about this task in an indifferent, lackadaisical, careless and impersonal way. It is the earnestness born of conviction and controlled by the abiding belief of the eternal truth revealed by the Holy Ghost.

Second. You are required to contend for the faith delivered to the saints. You are not permitted to compromise, to adjust the faith to the code and program of unbelief. You are required to contend for it, fight for it, die for it if need be.

Third. The faith is of supernatural origin, created and delivered by Almighty God, and revealed to the Church by the members of the God head.

What is this faith requiring such controlling belief, such strenuous efforts and continuous teaching? It is not the product merely of historical facts. It is more than historical facts. It is composed of supernatural facts making supernatural history, which can never be effaced, changed or amended. It is absolute belief in the sovereignty of God, who created all things; an over-mastering belief in Jesus Christ, the eternal Son of God, very God of very God, born of the Virgin Mary—God incarnate; the glorious fact of the vicarious, substitutionary death of Jesus Christ, the only means of salvation, the only way by which human nature can be changed, the only process by which one can be born again and formed a new creature in Christ Jesus, the only way by which sin can be atoned for, the only process by which the sinner can be lifted from his lost estate and given a supernatural position in Christ before God; the blessed fact of facts, the supernatural resurrection of Jesus Christ, raised from the dead as an evidence that God had accepted His vicarious atonement as the ground of our justification, for God cannot receive the sinner in a state of justification if Jesus Christ did not vicariously die and supernaturally arise from the dead. His resurrection is the most glorious fact of all, and on it the whole fabric of Christianity rests. The victorious fact of His ascension, His seat at the right hand of God as Mediator, where He now abides and represents the church. The fact of the security of the Church, the security of every redeemed soul, and the absolute certainty of that soul's everlasting companionship with him in the Heavenly Mansion. The great dynamic fact of His Second Coming. He will come in real, tangible, visible form, in the same body in which He arose from the grave and ascended to the right hand of God. The great fact of God's infallible Word, inspired, vested with supernatural authority—the only Book of authority in the world, our only rule of faith and practice.

The evangelization of the world and the program of the Church rests upon these facts. These supernatural facts, delivered by Almighty God, constitute the faith delivered once for all to the saints. There have been no amendments, no additions, no subtractions from this supernatural faith. It is the creed delivered by Almighty God to those who are born again through the Blood of Jesus Christ. There can be no other creed God will sanction, that the Church should hold, or that individuals should teach. All modifications come from the enemies of Christ, the rationalistic enemies of Christ.

Christ is the Son of God, Very Son of Very God, born of the Virgin Mary, or He is not anything. God testifies that He is His Son; that He was born of the Virgin Mary; that He did have a previous eternal existence; that He did die on Calvary for the salvation of sinners; that He did arise from the dead; He did ascend; He is at the right hand of God; He is coming again. We are required to contend for this faith, to fight for it, to die for it, if need be.

There is another significant fact. The quotation itself teaches that we cannot contend unless the faith is being attacked, unless the enemies of Christ are hurling their anathemas, unless the forces of antichrist are trying to destroy the faith. It is the business of the Church to propagate the faith, to teach it, to do an aggressive piece of work in the line of teaching the faith. If the Church were bending her every energy in teaching the faith, perhaps the enemies of Christ would be put to flight more rapidly. Who brought on the war? The enemies of Christ. Who is bringing on the war within the Church? The enemies of this creed, the enemies of this faith, those who represent the rationalistic, antichrist forces of the world. Do they expect the born-

(Continued on page 5)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

HARVEST HOME

Sow in the morn thy seed,
At eve hold not thy hand—
To doubt and fear give thou no heed—
Broadcast it o'er the land.

And duly shall appear
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

Thou canst not toil in vain;
Cold, heat, the moist and dry,
Shall foster and mature the grain
For garners in the sky.

Then, when the glorious end,
The day of God shall come,
Then angel-reaper shall descend,
And heaven sing "Harvest Home!"

—James Montgomery

SUNDAY SCHOOL CONVENTION

The Sunday School Convention of the Western District, or to be more exact, we should probably say, of Kansas-Nebraska, met in the Alexanderwohl church on June 26. A fine day brought out more people than this largest of the church houses in the Western District could seat.

It is not our intention to write a report of the gathering, for the secretary will doubtless look after that. But we do want to note the encouraging fact that all who were assigned places on the program took their parts in a way that showed that they realized both the privilege and responsibility that involved.

A New Venture

At this convention the question was raised, whether it would not be well for those in our District Conference to try to arrange a "Bethel Park Conference" extending over six or more days. The convention elected a committee of three, as follows, C. E. Krehbiel, J. W. Kliewer, and H. F. Janzen, who together with a like committee from the Christian Endeavor Convention and the chairman of the Western District Conference, J. M. Suderman, are to take such steps in the matter as may seem practicable. Those who are in touch with the matter feel that the best time to have school will be just before Bethel College opening in the fall, say from August 25 to September 4. The thought is to make this a "School" or an Institute, with the purpose of doing real work, but not to forget the recreational side of life. Directed Recreation, Gospel Singing, Teacher Training for Sunday School, and Christian Endeavor Methods in classes and two public lectures daily, also First Aid demonstrations are to receive consideration with other things. A Registration fee is to be charged. The whole committee expects to meet in a few days and to be ready to make more definite announcements then.

There is a similar movement on in the Middle District centering around Bluffton College, announcement of which has been made. Dr. Mosiman and Rev. A. R. Keiser have been active in promoting the plan there.

The question has been raised whether it would not be well to have the meeting in one district one year and then in another the next. But as the matter is new and distances would be greater and expenses proportionally increased, and one of the aims is to give those who may not have the means or time to attend school all winter, but want to be active in religious work an opportunity to touch up and brush up with others of like mind, it has seemed best to begin independently in the various distriets.

Cantonment Mission Station
Canton, Okla., June 1, 1925

Rev. C. E. Krehbiel,
Newton, Kansas.
Dear Bro. Krehbiel—

Agreeable to your request I am herewith submitting the names of those who were received by the rite of baptism into the church at this station on Pentecost day, May 31st, 1925: Chester H. Linscheid, Wisdom Surveyor, Francis Ward, John Lefthand, Ralph Romero, Salina King, Lily Big Goose, Bertha Beard, Theodosia Buffalo, Susie Sandhill.

Very cordially yours,
G. A. Linscheid.

(Dear Reader—How about your own church? Have you received new members lately? If you have, send us the list with date.—Ed.)

"TRAINING OUR TEACHERS"

(A paper read by Mrs. D. O. Rupp, West Zion church, Moundridge, Kansas, at the Sunday School Convention of the Western District held May 26, 1925, in the Alexanderwohl church. The paper is being published at the request of the convention.—Ed.)

The Sunday school was organized for a distinct purpose. It was organized for the sake of the child and his spiritual development. We have found that religious education has two elements, worship and teaching, and teaching has two elements, instruction and expression.

A general law which applies to the Sunday school as well as to every other department of activity is that all good work requires training and preparation, especially in this day and age when so much stress is laid on education. To build a house, make a shoe, or teach a lesson demands that the worker shall be taught, trained, and equipped for his work; and if we would have teachers, sufficient in number and skilled for Sunday school work, there is, after all only one sure way to get them, that is to train them.

I would not in the least belittle the work of our splendid Sunday school teachers who have had no special training. I believe Rev. Cowan (who disesusses the S. S. lessons in the C. E. World) is right when he speaks of the non-seminary ministers. He says: "There are thousands of men who have built up churches, headed conferences, and mission boards, swept the country and church with evangelism, written songs, published books, led great movements, who have had to pick their way through the spelling book and "Brushwood College" and yet by the grace of God, have been marvelously used of Him.—" I believe the same can be said of S. S. workers. There are many who have achieved success in Sunday school work who have never had special training, and yet in this age, in which we live, we cannot as sincere Christian workers, see the material things develop and the spiritual things decline—it is indeed sad to see how unimportant things are forging ahead and how things of the Kingdom are being neglected.

A teacher training class in every Sunday school in our General Conference should be our slogan. We cannot afford to fall behind. The children of today will build the churches of tomorrow; and how great the need of trained workers will be tomorrow we cannot help but see!

Training given to young people will inspire them with vision and courage which makes possible a successful Sunday school. A teacher stands central in the whole Sunday school program. If the teacher fails then the whole framework of the Sunday school falls.

Our teachers must be trained, first because of the difficulty of their task and the responsibility laid upon the teacher and the S. S.—years ago children received some Bible instruetion in the home, in this age the work of teaching the Bible to the young people has been mainly given over to the Sunday school. Few parents recognize their duty to teach the Bible to their children, if it is not taught by the Sunday school teacher it will not be taught to the majority of young people as statistics show. The teacher must prepare and be trained for the work that rests almost wholly upon him. We all know how much preparation is required of a day school teacher. Does the Sunday school teacher need less training? I should say the Sunday school teacher needs even a more thorough background of preparation, for the work of instruction in the Sunday school is infinitely harder than in the day school. Religion and morals are more difficult to teach than arithmetic and geography. And then, the lessons taught in the Sunday school have an eternal value which can never be reckoned in dollars and cents.

The second reason for training teachers is, that a little training will make good teachers out of a group of earnest young people. It seems to me, that in training workers, stress should be laid on "how to teach" rather than "what to teach". Most of us know what to teach. We study our lessons well, but we often fail in not knowing just "how to teach". In our Sunday school several years ago, we had a splendid teacher, one who was practical in all his teaching, always having a practical application for each lesson. Such lessons mean much more to children, for what is all our Bible knowledge if we cannot apply it to our every-day life? We need to be trained in "how to teach".

A trained teacher is essential to successful Sunday school management, we will find that teachers who lend intelligent support to the Sunday school are those who have had some training. The success of the S. S. depends ultimately upon the teacher and they must be trained to teach Christianity as well as any other subject. There is in our time a far more accurate knowledge of the history contained in the Bible, of its customs, of the people referred to than ever before. A teacher who is to teach the Bible must be a student of the Bible. A class in teacher training should be the integral part of the Sunday school, and its work. In every church there are young people who should belong to a training class, those who are loyal to their church, and willing to use the best they can give for the promotion of the Lord's work.

Can we hope to do our best work for the Master unless we have the training? Can we stand idly by and see material things grow while we let the spiritual decline?

CONTENDING FOR THE FAITH

(Continued from page 4.)

again, redeemed Christians to sit idly by, while they ruthlessly attack the faith, try to destroy the authority of the Bible, and try to rob Christ of His power and of His vacarious work? They make the attack on Christ and on this creed, and then, with faces covered with manufactured smiles of piety, they say, "We ought to live together in peace and quiet and the Church should not be disturbed." Who disturbed the Church? She was quiet and peaceful, continuing her work of propagating the faith until the enemies of Christ entered the fold and began to attack the very life of the Son of God.

Those who contend for peace after they have created the disturbance remind one very much of a domestic scene where the affinity, the paramour, comes into the home and says to the loving, faithful wife: "Let us dwell together in peace and quiet; we should not disturb the tranquility of the domestic circle; let us advocate unity, and in union let us dwell together under this one roof in peace and happiness. Hagar tried it. Others have tried it, but they had to be cast out. There is no room for the affinity in the well-ordered, well-regulated, orthodox, God-loving Christian home. It is just as impossible to have peace in the Church of Jesus Christ when the ecclesiastical affinities try to destroy the integrity and character, and work and power of the Head of the Church. There is no such thing as organic union with heresy and orthodoxy, with

Christ and antichrist, with the rationalistic forces and real Christianity. The Christian is of supernatural origin. He cannot dwell in peace and in unity with one who is of natural origin, who comes of rationalistic parentage. There is no peace; they cannot dwell together. The scene presents trouble, sorrow and contention. It calls for the greatest exercise of faith in the part of Christians the world has ever seen. The battle must be fierce, the contention must be strenuous, the spirit of loyality must be perfect, and the Church must be in incessant prayer. No move should be made that is not the result of incessant prayer.

Let every true Christian, born-again child of God, remember that the gates of hell shall not prevail against the Church. She shall triumph. The affinity and her rationalistic children shall be cast out. The Church shall be preserved, protected, and at last gathered into her everlasting home with Christ.

Awake, Christians, and detend the faith. It is your God-decreed duty.—The Bible Champion.

WHAT A WIFE'S PRAYERS DID.

Adverse criticism of those who object to the surrender of the vital doctrines of Christianity would make it appear that such objections are opposed to the spirit of Christianity. As a sample, one writer went to her room, and kneeling before God prayed for her husband, and asked that he might lose his money, for she thought that was the only way in which he could be cured of the gambling fever.

When he got on to the course he found his friends crowding the bookmakers to put their money on the horses. They seemed to be backing every horse in the field. Instead of joining them as usual, he stood back and watched them, and almost involuntarily said to himself, "What a pack of fools", and then added after a moment's thought, "and I'm one of them." God was answering the wife's praying on the spot, and doing better than she prayed, for he there and then lost all interest in the horses, and wandered off the course without making a bet, a thoroughly wretched man.

He was a mystery to himself. Why couldn't he sleep at night? He laid the blame upon the wife, and would get up and drink and smoke and rampage about the house swearing, and then return to his bed ashamed of himself and yet more angry because of that which had come into his house to mar his pleasure.

The Christian wife had some new friends, who loved the Savior and believed in prayer. She invited them to her house one afternoon in order to make definite and earnest prayer to God that He would at once break down her husband's rebellious will and save his soul. The prayer was to continue from 3 to 4. He was posting his cashbook in his office in the city, completely ignorant of what was going on at home. When he had finished—it was 3:55—he threw the book away from him, and exclaimed, "My God, I've reached the limit. I'm done; something's got to happen"; when suddenly in that quiet office a voice, that seemed to him perfectly andible, said "Would you prefer to serve Satan than God?" Ah, that was the point; he was fighting against God, wrestling hard against God's determination to bless him. He was flinging God's mercy in His face, thinking that he was stronger than God, that was the cause of all his misery. Filled with awe as a result of the voice that he had heard, he buried his head in his hands and said, "God forbid that I should pretend to be stronger than He."

That evening at tea he was very quiet, but presently he asked his wife, "Does God speak to men today as He used to do?" "Sometimes," she replied. "Then," he said "He spoke to me at 4 o'clock to-day," and broke down utterly. He had reached his limit in a different way from what he thought. He was done in the fight he had been waging, and something did happen, the greatest and best thing of all. His wife, converted only six weeks herself, told him of her Savior, how upon the Cross of Calvary He had died for sinners such as he was, and that His precious Blood could wash him clean of every stain of sin in God's sight. It was a simple sermon that she preached to him, and from the heart; very different from the polished, passionless, and powerless sermons that are preached from many pulpits in the land today, but it was effectual. He saw the way of blessing, bowed his knees before God, and there and then confessed himself to be a sinner indeed, and put his whole confidence in the Lord Jesus Christ for salvation.

I heard him, in the very room in his house that had been built for jazz dancing, telling the story to nearly fifty people. With a face radiant with joy he told them of Christ as a living Savior, whose Blood had cleansed him, and whose love had satisfied him. A happy man is that erstwhile gambler, and a happy family is his, for his whole house has believed the Gospel, as did the house of the jailor at Philippi.

I pass on the story for the sake of some who may be seeking in vain for satisfaction in the excitement of a life of; Pasure. The end of these things is death. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." And God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 6: 23; 5:8).—The British Evangelist.

THE S. S. LESSON

June 28

Review

Golden Text:—"Ye shall be witnesses unto Me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1:8.

Lesson 1. Blessing of Pentecost. The message of Pentecost was: "God hath made Him both Lord and Christ, this Jesus whom ye crucified," "Repent and baptized for the remission of your sins," "The promise is to you and to your children." The results of this message was that they "gladly received the Word" and "were added". After this "they continued faithfully" and "had all things in common".

Lesson 2. Cripple at the Gate. The lame beggar is a type of the sinner, hopeless, in misery and unable to do anything for himself. Though by the gate "Beautiful" there was nothing beautiful for him in life. Among all the fine things of life there are many like the beggar at the gate. Peter though poor as the beggar, had Christ. He had something to give that would make him blessed. The beggar arose in obedience to the command. It was an act of faith. The name of Jesus brought him his blessing. The result of his cure was that he praised God and witnessed for Him. These messengers of God had more to give in the name of Jesus than just earthly comfort.

Lesson 3. Life in the Early Church. The picture here is, first, the Christian communism that had its birth in love. It was a temporary arrangement but it teaches the lesson of self-sacrificing devotion to Jesus. The incident of Barnabas and the parcel of ground he gave introduces a man who later had much more to give to God than just property. The incident of Ananias and Sapphira shows that God is not to be mocked and that God sets the highest value upon truth. A lie in His sight is a serious offense.

Lesson 4. Stephen the Martyr. He was a man of faith and power and so wonders and miracles naturally followed. He was an energetic and fearless witness of the truth and so became the mark of presecution that led to his becoming the first Christian martyr. The word martyr means witness. By his death he witnesses to all ages. Saul appears in the narrative a witness against Stephen. Soon he is to become just as fearless as Stephen was. Who can tell how much the martyrdom of Stephen had to do with his later stand for Jesus?

Lesson 5. The Benefits of Abstinence. The lesson here is not in chronological order with the other lessons, but the matter of abstinence must be emphasized. The example of Daniel and his companions has become an inspiration to the ages for temperance and for an out-and-out stand for right.

Lesson 6. Philip and the Ethiopian. Philip headed a revival in Samaria, but that was no reason why he must remain in that city. God had other important work for him in the desert. He found the man reading Scripture, a hopeful sign. The Ethiopian was willing to be instructed, another hopeful sign. The Ethiopian believed and was ready for baptism. This was an assurance that the Spirit of God was at work. He carried the story of the Christ to his own country and so the Gospel had a larger spread than it would have had even though Philip had remained to supervise the revival in Samaria.

Lesson 7. Saul a Christian. Here we have told the story of how the greatest of the Apostles came to confess Christ. God called him from his sins just as He does any other sinner. He was smitten in the midst of his wrongdoing. The time comes when God will say: "Thus far". His surrender was immediate and indicated by a willingness to do what the Lord would want him to do. This surrender was followed by obedience. When he once found the Saviour he immediately set to work doing His will and witnessing for Him thus proving his sincerity.

Lesson 8. Saul Begins His Career. "Straightway he preached Christ." His theme was Christ the Son of God. Persecutions began immediately as with other converts Saul had to know that he who is for Christ has the whole world against him. God provided protection for him then as He did afterwards. In Jerusalem he met with the Apostles where he learned what they had to teach concerning Jesus. Barnabas here stands sponsor for Him and in after years the two become mighty witnesses.

Lesson 9. Peter at Lydda and Joppa. Lydda becomes famous because of the healing of Aeneas. The cure was in the name of Jesus. Jesus is the cure for the helpless sinner. Dorcas is not noted for anything unusual but she used the ability and means she had to the glory of God. Her service was recognized both in heathen and on earth as is any loving service rendered by the saint of God. Her restoration again emphasizes the fact that there is a resurrection through Jesus. The saints have always the hope of a resurrection before them.

Lesson 10. Peter's vision. In this vision God was preparing Peter to realize that the Gospel is for all men and the narrow seclusion of the Jew must cease in the church. Cornelius is received into the church and the Holy Spirit confirms the fact. Both Peter and Cornelius were men of prayer and in answer to prayer God led them in the right way.

Lesson 11. The church in Antioch. Persecution only led to the scattering of the seeds. Here we find the church establishing itself on foreign soil. Barnabas again appears as the right man for the right place. He brings Saul from Tarsus to the service of the church. The church in Antioch sets the example in benevolence in providing relief for the mother church at Jerusalem.

Lesson 12. Peter Delivered. Though in danger of immediate death Peter could sleep in peace knowing that all was right in God's hands. Prayer by the church brought its answer in his deliverance. Though James died to glorify God, Peter was to live to glorify Him. Whether one lives or whether one dies submission to the will of God is the important thing. Finally Peter was to tread the way James trod, but in God's own time.

THE C. E. TOPIC

June 28

My Answer to the Missionary Challenge

Isa. 6:8; I Thess. 2:8

The whole Christless world is a challenge to Christians everywhere and always. Unless men hear the story of the Gospel and are urged to make Christ their Lord and Master the church is not living up to its responsibilities. Individual Christians go to make up the church and the missionary problem must be recognized as something that concerns every member of the church without exception.

We must begin the working out of the missionary problem by acquiring information concerning it. First, we must know what is the will of our Lord in respect to the matter. Our Lord commanded that the Gospel was to be preached to all men to the end that they may be saved. The first Christians received this injunction as something to which they must devote their whole energy and they passed this on to the generations following them. It was not only the leaders of the church who were active in their missionary enterprises, but every member gave his whole life and energy to the same end. There is nothing that will excuse any Christian at any time from his or her missionary duty. When the missionary spirit lagged the progress of the whole church was hindered. The most wonderful periods of church history have always been the times in which there was the greatest and the most extensive missionary activities. Next, we must be informed concerning the need of the Gospel in places and lands where they do not have it. A thorough understanding of the missionary field is important not only to show us the urgent necessity of bringing a knowledge of the Saviour to the multitudes who are in benighted superstitution and sin but also to impress us with the great responsibility we owe to God to bring his blessed tidings to the lost. We should read missionary literature hear missionaries, take our church papers and familiarize ourselves with the work in which we have a part.

"Where there is no vision the people perish." A missionary vision is needed both to insure our own Christian life and that of the lost heathen. The vision Jesus set before the disciples was "all the world" to be won for Him. There never can be a time when the missionary vision can be less comprehensive than the whole world. This means that wherever there are lost souls there is the field to be occupied for Christ. Missionary needs are not only in some foreign lands like Asia or Africa. You may find them in your own city or even at your very door. Not all can be missionaries in foreign lands but every one has missionary chances wherever he or she may be. If the soul five thousand miles away is worth saving, the one nearest to you is also worth it and if you feel that your nearest neighbor is in need of Christ and you owe a duty to Him you must also feel that one far away from you has the same need and that it is your duty to do all in your power to supply that need.

Isaiah, when he saw the vision, offered himself. What less can any Christian do? We have the assurances and blessings of salvation through our Lord Jesus Christ that bring us happiness and should arouse in us a sense of gratitude. Gratitude and love for our Saviour must make of us all missionaries or missionary supporters. It is hard to conceive of any one really loving his Saviour who is not active in some way in the missionary cause. Every Christian should settle it with his God and himself whether he or she should offer himself or herself for the missionary work. However, not being called into the field does by no means release one from missionary responsibility. Providing the means of support and sustaining the workers in prayer is just as vital to missions as it is to be on the field. A few are called to go but all are called to support.

The missionary challenge calls for the liberal support of the work on the part of those on the home field. Let us ask: Is everyone giving? Do we give a reasonable amount? In giving for missionary purposes let it be remembered that there must be a regular income so that the Missionary Board is able not only to meet present needs but to plan for the future as well. All missionary work must grow if it is to fulfill its purpose. This means that the missionary funds must continue to increase. In this as in any other work of the Lord there is no such a thing as standing still. The reports from every field we are occupying are that the work is only beginning and that there is a need of many times more effort than we are able to put into the work. In the light of this situation there can be no limit to the amount of giving to the missionary cause.

Giving of money alone is not sufficient. Our missionary interests must include an interest that makes the matter of our missions one of constant and earnest prayer. The workers on the field need our prayers and without them there would be wanting the vital support that the cause must absolutely have.

If you want to test your powers, determine the number of displeasing or disagreeable things you can make yourself do.

DEATHS

Graber—Rudolph Graber was born in Freeman, South Dakota, September 30, 1900. He moved to Montana with his parents in 1912. On August 31, 1919 he was baptized by Rev. John M. Franz, upon his belief in Jesus Christ as his Savior.

The cause of his death was a severe type of leakage of the heart. He died Tuesday, April 14, at 9:30 P. M. Age 25 years, 6 months and 14 days.

Funeral services were held April 16, 1925. Rev. John Baegen officiated.

Rudolph leaves to mourn his death, father and mother, five sisters, four brothers, three nieces, two nephews and one aged grandmother and many relatives and friends.

Deusch—William R. E., on June 8, in the Samaritan Hospital, Philadelphia, following an operation in his 57th year. Brother Deusch was formerly a member of the First Church, Philadelphia, where he was active in Sunday school and Young People's work. When the Second Church was organized in 1899 he was one of the organizers. In the Second Church he served at various times as trustee, superintendent of the primary school, treasurer and in various other capacities. For a number of years he has been one of the deacons of the church in which office he served faithfully and diligently. Funeral services were held on the afternoon of the 11th. He is survived by his wife, one son and two daughters, as well as other relatives and friends.

CONTRIBUTIONS

RECEIPTS FOR GENERAL CONFERENCE TREASURY

Since November, 1924

Bruderthal Church, Hillsboro, Kan., $17.75; Christiar Ch., Moundridge, Kan., $19.50; Goessel Ch., Goessel, Kan., $1; Menn. Ch., Trenton, O., $8.65; Deer Creek Ch., Deer Creek, Okla., $7; Emmaus Ch., Whitewater, Kan., $27; per C. E. Krehbiel, Bethel College Ch., $10; Newton Park, per C. E. K., $5; Hebron Ch., per C. E. K., $13.50; J. M. Janzen, Western Kan., $1; Tabor Ch., Goessel, Kan., $19; First Menn. Ch. and S. S., Philadelphia, Pa., $9.06; Bethel College, Menn. Ch., Newton, Kan., $23.60; per C. E. Krehbiel. Menn. Ch., Burrton, Kan., $3; First Menn. Ch., Newton. Kan., per C. E. K., $5; Grace Menn. Ch., Pandora, O., $18.92; Hoffnungsau Ch., Kan., $12.34; Escondido Menn. Ch., Escondido, Calif., $5.32; Bethanien Ch., Kingman, Kan., $8.30; Wayland Ch., Iowa, $40; borrowed from Trust Fund, $200; Do., $154.62.

Gratefully acknowledged,
C. F. Claassen, Treasurer.

Three miles west of Roaring Spring is a Union Chapel at Ore Hill. The brethren of the Roaring Spring Church are providing services here. Sunday school is held at 7 P. M. and regular preaching is conducted by Rev. Stephen Yoder at 8 P. M. The people of the community are showing their appreciation by attendance and interest.

An all-day meeting will be held in the Barrville, Mifflin county, Pa., church on July 4. If present arrangements carry a number of the members of the Home Mission Committee of the Eastern District Conference expect to be present and take part.

JOTTINGS

The North Church, Freeman S. Dak. has raised close to $4,000 for Russian Mennonites in Canada and the Hutterdorf Church, a small congregation west of Freeman has raised over $1400.

After having been closed for four weeks on account of an epidemic of scarlet fever, the church at Mann's Choice, Pa., was again open for public service on June 5. The pastor, Rev. Adam Wolf, conducted the service. Communion service will be held on June 28, on which occasion baptism will also be administered.

Bro. L. H. Glass, now acting as superintendent of the Altoona, Pa., Mission, will be ordained to the ministry on June 21. It is expected that Rev. J. M. Regier and Rev. J. E. Amstutz, members of the Home Mission Board, as well as Rev. A. S. Shelly, of Germantown, will attend the ordination.

The Ladies Aid Society of the First Church, Philadelphia, has provided a bed and complete furnishings for the hospital ward in the Mennonite Home for the Aged, Frederick, Pa. It is the hope of the directors of the institution that two similar beds will be provided through the generosity of friends of needy old people.

President Hartzler was again called away for a few days before the opening Commencement Exercises of Witmarsum Seminary by business and his mother's illness. Prof Jacob Quiring, on a few days' notice, delivered a masterful baccalaureate sermon on the same subject announced by President Hartzler, "The Redemptive Power of Vision."

The Mennonite Historical Society of Bluffton College held its annual meeting on May 20 Dr. C. H. Smith addressed the Society on the subject, "The European Background of Mennonite Immigration to Pennsylvania".

Zion Mennonite Church, Souderton, Pa., will conduct its first Daily Vacation Bible School this summer. Sessions will begin July 6 and continue for four weeks. At least two, probably three, teachers will be secured. Children's Day will be observed with special exercises in the Zion church on the evening of June 14.

Goshen College, Goshen, Indiana, celebrated the Mennonite Quadricentennial on June 9. Addresses were made by Prof. Albert Newman, D. D., Professor of Church History in the Graduate Seminary, Mercer University, Macon, Georgia, and John Horsch, well known as a writer on Mennonite subjects, of Scottdale, Pa.

Bluffton College is in the midst of the celebration of its Twenty-fifth Anniversary. An elaborate program is being followed. A bust of Menno Simon and a portrait of President Mosiman will be unveiled. The commencement address will be given by President J. Knox Mongomery of Muskingum College.

Prof. S. M. Rosenberger of Philadelphia, who for many years served as deacon of the First Church, retired from the teaching profession to take up the pastorate of the West Swamp Pa., Church. Upon his resignation as deacon in the First Church, Bro. Abram B. Martin was elected to take the place of Bro. Rosenberger.

The late professor of music, B. F. Welty, left to Bethel College his piano, his library, his stereopticon and plates.

Rev. L. L. Miller, paster of the Wadsworth, O., Mennonite Church delivered the baccalaureate sermon to a class of 50 graduates on May 24, in the public school of that town.

The Sunday School of the Second Church, Philadelphia changes its session from the afternoon to the morning for the summer. Children Day Exercises were to be held Sunday morning June 14.

In a private communication to the editor Rev. W. S. Gottshall of Marion, S. D., writes: "During the winter months we were pretty well housed up, only able to get away when our people were kind enough to come and get us and bring us back again, for the winter was unusually severe. First came the Bible Lectures at Freeman College, then I was in Hutchinson, Kan., a week. During April and May, I delivered 37 addresses and sermons besides pastoral work in my church which does not include funerals. For next Sunday (June 7) and Monday we have arranged a program at Freeman auditorium to celebrate the 400th Anniversary which was not possible last winter, and I am on for two addresses. Then in two weeks comes the Northern Conference and they have asked me to deliver a series of Bible Lectures and hold evangelistic meetings beginning during Conference and continuing to the following Sunday. We are beginning to feel pretty well at home here. It is a great country and offers many opportunities. You would be surprised to know the amount of intelligence represented in our congregation. Many of our members of middle age were school teachers. About ten or twelve of our young people are teaching now. We have over twenty in college, two college professors, two lawyers, a dentist, a county superintendent of schools, we have a choir of over thirty voices and an orchestra of over twenty instruments. Last Sunday I baptized twenty-one and received seven by the right hand of fellowship. Our missionary offerings amount to over $200 a month."

The Mennonite Deaconess Home and Hospital located at Newton, Kansas, reports that the deaconess family of the Motherhouse consists of 30 members, 18 ordained deaconesses and 12 sisters on probation. Of this number 26 are in active service in Newton, and 7 in Mt Lake, Minn. Four sisters joined the organization during the year, of whom one resigned in a short time, and for the first time since the sisterhood was organized, death entered the ranks, Sister Anna Claassen having died June 11, 1924. The Bethel Deaconess Hospital reports for the year that 979 patients were cared for. Of this number 770 were dismissed as cured, 88 were improved, 42 not improved, (of this number 16 patients were in the institution for diagnosis only), 36 deaths occurred and 43 patients remained in the hospital on Dec. 31. There were 159 men, 593 women, 147 children and 170 infants. The surgical cases numbered 307. The charity work for the hospital amounts to $4.500.00 for the year, 43 patients were cared for free of charge and reductions were granted to 37 others.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, JUNE 25, 1925. No. 26.

ANNOUNCEMENT

The Middle District Conference will hold its annual sessions this year at Summerfield, Illinois, beginning on Wednesday evening, August 26, and continuing until Sunday evening, August 30. One day of this conference season is to be devoted to Sunday School and Christian Endeavor work and the closing day, Sunday, will be a Missionary Day.

We trust that many will plan to attend this conference, as well as remember these coming sessions in prayer.

A. S. Rosenberger, Sec.

MENNONITE YOUNG PEOPLE'S RETREAT

For some time there has been a feeling on the part of a number of people in various branches of the Mennonite Church that there should be some sort of cooperative effort to bring to our young people, and to all of us, a clearer vision of the opportunities and responsibilities confronting us, and a more stirring challenge to enlist our every effort and resources in the carrying out of these responsibilities for the glory of God and the blessing of the church. In what seems to be a clear Providential leading this feeling has spontaneously come to a head and has been endorsed by many representative leaders and workers. The undersigned committee has been asked to make arrangements for such a meeting, and it is now planned to have a nine-day retreat, August 9th to 16th, to be held on the campus of Bluffton College, Bluffton, Ohio. The aim is to have young people gather from the various branches of Mennonites and spend together a few quiet unhurried days in order to grow in spiritual life, develope leadership, and to bring about a closer acquaintance and a greater unity in the Mennonite Church. A strong devotional atmosphere is to pervade the meeting, and strong courses will be offered in Missions, Young People's Work, Bible Study, Mennonite History and Doctrines, etc., by men who are capable and known authorities in their fields. It is planned also to have a daily Open Forum led by an International leader who is thoroughly conversant with world problems as they affect our church. Further announcements will be made as soon as possible. In the meantime pastors and all interested should endeavor to plan for this event and should encourage their young people to attend. Suggestions will be welcomed by the committee.

Rev. A. R. Keiser, Chairman.
Rev. Wm. B. Weaver,
Vernon Smucker.

CHILDREN AS ARROWS

Children's Day Sermon

Psalm 127:3-5: "As arrows in the hand of a mighty man, so are the children of youth."

A Chinese proverb says, "When a son is born into a family, a bow and arrow are hung before the gate." An eastern man who had lost all his children bewailed his sad state in these words, "Alas! I have not any one to stand in the gate; my enemies can now enter when they please to devour me." In the olden times when family feuds and strifes were in vogue, the largest family was usually victorious. Personal safety then welcomed each increase in the family as an addition to the force of protection for the family. The children of a man's youth were the physical mainstay of his older age. In another sense this is quite true today.

The physician endeavors to destroy disease by building up the healthy tissues of the body. The church endeavors to overcome sin's power by building up the body of believers in Christian love. This then brings us face to face with our work—probably our greatest work—the work with and among our boys and girls. This is the greatest work in the church. Our text suggests some valuable lessons.

I. Arrows Are Small but Powerful

The arrow was highly esteemed in ancient warfare. Great victories were won through its use. Kings were brought low with it. We read that Ahab was pierced by an arrow between the joints of his armor and thus brought to his death. King Harold, the Saxon king of England, at the battle of Hastings was pierced in the eye by an arrow and his death resulted. The Norman archers were instructed to shoot upward so that their arrows might fall into the faces of the English.

Small children, like arrows, should be highly esteemed by us today. The idea that "children should be seen and not heard" is extremely vicious when applied in great literalness. The latent powers and possibilities hid in their young lives are entirely beyond our power of realizing. It is said that the school-master of Martin Luther always took off his hat to his pupils saying that no one knew what great man or woman was hidden in one of them. Gregory the Great of Rome saw angels in the Yorkshire lads who were brought to the Roman slave market by the returning soldiers of Rome.

Let us have a vision. All persons who ever accomplished anything have come through the period of childhood. We know not what future is hidden in the life of the child in our class, our family, our home. Give the child a real chance now, train it well, do not spoil it.

II. Arrow Must Be Sharpened

The arrow is expected to pierce the mark when it hits it and to do this it must be well prepared for its work. The child is expected to be able to fill a place in life and this cannot be done without proper preparation. The child needs to be educated properly and trained. This means that the child is to have at least a full public school training including the high school, and if the child can go beyond that so much the better, but at the least that much. The state wisely provides for that. The child's powers need to be developed in the school, in the home and in the church.

That the child may be well trained, we shall need to study the child, find its natural bent, characteristics. Children differ so much that what is fine training for one will not do for the other. The writer of the Proverbs says, "Train up a child in the way he should go and when he is old he will not depart from it." Many say this does not hold out in actual life. We look at the Hebrew more closely and we see it says, "according to his way". This makes a great difference in the meaning. Train the child according to his natural bent. Do not attempt to train him to be that which is entirely contrary to his nature. Parents and teachers have long ago learned that not all children are alike, that not all can be taught over the same last. Natures, inclinations, abilities vary. We need to study them.

We are advised continually to "keep out of the rut". This is good advice, yet experience teaches that successful people run in a groove. The train runs on a track and get to its destination. We have too much treated children as a mass instead of as individuals. We need to learn their special characteristics, the groove, then repress the evil and bring out the good. Lead the child to the good and bring out the hidden good in the child nature. To educate after all is to lead out, not to cram in. Lead out, prepare the child to do its life work. That is true education and training. Thus is the child sharpened.

III. The Power of the Arrow Depends Upon the Bowman

In archery a good bowman is needed, the mind back of the arrow to direct it aright. We have been told that the proper way to educate a child is to "begin twenty years before it is born." We all see the significance of this remark. "Like parent, so the child" is only too well illustrated in life. There is much to heredity.

The greatest force in the life of the child, however, is that of example. This is the thought that needs to be burned into the hearts of parents and all who have to do with children in any way whatever. "What you do speaks so loudly that I cannot hear what you say." Example makes the deepest impress upon the child mind. This tells us that we dare not neglect our own training.

In dealing with the child we must care for the whole being. The body needs attention. It must be provided with suitable food. Probably far more parents sin against their children in this matter than we think of. Children are somewhat fastidious in their tastes and have not yet learned what is best for them, nor how much, so they constantly desire that which really is harmful to

them. They need good food and enough, just enough and at the proper times. Suitable and enough clothing they need. Cleanliness is next to godliness, we are told. Children are characteristically careless about this and need to be well taken care of. Their young and growing bodies need exercise, enough and of the right kind. Rest and sleep are also vitally necessary. All these need our watchful care.

The mind of the child needs the watchful care of the parent. As the body, so even much more the mind needs proper food, real health-giving mental food, pure food, yet how many parents cram their children's minds with the merest trash. This too in spite of the fact that there is a great supply of good, wholesome mental food to be had at little or no cost. Why then feed the child on mental garbage or even worse.

We, the bowmen and bowwomen should feed the minds of the children on good thoughts. Be very careful that the thoughts we suggest to the young and tender minds are good and healthful for the child. Let our conversation with the child and in its presence be such as will be a real benefit to the child. Oh, how careless and indifferent many parents are in this matter. How often the conversation is just mere twaddle not to say anything worse about it. How few children are fed with good conversation, how few are really taught to develop good conversation. Feed the child mind with good reading matter, there is so much of it to be had and yet so comparatively little of it selected by parents for the average child. Entirely too many boys and girls are left to select their own reading matter long before they are at all qualified to do so. Feed their minds with good music, not the popular "rattle-day-bang" jazz, which is an insult to the name of music. There is a wealth of good, sensible music, both vocal and instrumental to be had in these days both for those who can play and those who must depend upon records or rolls or radio. Feed the child mind on good pictures, such as delight the eye and speak a real message. Feed the child mind with good games such as unite good training with useful pastime. Isa. 55:2 is needed today. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness."

Let us also remember that the child has a spirit, a soul, and needs spiritual nourishment. This is indeed the most highly important of all and yet the most neglected possibly by so very many parents. Wellington said, "Educate a man without religion and you make him but a more clever devil." A man with strong body and mind but without the Holy Spirit, is not complete, is not fully trustworthy.

We recognize the need of this spiritual training and we provide our Sunday schools, Junior C. E., Vacation Bible schools and similar agencies. This is very fine, yet we need further the support of the church teaching in the home. For this spiritual training we need Bible reading in the home with the children. Very many children never see or hear their parents read the Bible. **God pity such parents.** We need Bible stories in the home, family prayers. Oh, the lack of this. Probably most children have never heard their parents pray, especially so the fathers. We need a great awakening of HOME RELIGION. The Church in her short opportunity on Sunday cannot overcome the handicap of a religionless home. The Roman church very wisely lays great emphasis on her work with her children. She trains them in the tender years and has a strong hold on them in later years. We can well learn a valuable lesson.

Parents should bring their little ones to Sunday school and church, bring them before they are able to walk, bring the babies to church so that they become used to the church. What if they do cry occasionally? Far better to have them cry in church than to have the mother stay at home for fear that they might cry in church. Then when the babies grow into boys and girls, come with them to Sunday school and church services. So many parents send them, far, far better to come with them. Why should a boy go to Sunday school if his father it able to go but does not go?

Train the child by example in clean living, a thoroughly clean life in every sense of the word. Let the child hear clean language from your lips. How careless so many are in their language and how easily children learn the harmful as well as the good. Train the child by example in industry, frugality, honesty, reliability. All these will be impressed upon the tender mind by example far better than by precept. Train the child in school and educational interest by your interest in these very necessary matters. Be an example to the child in prayer, daily prayer. Let the child hear you lift up its life and soul to God the Father. Be an example in Bible reading, church going, Sunday school attendance and Christian Endeavor if at all possible. You wish your child to be in the church, how can, how dare you expect it to have a liking for the church so long as you as parent do not show any liking for the church, not enough to go there when you can do so. "Like parent, so the child." My dear friend, by your example, make it just as hard as possible for your child, your flesh and blood, to do wrong, to be evil, and make it just as easy as possible for your child to do right and to be good. This you will do if you really love your child.

IV. Poisoned Arrows

The pigmies of Africa have learned how to poison the heads of their arrows and then send them on their deadly errands. The Indians of the early days in America had learned how to send flaming arrows to the roofs of houses they wished to destroy. Many poison the minds, hearts and souls of children, and thus send them out as poisoned arrows into the world. They poison their minds by not giving them moral, spiritual and religious teachings in the home, by improper and harmful teaching as to language and habits. Many let the children of tender years go without any training as to what is right and wrong, good or evil. Many parents neglect God and religion and the children are thus taught to do the same thing. Their minds are in fact poisoned against the things which are good, righteous, godly and spiritual. Many permit their children to have wrong companions early in life and from the very start they are under wrongful influences. Children are permitted to run the streets when they should be with their parents in the home.

We need to take great care in our daily conversation that we avoid all profane, impure, unchaste, improper talk, not only with children, but at all times. We need to be careful what we say about others' characters, what we say about our neighbors, our relatives, about others. Be careful what we say about the church, the Bible, careful how we speak about God and Christ. In all these things we can so easily poison the minds of children. They will so readily learn this weakness from us.

My dear friend, lend a hand in purifying, or if you are not ready to do that, then for the sake of the children that follow you—for the sake of God who loves you, for your own sake here on earth and on the judgment day to come, don't be a poisoner.

In all this work with our children we shall find many hindrances, much to discourage us. Many are the harmful influences surrounding our children. This but behooves us to make the home influences stronger. "Like parent, so the child", is not always true. We think of Eli, Samuel and Hezekiah, great and God fearing men whose sons were so different, so ungodly. Today there are many sad Christian homes, many Godly parents whose hearts have been pierced as with a hot iron by the deeds of Godless children of theirs. Nevertheless the duty to be a staunch example in godliness to our children remains.

Let us persevere both in example and by precept, let us be persistent in training our children in Godliness and Christian living. "Be not weary in well-doing, in due time your reward will come." No true work for God is in vain. The influence of a good parent is undying. On some of the bricks of ancient Egypt have been found the finger prints made there while the bricks were soft long ago. Indelibly are they fixed there. Our children are the pliable clay and the marks of our good handling will be everlastingly fixed upon their minds.

Let us then be a good example, let us send these children forth as good arrows for a noble purpose, let us give them the moral, religious and spiritual training they need by word of mouth and above all by our example. Let us remember that our work is for eternity. I Cor. 15:58.

A. S. Bechtel

Summerfield, Ill.

WOMAN'S WORK

The new missionary year, with its obligations and opportunities, is half gone. As we look back, are we satisfied with what we have accomplished for the juniors? Have they had definite information about conditions among children in non-Christian lands that would inspire them with a desire to help? Have they had the best and efficient "tools" for doing the best work for the Master? Have we stood by and helped the leaders?

Ahead of us lies the opportunity to make up, as far as possible, for what we have lost in the past. If we could only see the child as Christ sees it—"a bundle of wonderful possibilities which God has packed for us to unfold. "If we would give the children one clear vision of Jesus Christ, His plan of salvation and His need of their help in carrying on His work, what miracles might be performed!" May God guide us in this work.

Miss Frieda N. Sprunger, missionary at Tamingfu, Chihli, China, sends a most encouraging letter to the members of the Junior Sewing Society of the church at Berne, Ind. She writes:

We expect to go to one of our outstations, Shuang Ching, tomorrow and expect to remain there for a few days. We have a big tent that we use for evangelistic work. We hold meetings at one place usually for about two weeks, and then move the tent on to another place. Big crowds are thus being reached by the Gospel.

Before I go on any farther with my letter, I want to thank you most heartily for those pretty picture books and mounted pictures that you sent. I still have some of them, not because there wasn't anybody to give them to, but because I wanted to keep some in reserve for some time when I might wish for such pictures very badly. I myself think the booklets are so very pretty. I wondered at first where you might have gotten hold of such good Bible pictures, but later found out that most of them were taken from Sunday school leaflets. Oh! how the Chinese children do love pictures. No wonder, they have so few pretty things to brighten their dull, dingy little rooms. The little books and mounted picture cards, I have been giving to children and to older people, when I felt that they needed something of the kind, especially to brighten their homes and lives. The school children are very fond of the pictures, also. I received quite a bunch of Sunday school leaflets with pictures much like the ones you sent. I am trying to give my little school girls a picture for every month that they attend regularly. At children's meetings I give them out occasionally too, and you ought to see the outstretched hands, when I start to give them out. I must be sparing with them or they will soon be all gone.

I wish you could see the children that come to the children's meetings. Most of them come from homes that know little of the Gospel, if anything at all. Some are very poor, and wear ragged clothes, and very often their faces are dirty. Some are fairly clean and their clothes in feairly good condition.

A little bright-eyed fellow by the name of Ta Sheng, usually sits in the front row, and watches almost every move I make as I teach them songs or tell them Bible stories. He is usually one of the first ones to recognize Jesus on the picture rolls. They like the story of Zaccheus very much, and as soon as I turn to the picture of that story and ask about whom the story is, this little fellow, and sometimes others as well, pipe out, "Sa kai" (Zaccheus). Here are a few of the names of the other children, first a few girls: Cheng Hsien. Yang Ai Hsien, Me Kue Chih, etc.; boys': Ho Lao Shih, Sheng Ta Tou, Yang Peng Chin. They do like to sing. One of their favorite songs is "Yesu ai wo" (Jesus loves me), another one is "Chin lai tao wo hsin Chu Yesu" (Oh, come to my heart, Lord Jesus).

You would be amused, I suppose, to hear the girls in school study. They like best of all to study out loud, so you may imagine where there is a room full of girls studying there is no lack of noise. When they leave for home after school is dismissed, they form in line, the smallest in front, the next in size next to her and so on down the line with the tallest one in the rear. They then bow to the teacher and say, "Tsai Chien"—which is their "Good-bye" and means literally, "May we see each other again." Then they go on down the street. As soon as they come to the place where one or more must leave the line and turn in to her home, they all stop. The whole line of girls bows to the one or two that are leaving and they bow in return and all say, "Tsai Chien?" Thus they continue until they have all reached their homes.

There is no law here that demands that they go to school every day, so sometimes they drop out a day or two without very good reasons. For this reason we are glad if we have picture cards or something of the kind to offer them for good attendance. We are glad for every little girl that comes to school, for in this way they come in touch with the Gospel They learn songs. Bible verses, and Bible stories, and as they are good at memorizing they take these stories, songs and verses into their homes. Most of the parents are glad to have their children go to school, but most of them are so poor that they can scarcely afford to buy anything for their children. We as a mission have decided this year to loan the books to the school girls. Even then it seems hard for most of them to spend a little money for a slate and pencil. There are quite a few girls in school now who have neither slate and pencil nor pencil and paper, because they cannot afford to buy them.

Please, girls, pray for these Chinese girls in our schools and for the children that come to the children's meetings, that they may really learn to love Jesus, and to lead their fathers, mothers, brothers, sisters to Christ also.

Your friend in far-away China,

Frieda N. Sprunger.

The members of the Berne, Ind., Missionary Sewing Society made forty-three quilts and comforters at their annual quilting, on June 3d. Four pieces were finished when brought, making a total of forty-seven quilts and comforters.

During the year, members of the Bethel sewing society of Mt. Lake, Minn., sew, knit and crochet for the sale which is usually held on Thanksgiving Day. A lunch is also served for twenty-five cents. The money thus secured is spent for the needy, poor and missions. They supported an evangelist in China with $60.00; orphan in India, $30.00; at Christmas time they sent $60.00 to both of these stations. For the poor emigrants they made and sent clothes, and for the Indian missionaries they sent money and comforters.

CORRESPONDENCE

Bluffton, Ohio, June 17, 1925.

To the Christian Endeavors of the Eastern District Conference, as delegated to give a written report of the convention held in the Grace church, Pandora, O., on June 12th and 13th, by the Young People's societies of the Middle District Conference.

I deemed it a pleasure to have listened to a number of good addresses and discussions, and enjoyed the good fellowship which was maintained throughout all the meetings.

Space allows me only to give an outline of the work and thoughts expressed. A more concise report can personally be given to the societies upon their demand.

The convention opened with a banquet where about 200 assembled upon the project of getting together and be more at home during the meetings. Toasts were given and a sure for all good time was awarded.

The meetings were divided into three sessions, namely, Friday evening, Saturday morning and Saturday afternoon. Thus they divided these sessions into three great discussion themes, Peace, Retreat and Mission, respectively. Dr. Wilbur Thomas of Philadelphia spoke at the first two sessions on the above subjects, while the other theme was given to returned and appointed missionaries.

Dr. Thomas in his peace address told of the great challenge open to a group of young souls like these to help prevent the great disaster of war. He admires those who are able to lean on their own body for aid and support, but pleads that we should give aid and help to our needy friends across the waters. He very emphatically encouraged peace and asked that the various societies would form a committee to be called the peace committee, which would keep in close contact to various countries and encourage authorities on peace. Bring the needs more closer to the church and oftener. There is nothing better and more enjoyable than to strengthen peace, he added. In closing he said that we as Mennonites have a wonderful opportunity in the future, that we must work "Not by might or power, but by the Spirit". He stressed that we should teach our young people what it means to protest against war and be able to be conscientious objectors.

In the morning talk on "Retreat" Dr. Thomas outlined as to the needs of strengthening the faith of our young men and women in the teen age. He very forcefully encouraged the conference to go ahead in having a retreat conference in the near future, thus having discussion groups and valuable addresses given on the topic, by experienced men. By these retreat discussion groups will bring a message that should be brought into the church of every district conference represented.

The convention has undertaken to have a retreat conference of this form in August on the Bluffton College campus and every church should try to have a delegate present to bring home the message.

Some very interesting mission talks were given in the afternoon session which was followed by discussion on questions sent to the societies and a report given. The remarks were very interesting and well given, showing in some societies that there must be a blazing fire in the life of their members. Questions like these were answered:

What have we done in the past year? How we raised our portion of the $2000 for mission. What more can we do for mission, prayer and tithing? Can we do something more constructively to help bring peace to this troubled world?

The meetings were spirited with excellent music furnished by the different societies and deep devotional consultation.

L. R. Bauman.

THE MENNONITE

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EDITORIAL

Every once in a while we meet with some person or paper that raises the question, What is the matter with the church? We have no reason to object if such a question is honestly presented. Any captain would be a fool if he were to undertake to set sail for another port without carefully going over his ship to make sure that everything is reasonably safe, even though his confidence in his ship is sure. There is nothing but sense in being careful and cautious. The church that thinks it has nothing to improve or to amend had better see to it that it is not suffering from dry rot. However, when there is an attitude, such as one often sees displayed, that assume that the church is all wrong one had better look close to see if there is not an unreasonable attitude of unjustified criticism that intends only to hinder. A better way of expressing oneself, if one sincerely has the good of the church in mind would be if one were to ask, How can the church be improved? There may be nothing seriously the matter with my house, but there are many ways in which it may be improved and made a better and a more comfortable house. In this sense every worker in the church should be on the alert. Let him feel that, with the help of others, larger results may be obtained and greater efficiency secured. The church member who wants to help is a blessing wherever he happens to be placed. The member who continually betrays a spirit of unfriendly and unreasonable criticism is a nuisance anywhere.

That old chain letter nuisance bobs up time and again. Letters of this kind are of the same type. They hold out the assurances of blessings of good fortune to the one who will make copies and forward them to friends that the chain may not be broken and suggest dire misfortune for the one who neglects to do as the letter directs. Many a tender soul has been subjected to worry and distress on account of such letters. Others have been the source of annoyance that was passed on to friends. Our advice is that the one who receives such notes ignore them altogether. There are other and better ways of doing good besides scaring nervous persons into clogging the mails with purposeless and unnecessary suggestions.

THE HIGHER PATRIOTISM

Recent events give point to the question: Is a Christian unpatriotic if he declines to support every proposal of the War and Navy Departments or other agencies of the State?

May not one's very love for his country and his ambition to serve its highest welfare sometimes lead him to dissent strongly from what happens to be the governmental policy of the moment?

Involved in the answer is the whole principle of the separation of Church and State, to which all Protestants are deeply committed. On this question we hope to speak more fully in a future issue. For the present, suffice it to say that the very fact that neither Church nor State can control the other leaves the Church the right and the duty to use its moral influence to lead the State to choose Christian ends.

The fleet is dispatched to Australia for manoeuvers in Oriental waters. Suppose it is clear to thoughtful Christians that this is creating suspicion in Japan, making mutual confidence and goodwill more difficult. What are they to do?

A proposal is put forward to "make Hawaii the strongest military outpost in the world." What are they to do who feel that this is contrary to the spirit of the Washington Conference and the Four-Power Pact in the Pacific, to which our government has solemnly agreed?

Or it is proposed to make Armistice Day, already dedicated to the ideals of world peace, the occasion for a regular annual muster of all our military forces, with a popular appeal to the nation to be prepared for war. What shall they do who believe the deepest need of the nation is constructive preparedness for peace?

A recent issue of a magazine published by the same company that owns the self-styled "greatest newspaper in the world" makes a jingoistic defense of Decatur's famous classic of chauvinism: "My country, in her intercourse with foreign nations may she ever be right, but right or wrong, my country." We are told, in substance, that one is disloyal and untrue who raises any question as to governmental policies. Was Lincoln disloyal, then, when he condemned our war with Mexico? Or Liebknecht when he denounced his country's invasion of Belgium? How, one would like to inquire, is his country to be kept in the right, unless her citizens are to be true to their own consciences? Can anyone ever truly serve his country by supporting a policy that he believes to be morally wrong?

For the Christian at least, this much should be clear. His supreme loyalty is to Christ and the principles of His Kingdom. Living in the midst of a civilization that is only semi-Christian, he may find lesser loyalties—loyalties to race, or class, or government—clashing with this higher loyalty. If such be the case, surely he must bear his witness for the truth as he has found it in Christ. Only thus can he help to build a civilization so truly Christian that a conflict between loyalty to Christ and loyalty to the State will no longer exist.—Federal Council Bulletin.

LYNCHING DECREASES

Decade by decade, the lynching evil has shown a decrease since the fight against this "strictly American crime" began in 1885, according to a report shortly to be published by the Commission on Race Relations of the Federal Council of Churches. The report has been prepared by Professor Monroe M. Work of Tuskeegee Institute, Alabama.

Since the first statistics were gathered in 1885 there has been a steady decrease by ten-year periods. It is pointed out in this connection that the number of white persons lynched has decreased much faster in proportion than the number of Negroes lynched. The total number of lynchings in 1924 was 16, the lowest on record. Of these, 12 were colored and 4 white.

In discussing this "notable decrease in lynching" the report points out that in the ten-year period between 1885 and 1894 the total number of lynchings was 1726, 643 being white persons and 1073 colored.

In the next decade from 1895 to 1904 the total number of lynchings dropped to 1239, approximately 500 less than the preceding ten years. The number of lynchings of white victims fell to 270, a drop of more than 60 per cent. The number of Negroes lynched was 969, a decrease of ten per cent.

In the following 10 years from 1905 to 1914, another drop of lynchings was achieved, the total being 701. Again, according to the report, the greatest reduction was in the number of white persons lynched, the total being only 62, a 75 per cent. improvement. The number of Negroes lynched was 639, a 33 per cent. decrease.

In the last decade, 1915 to 1924, still greater gains in the fight against lynching were made, the total number of victims being 537. For the first time the figures in the report show the ratio of decrease in Negro lynchings was greater than that of white lynchings, the decrease in the former being 25 per cent. against 15 per cent. in the latter.

The total number of lynchings for the forty-year period was 4,203, of which 1,038 were white, and 3,165 were Negroes. The average number of lynchings for the period was 105 a year. Comparing this average with the total for last year shows the great gains that have been made. The Commission on Race Relations and many other organizations are conducting an educational campaign to make 1926 a lynchless year. They believe such a record can be achieved next year, and that in a very short time lynching, which the churches regard as one of the great sins of America can be wiped out.

"The issue involved in lynching is between the mob and the law," says Dr. Geo. E. Haynes, secretary of the Commission. "These figures show that America can become a lynchless land. The personal security of every citizen and the supremacy of the law are at stake. The churches have the greatest responsibility for abolishing this evil. If they arouse their members to determined action this will be the last year of this shame to our conscience and menace to life. Mob violence and brotherly goodwill cannot exist together in the same land."

When people learn to bear their own petty troubles, and cease to peddle those of other people, the world will have taken a great forward step.

Although evil may be present when we would do good, it is the duty of the Christian to banish or to overcome that evil.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
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THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

SOWING AND REAPING

"In the morning sow thy seed, and in the evening withhold not thine hand." That is, "Use any and every opportunity which the Lord is pleased to give thee; seek to redeem the time, for thou hast but one life here on earth, and that a brief life—a very brief one as compared with Eternity; therefore make good use of it." Oh, the blessing that results from attending to this! On every occasion, under all circumstances, after we have sought the Lord's blessing and are in a proper state of heart, let us drop a word for Christ here and there and everywhere, and after we have spoken it, bring it before God again, and again, and again in prayer.

I was once standing here about sixty-two years ago, preaching the Word of Life, and after I had done I was cast down because my words seemed to me so cold, so dull, so lifeless. And not till three months after did I hear that through that very address abundant blessing had been brought to nineteen persons.

And precisely thus we shall find it in our labor and service in the end. Often and often it appears to us that the many opportunities made use of have been lost. Yet it will be seen that all was owned of God, all put down in His book of remembrance; our labor, after all, was not in vain, and the reaping time has come.

But let us carefully see to it that when the reaping time comes there will be something to reap because we have been laboring. If there be no labor, if there be a careless, thoughtless walk, without prayer and crying to God mightily, then let us not be surprised if when the harvest time comes, there is not reaping as far as we are concerned. But as assuredly as there has been the crying mightily to God, as there has been the sowing, as there has been the laying out of ourselves for God, most assuredly we shall reap.—George Muller.

RULES THAT WORKED

"The proof of the pudding is in the eating", and the best guide for success in any line is the guide that has been tried and has worked. Otto H. Kahn, financier, philanthropist and patron of the arts, speaks with authority on the subject of a successful career. Here are some of his rules:

"Remember that the most serviceable of all assets is a good reputation."

"Be ready, be fully prepared, but be patient."

"Be neighborly; be a good sport."

"Work hard, don't spare yourself, but don't become a machine."

"Think! Exercise the springs of your brain."

"Avoid ostentation."

"Go for a ride on the horse of your imagination from time to time."

THE EDITOR OF "LIFE" ON READING THE BIBLE

In a running race to see who can mis-pronounce the greatest number of Biblical names in a given time, I'll take my chances with anybody. That was what kept me from reading the Bible at all in the beginning. I was afraid that I might get talking about it inadvertently to some one, and he would know more about it than I did. Then I got reckless, and began to read it for pleasure, just as if I didn't care how little I could learn from it. I discovered that the Bible has several good points, which should appeal to practical and ignorant people like myself.

You can get it in almost any size you want. It comes so small it will fit into a waistcoat pocket. If you want something to carry around for exercise, it comes up to ten or fifteen pounds.

So far as I have been able to discover, there isn't a single word in it that you cannot understand as soon as you look at it.

You don't have to read it through. You can pick it up anywhere.

Any part of it gets better every time you read it.

My principal discovery about the Bible indeed, as far as I am concerned, is that the only way to read it is without any system.

When I found I could read the Bible according to my own lights, I found I had an occupation that created more new values for me than anything I had ever tried. Perhaps the principal difficulty one meets in reading it at first is the fact that it is so closely written. A modern writer (just as I am doing now, shame on me), is always at some pains to explain his idea. This is, of course, due to competition, the one who succeeds in making it easiest or most obvious for the reader being the one who has the greatest number of readers. But the Bible is not competing with any other book. It is the bed-rock foundation of all our literature, and therefore, if you want to know anything, the Bible is where you must go to find it. It contains all the latest news. No newspaper man, no sage or scientist, no philosopher or statesman has ever been able to get up early enough in the morning to get ahead of the Bible. Being compactly written, without superfluous words is why it can never be read by any method or system. It is too big for systems; it comprehends man himself and all his thoughts. It is in reality a great gallery of superb human portraits.

I get great personal comfort out of a Bible dictionary and a map, although I never use these props until I get so nervous and excited about something I have read that I am driven to it.—Thomas L. Masson.

It is very interesting to study a department and note the influence of teachers. The majority of them seem wholly unconscious that they are instilling their lives into younger life and that these young lives are looking upon life from the viewpoint of those who are directing them. Teachers, we will make all those we touch in a worse or better condition. It is somewhat startling when we think that in every word we speak, in every deed we do, in every impression we leave, we are setting in motion a never-ending wave of influence.—Associate Reformed Presbyterian.

"Dead trees never bear fruit." The sun may fall upon them, the dews woo them, the fruitful soil may send us strength, but the tree is dead, and none of these avail. So it is with a soul that has slain its conscience. When you want to save the world, start by seeking to save one man. Keep that up and the world will be saved.—Methodist Protestant.

BOOKS OF THE BIBLE

In **Genesis** the world was made by God's creative hand;
In **Exodus** the Hebrews marched to gain the Promised Land.
Leviticus contains the **Law**, holy, and just and good;
Numbers records the tribes enrolled—all sons of Abraham's blood.
Moses in **Deuteronomy**, records God's mighty deeds;
Brave **Joshua** into Canaan's land the host of Israel leads.
In **Judges** their rebellon oft provokes the Lord to smite;
But **Ruth** records the faith of one well pleasing in His sight.
In First and Second **Samuel** of Jesse's son we read;
Ten tribes in First and Second **Kings** revolted from his seed.
The First and Second **Chronicles** see Judah captive made;
But **Ezra** leads a remnant back by princely Cyrus' aid.
The city walls of Zion, **Nehemiah** builds again
Whilst **Esther** saves her people from plots of wicked men.
In **Job** we read how faith will live beneath affliction's rod.
And **David's Psalms** are precious to every child of **God**.
The **Proverbs**, like a goodly string of choicest pearls appear
Ecclesiastes teaches man how vain are all things here.
The mystic **Song of Solomon** exalts sweet Sharon's Rose
Whilst Christ the Savior and the King the rapt **Isaiah** shows.
The warning **Jeremiah** apostate Israel scorns;
His plaintive **Lamentations** their awful downfall mourns.
Ezekiel tells in wondrous words of dazzling mysteries;
Whilst Kings and Empires yet to come, **Daniel** in vision sees.
Of judgment and of mercy **Hosea** loves to tell;
Joel describes the blessed days when God with men shall dwell.
Among Tekoa's herdmen **Amos** received his call.
While **Obadiah** prophesies of Edom's final fall.
Jonah enshrines a wondrous type of Christ our risen Lord,
Micah pronounces Judah lost—lost, but again restored.
Nahum declares on Ninevah just judgment shall be poured.
A view of Chaldea's coming doom **Habakkuk's** visions give;
Next **Zephaniah** warns the Jews to turn, repent and live.
Haggai wrote to those who saw the temple built again,
And **Zechariah** prophesies of Christ's triumphant reign.
Malachi was the last who touched the high phophetic chord;
Its final notes sublimely show the coming of the Lord.

CORRESPONDENCE

Bluffton, O.—The Silver Anniversary of Bluffton College is now a matter of history. The plans which were in the process of perfection during the past year materialized in a way that brought complete satisfaction not only to those who sponsored it but to the throng of friends who visited the institution during the week—approximately three hundred visitors were on the Campus for the festivities.

The commencement week opened with the baccalaureate sermon by President Mosiman on "The Worth of the Soul" which was a ringing challenge to Christian service.

Monday was class day. In the evening the Senior class rendered their program which reflected much credit to the high ideals of scholarship and service; the latter being evidenced with a gift of more than $10,000 to their Alma Mater.

Tuesday was Bluffton Day—a day devoted to athletics, and in the afternoon at 4:30 o'clock took place the crowning of the May Queen. Miss Lorena Birky of Bloomington, Illinois, was crowned Queen of May—this exercise was both impressive and artistic. In the evening an interesting program was given by the Glee Clubs with many former members participating.

Wednesday was Alumni and Old Students' Day. A large number of Alumni and former students were present at the banquet in the evening During the business session efforts were renewed to complete the drive for the endowment of the E. J. Hirschler Chair of Mathematics. Splendid progress has been made in this direction—$25,000 being subscribed up to this time. Another feature of the day was the fine address by Dr. H. G. Good before the Honor Society.

Thursday was Anniversary Day. A number of strong addresses were given. In the morning Rev. J. E. Amstutz of Trenton, Ohio, spoke on "Small Beginnings"; Dr. Elmer E. S. Johnson of Hereford, Pennsylvania, on the subject "Pioneering

in Education"; and Professor Hirschler spoke on "The Future Mission of Bluffton College". In the afternoon President W. O. Thompson of the Ohio State University gave a very splendid address reviewing the progress of education during the last twenty-five years. Just before his address took place the unveiling of the bust of Menno Simon, and the portrait of President Mosiman. Bluffton College prizes very highly these additions of works of art since this is possibly the only bust of the founder of our church and since it was made by our own sculptor, Professor Klassen.

In the evening the Peace Pageant was presented to a large and appreciative audience. This pageant portrayed in a very vivid and dramatic way the struggle throughout the ages for the abolition of war. That this colorful masque made a very powerful appeal was evidenced by the rapture of the audience as they quietly and thoughtfully followed the fifty participants in the portrayal of this historic subject matter so dear to the hearts of the people of the church.

During the day the Board of Trustees completed its session. A satisfactory financial report was given and after filling several vacancies on the faculty the session adjourned. Chief among these vacancies was the one made by Professor G. A. Lehman whose leaving will be felt not only by the College but by the entire community and constituency at large. Professor Holtkamp was elected as dean of the Conservatory.

On Friday occurred the Commencement proper. The address of the day was given by Dr. J. Knox Montgomery, president of Muskingum College on the subject "The Function of the Christian College". Forty-seven men and women received the A. B. degree, two the A. M., and an honorary degree of D.D. was granted to Rev. J. W. Kliewer.

At the noon hour the annual commencement luncheon was held in the gymnasium. Over three hundred were present at this last function of the Anniversary week. Splendid toasts were given with Dean Byers as toastmaster.

Thus came to a close the first twenty-five years of history of Bluffton College. Now as we stand upon the threshold of the next twenty-five years may we be so guided by the hand of an all wise Providence so that a glorious fruition of the hopes, ideals and prayers of a greater Bluffton College may consummate by 1950. **B. D. S.**

THE S. S. LESSON

July 5

The Beginning of Foreign Missions

Acts 13:1-12

Golden Text:—"And He said unto them, Go ye into all the world, preach the Gospel to every creature." Mark 16:5.

The church at Antioch became the centre of missionary activities very early in its existence. The reason for this is not hard to find. It was composed in the beginning of those who had to flee for their lives because of their loyalty to Jesus. People who have made great sacrifices for their faith are all the more in earnest and all the more ready that others shall share with them the blessings so dear to them. Then, there were a number of prophets in the church at Antioch. These were persons of outstanding ability and faith who testified for Christ. There was the enthusiasm in them that led them to endeavor to do the most possible for their Lord. The church at Antioch was a teaching church. It contained teachers of prominence. Any church that is enthusiastic in its witness and honors the teaching office will not remain quiet. From it there is sure to go great efforts for the salvation of the unsaved elsewhere. The activity of the church at Antioch showed itself in special manifestations as expressed in the statement, "They ministered unto the Lord and fasted." Ministering unto the Lord is an expression wide enough to include the whole line of Christian activity. There certainly were evangelistic endeavors as well as prayer, public worship and the care of the needy and distressed. Above all the church at Antioch was a Spirit directed church. It waited for whatever the Lord would have it do and was ready to follow His leading. Just how the Holy Ghost indicated His will we are not informed. The method of His revelation was clear and certain and the church regarded His commands as imperative.

There had been a great work at Antioch. Barnabas and Saul were in the lead in this work and many might think that where there was so much being accomplished it was important that they remain and see the work to its finish. But this activity was but a training for larger work. When God directed that these two men were to be sent away on other duties those who remained had to carry on the home work. God is always calling workers, but the work goes on. It will be noted that God had called Barnabas and Saul for special work. It was to be work that they alone could do. These men were ready to go. When Saul said, "Lord what wilt Thou have me to do?" it was indicated that he should be God's messenger to the Gentiles and we find him ready as soon as directions came as to what he should do. The worker who places himself in God's hands will wait for the Spirit's leadings and when it is indicated that there is a special task waiting for him he will immediately be "on the job".

There was a special preparation for the work of these two men. The church had a period of fasting and prayer. Christians should give themselves to such periods in waiting for the Lord's will. Fasting that is just doing without food has little virtue, but when that fasting is an indication that doing the will of God is the chief desire so that thought of comforts, food, and other worldly desires is forgotten in the desire for spiritual things, blessings are sure to be the result. The church was a praying church, giving itself to periods of united supplication. We wonder if there is enough of this earnest prayer in the church today. If there is, God will always open new fields of opportunity and indicate special work to be done in His vineyard.

The journey of these two apostles led them to Cyprus, the native island of Barnabas. We can well imagine that the home country was near to his heart. Though bent on a foreign tour he had a message for his own people. Perhaps this was a difficult field with which he and Saul had to begin. "A prophet is not without honor, save in his own country". If it had its difficulties they began with the hard thing first. It is an indication of a weak faith that shirks at the hard things and that was not the kind of a faith that the men set apart by the Holy Spirit had. With Barnabas and Saul went John. To this youth this venture was a beginning that would have its varied experiences, some of which would be unfortunate, but in the end he was to develop to be "profitable in the ministry".

The activities of these two evangelists was to "preach the word of God". There are plenty of ministers who preach, but the chief duty before them is to preach the word of God. Anything else only hinders and does not bring fruit in souls or glory to God.

Two characters are noted in their experiences on the island of Cyprus, Bar-jesus, the sorcerer and the deputy, Sergius Paulus. In the first they met one who worked with the powers of darkness and who by the inspiration of the devil hindered the truth. Satan works his worst opposition to the Gospel through human tools who willingly serve his. As this sorcerer gave himself to deeds of darkness his earthly punishment appropriately was darkness. For the encouragement of God's faithful ones and for the warning of those who give themselves to the devil's work let it be noted that God sometimes severely deals with the wrongdoer in this life and that the work of His glory progresses in spite of all the power the devil can give his servants. The great endeavor of those who oppose the Gospel and the Spirit of God is to turn others from the faith.

In the proconsul we find a "prudent man". That accounts for the reception he gave the apostles and their message. "The fear of the Lord is the beginning of wisdom".

THE C. E. TOPIC

July 5

What Makes a Nation Great?

Deut. 28:1-14

Our country is great in a multitude of ways. Its natural resources are limitless and because of them our people are blessed with comforts such as no other nation on the face of the earth can enjoy. There never was so wealthy a nation as ours and things that we have accustomed ourselves to believe to be necessary to our happiness are in a great measure luxuries. Having been entrusted by Providence with more than our share of this world's goods it remains for us to use them where they will do the most good and contribute to the happiness of those less fortunate than ourselves. We must, however, realize that merely being rich is not the highest kind of happiness. As with individuals, so with nations, riches may be a serious hindrance to higher and better things. It is a serious thing to be charged with the responsibility of using wealth to the glory of God.

Our country is favorably situated. Two great oceans on either side of us are the natural protection that God has provided for our salvation. There have been offered to us opportunities to develop in peace without danger or interference. It is not because we are a warrior nation that we are great, but because we have developed greatness along peaceful lines. Our farms, our factories, our mines and our commerce have enabled us to make this the land of limitless possibilities. Recent years have shown that the idea of greatness is to be found not in military force and accomplishments, but in industry and labor. If our country can impress upon the world the ideals of peace, such as have been suggested time and again, and, if through them the curse of war may be abolished, we will have had an influence for good upon the world that no other country ever had. It becomes Christian people ever to emphasize the Christ rule of love instead of the rule of force and work to the end that all differences be settled by arbitration instead of a resort to armed conflict.

The political institutions of the United States are such that any man, no matter what his state, is assured of his right to life, liberty and the pursuit of happiness. In the eyes of the law all men are equal. Never before has there been such a nation where liberty of conscience was assured. Here we may worship as we believe. This being true we should be the most religious people on earth. However, sad to relate, there are multitudes who have no concerns about spiritual things. The greatness of our nation is to be found, not in its wealth of political achievements, but in the godliness of its citizens. As Christians we should make every effort by influence and act to make the United States stand for righteousness and the service of humanity. There must be eternal watchfulness on the part of every good citizen so that the influences that tend for godlessness and unrighteousness will not be suppressed and overcome.

The American people have always been a charitable people. Whenever there has been distress or misery anywhere on the earth the call for help has been heard and succor sent to the distressed. The India famine, the suffering incident to the World War, the famine in China and Russia were relieved by the benevolences of the American people, as well as many other calamities. In this America has set a world example and made all nations see that here the great needs of humanity get a sympathetic hearing and practical help. It is to the honor of our nation that the greed and selfishness that often goes with great commercial success is not so dense that the cry of the hungry, the unfortunate of the sufferer goes unheeded. Yet, with all that has been done for the physical needs of humanity, our task is unfinished if the spiritual needs of the souls of men are neglected. We must give them the Gospel for their salvation as well as food and medicine for their bodies. The missionary enterprises of the Christians of America are great in that they surpass the gifts for this purpose of all the peoples of the earth. Yet, when we remember that many times more than is given for missions is spent for luxuries and wasted in needless things we must feel that we only just made a beginning at taking our missionary task seriously.

They say that no other nation is so well churched as ours. True, no matter where we go it seems that there are churches. This is, however, a superficial view. There are numerous neglected classes who need the Gospel and isolated localities where the spiritual condition of the people is neglected. If we feel that we are growing as a missionary people we ought also feel that we should be more active in our home missions.

SO MANY

"I've heard about the children
That live in other lands.
There are so many that they take
The fingers of both hands.
One is for India, I know;
And one for China—so!
This is Japan; and this, I think,
Will stand for Mexico.
Here is my little finger, and
Korea it shall be;
This thumb is South America,
And this is Italy.
Here's Burma, and Bulgaria,
Where there is war today;
And I mustn't leave out Africa,
That needs us most, they say.
Now don't you think it's pretty hard
For me to love them all—
The children in those countries,
For I am rather small?
But this is something I can do—
My hands I'll clasp this way;
Then God will see the children's names
And bless them while I pray."—

—Anon., from World Comrades.

JOTTINGS

The Arlington Kansas church dedicated its new building on June 7. The present structure replaces the one destroyed by fire last October. A very large number of visitors attended the exercises.

The 400th Anniversary of the founding of our church is in progress in Switzerland this week (June 13-16). The program for the celebration has appeared in The Mennonite on several occasions. We have the promise that Rev. H. J. Krehbiel, of Reedley, Calif., who represents the General Conference at this celebration will furnish an account of the meetings for The Mennonite.

On May 29, 63 Russian Mennonite emigrants arrived in Winnipeg, Man. They were met by Bro. Peter H. Wiebe, a member of the Relief Board, and assisted in establishing themselves in their new home.

Bro. Maxwell H. Kratz, of the Second Church, Philadelphia and a member of the Central Committee, made a visit to Manitoba in the interest of Relief Work, and on his return attended the Commencement of Bluffton College, where he made an address.

There were ten graduates from the Nurses' Training School of the Mennonite Hospital at Bloomington, Ill. The exercises were held in the First Methodist Church of that town and Dr. J. E. Hartzler gave the address on the subject: "The Challenge of Life."

Since the taking over of the Kelso Hospital of Bloomington, Ill., by the Mennonites of the Central Conference in 1919 a grand total of $109,543.46 has been invested. Every penny of this has come from Mennonite people. This represents a gift of the Mennonite people to the city of Bloomington, to serve the community as a whole. A campaign is being planned to raise funds to increase the capacity and equipment of the hospital. The city of Bloomington has a population of 100,000.

The finest Y. M. C. A. building for Negroes in the world is said to be the one recently opened in Detroit, Mich., which has a colored population of 60,000. Built at a cost of $500,000, it contains all the modern Association facilities—swimming pool, gymnasium, social rooms, club rooms, dining room, dormitory, and class rooms for educational classes which help prepare young men for the work for which they are best fitted.

When Henry M. Stanley found Dr. Livingstone at Ujiji, on Lake Tanganyika, in 1871 he handed him letters dated 1869. This was the only communication that reached the pioneer missionary after being cut off from the outside world for three years. A wireless station has now been erected near the spot where the two explorers met and a message may now be sent in about one-fortieth of a second.

Col. Dennis, General Director of the C. P. R. R. through whom arrangements have been made for the settlement of so many thousands of our refugee Russian Mennonites is the same official under whose direction the first Russian Mennonite settlements were made in Canada fifty-one years ago. His efforts in assisting Mennonites to settle in new country will make his an honored name that will be associated with Mennonite history when it is written in the future.

L. R. Bauman who had been teaching near Vera Cruz and formed a Sunday school at the same place is attending the summer session at Bluffton College, but will return at the opening of the school to continue his work. He opened a Sunday school in a non-church going community and has an enrollment of 75 in the Sunday school with an exceptional good attendance. Mr. Ruhe, editor of the Allentown Morning Call, is relieving him during the summer.

At the 11th Annual Commencement of Witmarsum Seminary held May 29 the degree of B. D. was conferred on one graduate and three received the T. H. B. degree.

Nearly one-fourth of New York City's prison population is composed of boys under sixteen. Two-thirds of the prisoners are under 21 and three-fourths under 28, according to an official statement.

Missionary P. J. Wiens of India, recently met with the Student Volunteers at Bethel College and prescnted to them the work of the mission at Mauhadie. At the close of his address Bro. Wiens gave the volunteers opportunity for asking questions and interesting discussions followed.

The date for the annual Anniversary of the Mennonite Home for the Aged at Frederick, Pa., has been fixed for Saturday, September 12th. Meals will again be furnished as in former years at a reasonable rate. Prominent speakers will be present and address the gathering.

A report coming from Russia says that the Mennonite young men who are drawn for military service and decline to do combatant service are having a hard time of it. The heaviest kind of work is imposed upon them and they are given the poorest kind of food.

Dr. Bauman who is shortly to join our missionary staff in India, preached in the First Church, Philadelphia on June 7th, from the text, "A time to love, a time to hate; a time to war and a time of peace." Eccl. 3:8. It was a very practical and interesting sermon from the Old Testament in New Testament thought.

On Wednesday evening, June 24, a farewell service was held in the First Church, Philadelphia, in honor of the former deacon, S. M. Rosenberger, who has assumed the pastorate of the Swamp charge, Quakertown, Pa. Bro. Rosenberger has been active in the church, Sunday school and Christian Endeavor. Members of all these organizations participated in the service.

The evening session on Wednesday, September 2d, of the All-Mennonite Convention will be devoted to the 400th Anniversary program. At this time Rev. A. S. Rosenberger will speak on the "Heroic Achievements of Our Forefathers". Rev. J. E. Amstutz will discuss "What Mennonites Stand for". Dr. J. E. Hartzler will close the evening's discussion with an address on "The Mennonite Church of the Future". There will be equally interesting timely programs throughout the two days' session, Sept. 2 and 3.

The Assembly of the Baptist Union of Great Britain and Ireland that met some weeks ago passed the following resolution: "That this meeting of the Baptist Union Total Abstinence Society condemns the systematic disregard of the Prohibition laws of America by the action of certain British traders as a shameful violation of the basic principles of international honor and assured His Majesty's Government of utmost support for effective legislative measures to stop the perpetration of this moral wrong alike against America and Great Britain."

JOTTINGS

Rev. and Mrs. Ed. Kaufman, missionaries to China are at their home in Moundridge, Kansas, on furlough.

On Sunday, May 31 an important meeting was held by the Russian Brethren in the New Holland, Pa. (Old) Mennonite church. Over a hundred were present.

Rev. M. J. Galle of Aberdeen, Idaho, left home in June 10 to attend the Pacific District Sunday School Convention to be held in Reedley, Calif., while Rev. C. F. Mueller, field secretary of the Pacific District Conference was in Aberdeen at the same time.

Bro. L. L. Shaw, deacon at the Altoona, Pa., church conducts regular service in the chapel at Cross Keys, near that place. On May 30 a memorial service was held in memory of Elmer E. Turnbaugh, one of the trustees of the chapel as well as a consecrated and respected worker in the community. Rev. Jacob Snyder preached the sermon and addresses were made by Bro. Shaw and others. The service was largely attended.

On Sunday evening, June 7, Rev. Jacob Snyder, of Roaring Spring, Pa., was with the Altoona congregation when a class of eight new members was received into fellowship. Of this class four of the number were father, mother and two sons, aged 17 and 19 years. This brings the membership of the Altoona congregation up to 103. The Brotherhood of this church reports a membership of seventeen. During the month of May it conducted three prayer meetings.

Coupon is one of the outposts of the Altoona mission. On June 28, Bro. S. F. Miller began a series of meetings in this place.

At the last meeting of the Woman's Missionary Society of the Normal, Ill., Church, Rev. and Mrs. Barkman, returned missionaries of the Central Conference gave an interesting talk on their work in Africa, explaining the work being done and the needs of the field in the Dark Continent.

The following from the pen of Missionary Petter of Lame Deer, Mont., written June 14, will be of interest to mission friends:

"Morning service is over. It was conducted by two Indians, Yellowfox and Ironhand. Some twenty years ago, both were wild men, and both tortured themselves to appease the spirits. Today both spoke on what the Spirit of God works in men, how Joel's promise "your young men and maidens shall preach, have visions and prophesy," had become true to them and the true Christians. As they spoke, I thought, Yes, here are not words, mere visionary theories, but facts, yea concrete living proofs and signs. If there can be more tangible proofs of the work of the Holy Spirit, I would like to see it. This is a miracle, not only wrought in an instant, nevertheless a miracle which guarantees all others emanating from God's power. And this has not been wrought in these two men only, but in not a few of our Cheyenne men and women. And they are to me a guarantee of what God will still accomplish by the power of His Spirit". . . . . .

Garrett Bible School of Chicago and Witmarsum Seminary, Bluffton, Ohio, conferred the degree of Doctor of Divinity on President J. W. Kliewer of Bethel College.

In the Interest of the Seminary

The Student Fellowship Association of Witmarsum Seminary desire the following communication to be circulated among the friends of the institution:

Bluffton, Ohio,
June 9, 1925

Dear Friend:

As a friend of Witmarsum Theological Seminary you will be desirous, we believe, of keeping in touch with the institution and will be interested in the life of the school as it appears to those of us who are now enjoying its advantages. Hence this letter.

Though Witmarsum Seminary is as yet a small institution, we as students believe in the unique contribution which it offers to its students. Not only does the standard of scholarship represented, and the standard of work offered compare with that of larger and older seminaries, but in addition to this, students have the rare privilege of coming into close personal fellowship with the members of our faculty. This is a privilege which cannot be as freely enjoyed by students of larger schools. We feel that Witmarsum may be justly proud in the possession of a faculty in whose members scholarship and strong spiritual personality are combined.

Furthermore, we believe that the school has a unique contribution to make to the Mennonite church. It is here where we come together in a common task, that we are united in thought and work, and it is here that our denomination can best lay the foundation for a strong, united Mennonite church. This spirit of fellowship has been constantly fostered during the years of the school's existence. Realizing then the merit of our Seminary we as students are anxious that its life and light be shared by as great a number as possible, and that a real appreciation of our faculty be placed before college students who are looking toward Christian service as a life-work. We should like to urge all that the Seminary be recommended to those who are engaged in Christ in work, and who desire additional training.

In this we feel assured that we may count on your heartiest sympathy and cooperation. So we should like to ask, that as you meet and talk with men and women, who are looking toward Christian work, you will keep in mind the high type of service which our Seminary takes pleasure in rendering. There is prevailing in the school an atmosphere of friendly, intelligent, honest and vital Christian living, which we are sure will appeal to all sincere seekers after truth.

Trusting that the Seminary may have the pleasure of adding to next year's group of students at least one, who comes as a result of your encouragement, and that we may work together in the common cause which we all love,—the extension of God's Kingdom, as established in Jesus Christ.

Very sincerely yours,
Adeline Schrag,
Frank R. Mitchell,
Adah G. Burkhalter.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, JULY 9, 1925. No. 27.

INVITATION TO MIDDLE DISTRICT CONFERENCE

The Lord willing, the Middle District Conference will hold its session in the Summerfield, Illinois, Church beginning Wednesday evening August 26th and ending Sunday evening, August 30th.

The Summerfield Congregation is herewith extending an earnest invitation to all the congregations of the Middle District to have a good representation at the Conference session. We welcome all visitors to partake of our hospitality.

We would greatly appreciate if each pastor would inform us as to the probable number that may come from the different congregations. Just drop a card a little in advance of Conference time to our Pastor.

Praying for God's blessing to rest upon our Conference richly, we are

Your friends and Conference host,
The Summerfield Mennonite Congregation.

ORDINATION SERVICE

The counties of the West Swamp and Quakertown, Pa., churches announce the ordination of Bro. S. M. Rosenberger to take place at West Swamp church, July 12 at 2:30 p. m. His son, Rev. Arthur Resenberger, of Pandora, Ohio, will conduct the ordination. Friends of the congregation and pastors are invited to attend the services.

CHURCH HOSPITALS

It is sometimes asserted that hospitals existed even before the Christian era. As an evidence of this the temple of Aesculapius, in Greece and others like it, are pointed out. These, however, were merely shrines, to wich the sick came to worship and with the hope, as in the case of those Catholics who make pilgrimages to Lours, in France and other places, to receive healing powers there for them in their afflictions. As is implied in the name, hospitals originated from the hospitium, the place where poor guests were received and a department was reserved for the sick strangers, who were cared for and nursed. These hospices were distinctly a creation of the Christian church in ancient times. The first hospital for the sick on a large scale, was established in 369 by Basilius the Great, outside of Caesarea in Kappadocia, and soon we find similar hospitals all over the countries where the Christian Church had been established.

According to an address at the Lutheran Inner Mission by Rev. H. L. Fritschel, D. D., to which we are indebted for much of the information embodied in this article, the Church gave the name hospitals to the world — the very name by which this institution is known today is a name derived from the church institution,— it is a Christian name.

The first hospitals in America were three Catholic hospitals in Quebec and Montreal, Canada. The first hospital in the United States was the Municipal Pennsylvania Hospital in Philadelphia, established 175 years ago. Benjamin Franklin was instrumental in its founding. The second was the New York Hospital, likewise a municipal hospital, but the initiative came from Trinity Church.

The first Protestant hospital was established in Pittsburg. It was founded by Rev. Wm. A. Passavant in 1849. It has an interesting story to tell of faith conquering mountains of difficulty. It was a deaconess hospital. Four deaconesses from Kaiserwerth were the first sisters to nurse there. Fliedner himself came with them and was present and took part in its dedication. Here, in the Lutheran Church in Pittsburg, the first American deaconess was consecrated. Next to the Pittsburg hospital the only Protestant hospital nearly as old, is St. Luke's of New York City, a hospital of the Episcopal church. Again, the first Protestant Church hospital farther beyond the Alleghenies in the Middle West, was founded by Dr. Passavant in 1863 in Milwaukee. St. Luke's Hospital, of Chicago, of the Episcopal Church, was again a close second in its establishment.

The report of the U. S. Census states that 19% of the benevolent institutions in the U. S. are public, 50% are Private Association Institutions and 30% are Church Institutions. How many are to be credited to the different churches? There is at present no way of ascertaining.

The Methodist Church began to establish hospitals about 1880 and at present is one of the most active churches in establishing hospitals from the Atlantic to the Pacific through its well organized official Board of Hospitals and Homes, liberally supported by the church. The Baptist South likewise are beginning to be especially active in the establishment of hospitals. The Episcopal Church has been doing similar work for many years in a limited measure. There are also a number of Presbyterian hospitals.

Other denominations have not paid so much attention to special church hospitals, their members joining in the establishing and maintaining of general association hospitals.

Hospital work among the Mennonites of America, while still a new venture, has made remarkable progress. In our own conference the Deaconess and Hospital institutions at Newton, Kansas, Beatrice, Neb., and Mt. Lake, Minn., are well supported and splendidly equipped. In proportion to the membership of General Conference, we believe that our people are doing as much for hospital work as the people of other churches; perhaps, if figures were available, it would develope that man for man we are doing more than the membership of most other churches. Other Mennonites are not behind us in such undertakings. There is a well equipped Deaconess Hospital at Goessel, Kansas. The Old Mennonites began with their work at LaJunta, Colo., and are planning an extensive increase along this line of work. The Central conference, with its splendid Hospital at Bloomington Ill., and its efficient Nurse's Training School will shortly increase its already extensive equipment with which to give hospital service to the community. There remain other institutions with which Mennonites have more or less to do all of which are a credit to the interest and liberality of its people but concerning which space does not permit us to write.

Though considering Hospital work from the point of view of his own church, Dr. Fritschel so clearly defines the relation of church responsibility to hospital work that we feel our Mennonite people would profit by what he says. We therefore publish the following from his address:

Should the Church Establish Hospitals?

The question has sometimes been raised whether the Church should undertake this work, in view of the many other important and pressing needs? There are some who maintain that it is not necessary since there are civic organizations and others who can and will do it just as well. They say there is no need of the Church to do this work. It is claimed the Church can go into these general hospitals with her mission among the sick, without burdening herself with this laborious and expensive task. We may have to meet this argument more frequently in years to come and should be ready to meet it.

1. The same argument might be advanced against establishing church schools and colleges for our young men and women. The state has splendid schools and colleges and yet we do not consider it superfluous to establish and maintain our church schools and colleges for the Christian education of our boys and girls.

2. These merciful ministrations, including the ministrations to the sick, are an essential expression and manifestation of Christian faith and charity. The Church must not only preach the gospel by work but also by deeds of mercy. Christ preached the gospel of the kingdom and healed all manner of diseases among the people. What Christ has joined together in His public ministry the Church must not put asunder. And in the institutional form of the hospital the sick can be best provided for. As a practical solution of the task of benevolence towards the sick the Church hospital therefore has a legitimate field.

3. In hospitals established and maintained and governed by the Church herself, the ideals for which the Church stands can be cultivated only if she has authority and responsibility in such institutions. It is obvious that a hospital responsible to a Church or a Church Board will strive to follow the Master's example and the spirit of her Christian faith more than a secular hospital will and can do.

4. The Church needs institutions in which it can train persons for the care of the sick for her service elsewhere. Our nurses from our congregations should be trained in our Church hospitals.

5. The fact that the Church has established and built many of the leading hospitals in our land which enjoy the confidence and good will of the community at large is a proof of her ability to establish and conduct hospitals in a very efficient manner.

The good work begun by the Church centuries ago, and developed in the course of time and made also one of her benevolences in the spirit of the Savior, in our land in comparatively recent years, should therefore find the hearty cooperation of the Church in order to enable the Church hospital to fulfill its important mission.

Some Essentials that Should Characterize the Church Hospital.

1. The Christian character permeating the entire institutions should be pronounced. To mention outward things first. As soon as you enter, this character of the institution should be noticeable to the eye. There should be pictures bespeaking the fact that it is not merely a secular institution. Art glass windows with Biblical subjects, other pictures of Christian art and character should be in the institution. A place for worship should be provided. Verses on the walls will tell everyone what kind of a place this is. It is a fine custom in European Church hospitals to have suitable Biblical quotations, or other Christian sentiments, throughout the house inscribed on the walls, such as, for instance, I noticed in a deaconess hospital at Dresden above the exit from the operating room reading thus: Ich habe Dich verbunden, moege Gott Dich heilen. (I have bandaged you, may God heal you.) These may be external things, but they give expression to a certain spirit which will impress itself upon both patients and attendants. The Christian character of the hospital should be visible to the eye.

2. The Christian spirit should be given expression by the service rendered. If two do the same thing, it is not the same thing, says an old Latin proverb. Secular hospitals may do the same technical work as the church hospitals and the church hospital in its efficiency of service rendered should not be one whit less efficient in its technical administration and treatment, but plus this it should have the Christian spirit of personal service to body and soul that finds expression in such service in time of sickness. Charity with the soul, is the soul of charity. Christian men and women, especially those in executive positions are therefore essential for a Church hospital. Strong Christian characters who carry the spirit of the house will impress this spirit upon the entire institution. Executives who are not in sympathy with the Church are detrimental to a church hospital, as are also groups of nurses who have no Christian principles and no reverence for God's word. The word of God should have an honored place in the hospital and be accessible to patients in different ways and forms. The entire spirit pervading the institution should be a kind Christian spirit, expressing itself not only in word but also in the general service.

3. There should be made ample provision for spiritual ministration by pastors, whether it be by special hospital chaplain, or by cooperation of several clergymen. A hap-hazard arrangement for pastoral ministerial service will not do. Certain persons responsible for such spiritual ministrations must be provided if the hospital would meet the requirements of a Church hospital. Only if such provision is made for the spiritual care of the sick, either by one chaplain, or by several clergymen in rotation, or otherwise, can a hospital claim to be an inner mission institution of the Church. What opportunities are offered to spiritual ministrations in a hospital those well know, who have been associated with the work among the sick. The opportunities for Inner Mission work in hospitals are often not sufficiently recognized and made use of as they ought to be. A Church hospital without such ministerial service is an inconsistency. Even some secular public hospitals make provisions for such service, if desired. In the City and County Hospital of Buffalo, for instance, we noticed on a special chart, among the other bedside records, provision made for records of visits made to patients by the pastor. It impressed me inasmuch as I had never seen such in any church hospital.

4. In view of the fact that public hospitals are growing round about us in such ever increasing numbers and dimensions, and in view of the fact that these are inclining more and more to consider exclusively the physical side of the service; disregarding the spiritual entirely, it is the duty of the Church hospital to keep this phase of the service ever clear before its mind and to be an expression of that spirit which Christ has taught us and which the Church must cultivate and inculcate, that spirit which lay at the very foundation when the Church founded these institutions long ago moved by the example of Jesus Himself the Friend and Helper of the sick and afflicted. In doing so the Church hospital becomes a powerful agent of Inner Mission work.

CORRESPONDENCE

St. John Mennonite Church, Pandora, Ohio, June 25, 1925. A goodly number of more or less special occasions occur in the St. John Church from time to time. Some of these are the usual services of a varied nature that take place within any active church while others are due to the location of the church in a Mennonite center which frequently gives us opportunity to have with us visiting missionaries and Christian workers. In all these special services, as in our regular program of worship, we have been much blessed.

Among the missionaries and Christian workers which have been in our midst during this present year are Rev. David Toews, Rev. G. M. Baergen, Rev. H. A. Fast, Dean N. E. Byers, Miss Martha Burkhalter, Miss Aganetha Fast, Rev. P. J. Boehr, Rev. E. B. Steiner and Drs. Harvey and Ella Garber Bauman. The latter two were with us in both the morning and evening services on Sunday, June 21. No list of visitors even though given for this present year would be complete without mentioning the week of meetings conducted for us during December of last year by Rev. W. W. Miller, of Pulaski, Iowa. His visit with us has left a lasting influence and we were greatly blessed in listening to his fine, uplifting, helpful, and practical messages of the Gospel.

The great days of the Christian Church have not been passed by in our regular church program, but all of these have been called to our attention, and their message presented either in sermon or song. At Eastertime this year, as also at Christmas, the St. John Choral Society presented in song the glad message of the season. We are sorry to lose our efficient and talented chorister and choral leader, Bro. William Geiger, who, following his graduation from Bluffton College, has accepted a position in the schools in Hawaii. We are glad, however, to have some of our old leaders on hand upon whom we can always rely. On Easter Sunday our baptismal and communion services were held at which time five were received into the hurch by baptism and three by letter. The Men's Glee Club of Bluffton College also presented the Easter message to the community in our church in an excellent program given shortly after their return from their trip.

An effort has been made to strengthen the work of our Sunday School through the organization of a Teacher Training Class which has been fairly well attended. The class is now about ready to complete the second part of "Preparation For Teaching," by Oliver.

A revival of interest in the mid-week meetings seems to be promised by an excellent turnout for the first lesson of a mission study class organized by the pastor for the summer months. Many of the young people are showing an interest in this mid-week meeting, and as well in some of the other phases of the work of the church. Quite a number were in attendance at the Young People's Conference held recently in the Grace Church. The Intermediate Society, in company with the Ebenezer Society, enjoyed a very fine trip to Berne on Sunday, June 14th.

We also co-operated in the community Summer Bible School held in Pandora this summer. Quite a number of our children were in attendance. The school, as a whole, was well attended in spite of the fact that measles were quite prevalent throughout the community.

On next Sunday evening, June 28th we shall have our annual Children's Day program. It is always an inspiration to listen to the children as they tell and sing of the God who is ever ready to bless His people even as He has blessed in times past and Whom these little ones are already learning to know and love.

Grace Church, Pandora, Ohio—The last four weeks have been a rather busy time for all of us. Besides the usual activities that are always connected with the close of the schools, we had two conventions in church. Such gatherings require a great deal of work when meals must be served to all the visitors, but there is also a closer fellowship among all friends when they stay together for meals, and everybody experienced a great deal of pleasure, even the cooks and the waiters who were tied down quite closely for a few days. The women had their meals all carefully planned in advance and so everything went along very smoothly. Those that had to do the cooking never once complained that they were cold, especially during the S. S. convention, when the temperature in the shade was close to 100. We were glad that the committees in charge of decorating always kept up fresh greens and flowers.

The county S. S. convention was held June 4th and 5th. Those were the hottest days of the year and naturally the convention suffered therefrom. The attendance was smaller than it would have been, and even among those that were present, the interest was not as great as it might have been. Nevertheless, a profitable convention was held. The devotional talks by Rev. Garberson, of Columbus Grove, on the Lord's Prayer were always uplifting. The young people had a very interesting discussion in their own meeting in the M. E. church. This work of the County Council of Religious Education is very important and far reaching results can be obtained.

When the Young People's convention of our M. D. Conf. was held, the weather was more favorable, and great interest and enthusiasm was manifested throughout. The meeting opened with a banquet on Friday night, June 12. The women counted on feeding about 130 young people, and when it was over they found that they had fed at least 185. An interesting program was rendered during the banquet hour. Our newly re-organized orchestra contributed much to the success of the program. Mrs. Martin and Mr. Harold Alderfer gave very interesting talks. At the regular evening meeting, Dr. Wilbur K. Thomas, of the Quaker church, of Philadelphia, gave a very inspiring address against war. Dr. Thomas has done very much in directing the extensive relief work of the Quaker church in Europe. He is a man of action and it was encouraging to listen to his message. On Saturday morning he gave another address on the question of having a summer "retreat" for our young people, for social and religious inspiration. The Friends find these summer camps very profitable for their young people, as they have conducted them for a number of years.

On Saturday afternoon we had the pleasure of listening to a number of short missionary addresses by returned and outgoing missionaries. Among those that spoke briefly were, Dr. Harvey and Dr. Ella Bauman, Miss Aganetha Fast and Rev. Lester Bixel. Then followed a discussion by representatives of the various C. E. societies of the work that should be done the coming year by the young people of the M. D. Conference. Over $2500, has been contributed by them the past year and they hope to do no less the coming year. The returned missionaries had very interesting displays of the things they have brought along from the foreign fields.

Altogether we feel that this young people's convention was a success. The C. E. workers have heard the challenge of the mission fields and show much willingness in accepting it. We trust that this movement will grow and prosper and greater things will be accomplished year by year for our Lord and Master.

CHILDISH IMITATORS

Josephine Weyman

"Never mind, nobody'll know," said Mother with a smile at Aunt Edith as she picked up the biscuit which had fallen on the perfectly clean kitchen floor and put it back on the plate. "Never mind, nobody know," echoed little Caroline later, picking up a small piece of bread from the floor of the cafe and putting it on the bread plate.

"That child is a born imitator," you will sometimes hear a parent say, and then watch amazedly as mother or father do or say something which they certainly would not want imitated!

All children are natural imitators. How much harder the parents' task would be if the child did not so unconsciously teach himself!

I know of no other method of so easily giving children the right standards of growth and development than suggestion and example. Here undoubtedly lie the father's and mother's joy and duty. It is for them to suggest in stories, in pictures, in play, as well as in their own personal lives, just what they wish their children to be. Let them wish it hard enough, have faith enough to try hard enough for it, and, as in the old magic tales, the wish is bound to become reality!

Have you ever heard a kindergartner ask, "What does the Little Pig do with his two little ears?" —and the children eagerly respond, "Why, he listens, he hears, with his two little ears!" How much easier, then, for the teacher to obtain and keep the attention of her class!

Dr. Dewey, of Columbia University, tells of a child who quickly picked up a doll's dress from the floor: "I'm not going to teach my child to throw her clothes on the floor," she said. So very often the children's play with their dolls, which to them are so actually identified with themselves, will present the opportunity for a suggestion of lasting value. "How sorry Dolly will be to have to sleep in such a rumpled bed!" or "I am sure that Dolly must like the nice way her things are put away." For this reason the wise mother will provide a box of the proper convertible shape if her little girl has no trunk for dolly's clothes. What little girl doesn't long for a trunk for her baby's small belongings?

Stories and pictures are particularly valuable for right suggestions. Not that every story must have a moral, but rather that good stories invariably suggest a nobler, lovelier way of living, an act of courage, a gentle thoughtfulness, or a sustained endeavor which at the story's end will bring its own deserved reward. If parents only realized how susceptible children are to such suggestion, that they could accomplish much by merely presenting the right pictures and stories, certainly they would examine more carefully the books and pictures placed before them.

"O, Robert, don't do that!" exclaimed a mother when she discovered her small son distorting his face before the mirror.

"I'm trying to look like the boy in the picture," he answered pointing to the colored supplement.

Duncan came to dinner recently with a big bump over his eye. "No I haven't been fighting," he said in answer to his mother's inquiring look. "I interfered and the fellow I wanted to help didn't understand and struck me. He doesn't seem to know much anyway. He's a great big chap and only in the second grade. The fellows were going to punish him for throwing stones at them."

"Why did you want to prevent them?" asked his mother.

"I felt sorry for him. Somehow he always makes me think of Patsy."

"The Patsy of Kate Douglas Wiggins' story?"

"Yes, he looks like him only he's older. Poor kid, I guess he must have lost some years like Patsy."

"Have you read the story recently?"

"No, you read it to me when I was a little chap; don't you remember?"

"Yes," answered his mother thoughtfully.

SUNDAY SCHOOL RALLY DAY IN BRAZIL

Rally Day has come to be a fixed annual institution in Brazil just as in many other lands. In Brazil, however, the attempt is made to have all schools observe the day simultaneously, so that a joint effort may be made in places where a number of schools exist, to carry on a general publicity campaign, let everybody know about the Sunday school and secure the attendance for that one day of the largest possible number of both pupils and visitors.

Many schools make of Rally Day, held on the 4th Sunday of October, the big event of their school year with the result that some remarkable records of attendance are made. For example, in the factory town of Votorantim, not far from the city of Sao Paulo, there is an active Sunday-school with an enrollment of 235 pupils. There chapel is scarcely large enough to accommodate the ordinary school session—still on Rally Day all the factory workers and many others are invited and urged to attend Sunday-school. On Oct. 26th last this resulted in a record attendance of 1187 persons, one young man being responsible for bringing 167; other pupils brought respectively 82, 57, 41, 33, 21, etc.

The Brazil Sunday School Union promotes the general idea, plans for Rally Day and makes special effort to have schools send to the Union headquarters their offering for the day and a report on attendance. The reports received showed that at least six schools had on that day an attendance in excess of five times their registration. These special efforts, however, only serve to show how meager the teaching resources of their schools. The average school of 100 pupils in the States would have 10 teachers, here it has five. To care for those who could easily be brought into these schools there must be a vast increase in the teaching force in Brazil.

WE PLOW THE FIELDS AND SCATTER

Transl. Jane M. Campbell

We plow the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

He only is the Maker,
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey him,
By him the birds are fed;
Much more to us, his children,
He gives our daily bread.

We thank Thee, then, O Father,
For all things bright and good,
The seed-time and the harvest—
Our life, our health, our food:
No gifts have we to offer,
For all Thy love imparts,
But that which thou desirest,
Our humble, thankful hearts.
—Matt. Claudius.

The life that is made a channel of blessings to others is a successful life.

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EDITORIAL

CONCERNING OLD BIBLES

A recent number of a popular weekly contains an interesting article on the first Bible printed in a European language in America. It was the Bible printed by the elder Sauer in Germantown. To many people it is an interesting fact to learn that the first English Bible in America appeared more than a half a century after the first German. There was a reason for this. In the first place, illiteracy was not so common among the German speaking colonists as among those who spoke English and so there was a greater immediate demand for Bibles. Again, the printing of the English Bible was a monopoly bestowed by the British Government upon certain privileged persons or corporations and these naturally were in England from whence the Colonists had to import them if they wanted any. The Germans in Pennsylvania demanded great quantities of religious literature because they were a religious people. Being out of touch with their fatherland they had to produce their own literature of all kinds while their English speaking neighbors had free access to their own mother country. The fact also that the German colonists in America, and in Pennsylvania particular, were divided into many sects was a contributing cause to the development of the German press in the colonial days. Each of these parties in maintaining itself was unconsciously developing a literature. As all of them were students of the Bible it naturally followed that there was a demand for Bibles perhaps among them more so than among the English colonists

In many Pennsylvania German families the old Bibles of their fathers are preserved. A sentiment has endeared them so strongly to the children that it not infrequently follows that the children venerate the old Bible as their most cherished heirloom. Many of these Bibles have a historic worth because of the family records contained in them and for this reason should be most carefully preserved. Much of our own church history that is to be written in the future will have to be drawn out of these ancient tomes. We would advise our readers who are fortunate enough to own such Bibles or who have access to them to familiarize themselves with the inscriptions they contain. If they are unable to read the records let them have some one who can do so for them. Very often such inscriptions have a value that extends far beyond family interest. In our library we have an ancient volume concerning which there is a tradition that it was brought to Germantown by one of the first Mennonite families settling in America. It contains a record of the Shumaker family that gave Philadelphia three mayors. Another volume in our collection is an early American edition of the Bible containing the names of those who subscribed for its publication. It contains the names of so many Mennonites that it has sometimes been referred to as the Mennonite Bible. A glance over the list will reveal names of Mennonite families common in all the Mennonite settlements a hundred years ago. Volumes such as these should find a careful preservation. If the owners are not interested in preserving them for their historical value they should place them with one of the several Mennonite historical societies who will cheerfully provide for their care and preservation.

THE DIVINE HUNGER

In one of his tonic essays, Christopher Morley speaks of "that strange capsule of divine hunger that can be found in every human being." It is to "that strange capsule" that religion makes its appeal. Nay, it is out of "that strange capsule" that religion grows. All churches and temples, in so far as they express and minister to deep realities of the soul; all creeds and litanies that declare and react upon the "spirit that is in man"; all votive offerings and quiet sacrifices that declare our grade above the brute, find their **rationale** in "that strange capsule of divine hunger" which every man carries, unheeding, to business with him, and passes, without recognition, on the street. Beavers build dams but not altars. The thrush is content with nest and food—and its song. Your dog does not whine and sweat over his sins. Just one creature of God yearns and eternally seeks for somewhat more than earth can supply. It is the being with the "strange capsule of divine hunger." It is he whom the Record declares to have been fashioned "in the image of God." Every great voice of duty is a call to "that strange capsule". Every penitence, every psalm, every prayer is a cry from "that strange capsule". Every enriching ideal, every exalting dream of betterment, every push of the human soul toward heaven is the fragrance of "that strange capsule of divine hunger that can be found in every human being if you can persuade him to lay down his pitiful armor of self-defense." To possess that precious hunger and not to admit it, not to give it scope, not to feed it with "the bread that cometh down from heaven," is the denial of our best selves and their slow death. To be ashamed of it is as if "midnight should be ashamed of noon."—Christian Advocate.

FAMILY PRAYERS AND SAYING GRACE

All over the country there is a movement to re-establish those customs which were observed by our Pilgrim fathers, whose characters and accomplishments speak for their sterling worth.

How many children of the present generation have had the unforgetable experience of "seeing daddy pray?" It is a sorry thing that with the omission of the children of ministers' families, there are not many. Yet there is no one thing which makes such a lasting impression and is such an influence for good on the plastic mind of a child.

It seems as if time is so limited in our average American home, business and family routine so pressing that we fail to find a suitable time to observe with our children those things which we ourselves know to be wise and best. Consider first "Saying Grace." Even in the busiest of homes, surely there is time for bowed heads and a few words of thanks to the Giver of our food, a simple prayer which can be understood even by the young members of the family. The children love it, and when accustomed to the little ceremony feel something is seriously missing when it is omitted. Danny, our little son, scarcely more than a year old, will come toddling from his play as we sit down to a meal and hold up his arms to be taken. (Of course he is a schedule baby and does not have his meals with the family as yet.) He will sit quietly in his mother's lap and look wonderingly about the table, impressed by the bowed heads and his grandfather's voice "Saying Grace".

Is not wonder said to be the first awakening of religion in a little child's heart? And reverence adds to itself respect.

Virginia, who is five, and has just started to kindergarten, lost her father in the recent "flu" epidemic. The mother, though interested in her children's welfare, is too busy providing food for three hungry mouths to take time for what we might call the finer things of life. When the little girl learned the "Thank-You Prayer" at kindergarten, she came home to ask if she might not say it at their table, and now the little home is touched by something which makes the commonplace seem brighter and the daily struggle less irksome than before.

The old custom of "Family Prayers" and Bible reading has been greatly crowded out of our homes because of the unavoidable rush in which we live. But every mother and father who wish their children to become acquainted with the greatest of classics and have a foundation for a lasting religious faith will, if they are wise, make a place for just this thing. Fascinating stories of Bible heroes read at bedtime; the Lord's Prayer repeated together perhaps at breakfast, or at some other suitable time; the talking over with mother or daddy the little misdemeanors or failures of the day, and the asking "Our Father's" help to overcome them; all these things serve to form a sweet and unbreakable bond of sympathy between the parent and child.—Selected.

The C. E. society that is engaged in training young people to pray in public, to give expression to original thought, to read and interpret the Bible, and to go about the community doing good, is about covering the ground.

If your C. E. society is not measuring up to your standard, stoop down and try to lift it up. You will find others to help, if you will commence lifting.

The standards we set for the young people of today seem to advance in proportion to the advancement made by the young people. Let us laud their achievements a little more and give the matter of standards a rest for a time.

Have you come to Christ? Be more concerned about how to abide in Him than how you came to Him.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

WHAT KIND OF A CHAP ARE YOU?

By Frank A. Collins

Are you one of the chaps who can take his raps
And still not hit the floor;
Who'll stick by the gun till his task is done
And then look around for more?

Do you grin at your work or sulk and shirk
When the job seems hard to do;
Are you there with the grit to do your bit;
Can the boss depend on you?

Is your conscience clear, with nothing to fear
As you punch the clock each night;
When you leave the job, do your pulses throb,
With the thought of a task done right?

Is it pleasure or dread when you pillow your head
And think of the coming day;
Do you breathe a prayer for strength to bear;
Does your job mean simply pay?

Just pause a bit and see if you fit
In the class that's pictured here—
For it's never too late to clean the slate
And start on a record clear.

—Forbes

MENNONITE YOUNG PEOPLES RELIGIOUS INSTITUTE

Do you want one?

Is it something that will fill a real need?

There has been some discussion of this matter by a few men in a more personal way, but little has been heard of it otherwise.

Dr. Mosiman has been one of the men who urged some concerted action. When he was in Newton to attend the session of the Executive Committee of the General Conference the question was raised whether it would not be practical to have such an "Institute", "Normal," "Conference" or whatever name is to be attached to the movement, one year at Bluffton and the next year at Bethel. This may materialize in time, but for the present the great distance seemed to militate against such a plan.

The thing is new with us, and it will doubtless be best to begin on a small scale as is the plan now. Bluffton is arranging for a school or conference of this kind now, and initial steps for such an institute are being taken in the Western District.

The plan here is to have a ten days' institute offering regular courses. The time set for this is from August 25 to September 4. Besides the regular morning classes there are to be two addresses, one from 11:15 to 12 a. m. and the other at 8 p. m. The latter is to be for the general public. The whole program is to be published in detail as soon as possible. We are making this preliminary statement in order to bring the matter before the young public and to urge at this time to plan to attend.

The object is to make this more than a conference. It is to be inspirational, but it is to be educational and religious primarily. It is to be for those who want to study and learn and grow in grace and power to serve the church. There are to be text books, and classes, and lessons assigned—and studied—and note books used. But there will be no entrance requirements or examinations. It is to be a school for those who want to fit themselves for better service in Sunday school or Christian Endeavor or other church activities.

The Sunday school convention of the Western District elected a committee of three which together with a like committee of the Western District Christian Endeavor convention and the chair of the District conference is to formulate the plans.

As the Christian Endeavor convention does not meet this year till fall, the committee that was elected by the Sunday school convention has had a meeting with the Conference chairman and those of the Christian Endeavor officers who could attend and they together have taken initial steps for the realization of the school.

Bethel College seemed the logical place to have the Institute because the equipment is there and it was thought that the school authorities would welcome this new contact with the constituency.

As for the time in which to hold the Institute there was but little choice for this summer, and it seemed to the committee that the period mentioned above, falling just before the fall college opening, was the most desirable for this experiment. If later on a time can be found that will accommodate more young people, the committee will doubtless be ready to adjust itself, for it wants to be of service to the greatest possible number of our young people.

The thought is to make the registration fee $2.00 and to offer board and room on the campus at $10.00 for ten days. Thus the whole expense would not even equal the railroad fare that is required to go to many of the conferences our young people now attend.

The committee that was elected by the Sunday school convention is, J. W. Kliewer, H. F. Janzen and C. E. Krehbiel, and young people who desire a program or expect to attend the Institute are requested to send their names to C. E. Krehbiel, Newton, Kansas, at once so that further details may be sent them as soon as possible.

A fine way to do would be to make up a group out of your church and come. We are not suggesting this with the thought that you should make a "lark" of it, but if you come, we should like to have you come with a definite purpose and aim: to learn, and then to use what you have learned in the upbuilding of Christ's kingdom. Then you will have the kind of a good time that lasts forever and does not leave a bad taste in the mouth.

It only takes a one cent post card to send the list of those who were lately baptized or received into your church by letter to The Sower. But it will help the cause along. Seeing the name of a friend may provoke another hesitant soul to take the deciding step for Jesus. Let us use the means that are at our disposal for the advancement of the Master's cause.

* * *

One of the smaller schools that is trying to meet a real need among our people is the Oklahoma Bible Institute at Meno, Okla. The church at Meno is the strongest numerically that we have in Oklahoma, and the school there is the only one in the state that is bi-lingual and more than elementary. Riding through Meno recently on the train we saw the new dormitory which should be a real addition to the equipment.

* * *

Little Courtesies

Recently we noticed that Rev. G. T. Soldner and Miss Moore of the Souderton church were "down"—or should we say "up"—to Philadelphia and assisted in the service by singing two duets. In a later bulletin we notice that the First Church choir of 36 voices "bussed" out to Souderton and gave an Easter cantata as a return number. To revenge themselves it will not be necessary for the whole choir of the Souderton church to come to the First church, and then, to not let herself be outdone First church will have to make a pilgrimage en masse to Souderton.

* * *

Rev. P. J. Wiens and family who are home from India on furlough have rented a house in Newton and are "at home" here now. The boys are working at the Home for the Aged. Recently in pouring the concrete for the basement the workmen kept at it uninterruptedly through the night, and many spectators came to look on. So that the night might not seem too long the Sisters of the hospital interrupted briefly by serving sandwiches and coffee or lemonade.

* * *

The world is getting smaller, it seems. Out in India the Evangelical church has a mission field alongside of our own, and Rev. Wiens is well acquainted with his neighbor, Rev. Davis of the Evangelical field. The Evangelical church had a ten days' training school at Bethel College just recently and Rev. Wiens was greatly surprised to meet here with his "Hindoo neighbor" who is also home on furlough and the two spoke at Bethel on Sunday, June 14.

* * *

Then there is the Bible name "Emmaus". Someone writing to us once spelled it "Amouse". Back in Pennsylvania they have a town "Emaus". Wonder whether that, too, was a case of poor spelling? It really is an awful thing to misspell proper names. Just watch yourself correct any one who writes your name Anna Marie, or even Anna Mary, when everybody ought to know that it is Annamarie! Why, you can't possibly conceive how anyone can be so ignorant in these enlightened days. But just wait till you get to the "Small College"! There is the place where "nick" is put into your name.

* * *

There is a great difference between working the soil and soiling the work. —What's your business?

* * *

WHAT OF THE OVER-HEAD?

When the over-head in a church is nil, is that a sure sign that the flock is under-fed?

Or again when the administrative over-head is so large that there is nothing left for benevolences and missions, what about interest, not to mention dividends, on the investment? We are told that religious investments pay big dividends. Or are these topheavy investments not religious but selfish investments? If we can drug up just enough to pay the preacher his salary, to pay the organist, the janitor, the soloists, the Sunday school supplies, the music, hymnals, repairs, heat and light, are we happy? Well, it is something to be thankful for, but after all, that is only the beginning. All of this is placed to the credit of "Self". And that is only the beginning. A thousand churches that are so top-heavy that their heads sink while their feet gyrate in the air could not begin to execute the Great Commission of the Master: Go ye. . . .and preach.

Thus far Mennonite churches have not been crushed by over-head; but while the ministers have been admonished to heed the injunction: "Freely ye have received, freely give," the laity has had a tendency to "hold fast that thou hast." With the advent of the paid ministry the over-head of necessity rises, and if the actual working capital is to continue or to increase it can only be done in one way, that is by more liberal contributions on the part of the laity. And here is the test-stone. Are we going to mount it and use it as a foundation, or will it crush us?

Or is this another case where "all signs fail", as Tid Bits puts it, telling this story:

He had opened up a fish shop, and he ordered a new sign painted. It read, "Fresh Fish Sold Here".

"What did you put the word 'fresh' in for?" said his first customer. "You wouldn't sell them if they weren't fresh, would you?"

He painted out the word, leaving just "Fish Sold Here".

"Why do you say 'here'?" asked his second customer. "You're not selling them anywhere else, are you?"

So he rubbed out the word "here".

"Why use 'sold'? asked the next customer. "You're not giving them away, are you?"

So he rubbed out everything but the word "Fish," remarking:

"Well, nobody can find fault with that sign now, anyway."

A moment later another customer came in.

"I don't see the use of that sign 'Fish' up there," said he, "when you can smell them a mile away."—Tit-Bits.

When the over-head eats up all that the institution produces, it becomes a case of self-culture instead of salvation.

GOOD ADVICE TO A BAND OF YOUNG PREACHERS

Six of us were setting off on a day's preaching among the villages. It was a holiday, and we had arranged to spend it for the Lord in spreading His gospel. We had to pass the humble home of an aged brother in Christ, a true father in Israel, a man fervent in prayer and wise in counsel. As we passed by he gave us a warm "God speed you," and while shaking hands, said, "Steep your souls in the love of God, and your gospel seed in prayer. Speak about the Son of God, his glorious person and his perfect work as you walk along; this will keep you fresh and full and fit for bearing testimony to him and to others. Think no evil, speak no word of bitterness of the absent, and seek grace all the day to keep the lowly place, each esteeming others better than himself."

It would be well with us, if the good man's advice were accepted and his wise counsel adopted by all who go forth in service for the Lord. A right condition of soul is the first necessity. All else will be vain and fruitless, if the heart is not right with God. If sin is on the conscience, and defilement in the life, service acceptable to God and for the blessing of man is impossible. God uses only clean vessels. The Holy Spirit fills and possesses those who are empty and yielded to his use. When Christ and things concerning Him, form the subjects of conversation among preachers, they seldom lack a good message, fresh and warm, to speak to others. But if the faults and failings of their brethren, the frivolous and paltry small talk of "religion" occupy preachers—as it frequently does, while on the way to speak of God's Word—their souls are "run thin," and their message is generally as "dry" as themselves. To have a word from God, and to be in a right condition to speak about it, the preacher has to walk uprightly all the time, and take care that his tongue is not defiled by unholy or unwholesome talk, when he uses it to speak for the holy God of heaven and to utter his precious gospel in the hearing of men.

MY MOTHER'S HANDS

Such beautiful, beautiful hands!
They're neither white nor small;
And you, I know, would scarcely think
That they are fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be;
Yet are those aged, wrinkled hands
More beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad,
Those patient hands kept toiling on,
That the children might be glad.
I always weep, as, looking back
To childhood's distant day,
I think how those hands rested not
When mine were at their play.

Such beautiful, beautiful hands!
They're growing feeble now,
For time and pain have left their mark
On hands and heart and brow.
Alas! alas! the nearing time,
And the sad, sad day to me,
When 'neath the daisies, out of sight,
These hands will folded be.

But, oh! beyond this shadow land,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear;
Where crystal streams through endless years
Flow over golden sands,
And where the old grow young again,
I'll clasp my mother's hands.
—Anonymous.

THE C. E. TOPIC

July 12

The Beatitudes of the New Testament

Matt. 5:1-12; John 20:29; Rom. 4:7

If one were to describe just what is meant by the attaining blessedness as offered in the beatitudes it might be said that it means attaining the highest good. This shuts out much of what the world thinks good because its good is not the highest form of good. If we regard as good what the moralist sets forth we only scratch at the edge and miss the best and safest. In presenting the beatitudes to the world Jesus spoke of the things that men always regard as having to do with failure and distress, but He showed that immediate success, such as we often crave, is never the end and any scheme that does not look forward to the final end is doomed to bring misery with it. Also any misery that leads to higher and better things is worth while.

Jesus begins with the "poor in spirit",—the humble. There is blessing in humility for it offers something better than anything the whole world can offer, namely the Kingdom of Heaven. Any plan of life that does not aim at the ultimate attainment of the kingdom of heaven leads surely to misery and eternal misery at that. No one who would do justice to himself would seek after any career, no matter how happy upon earth, if in the end he would find the gates of heaven shut to him.

It seems strange to think that there is blessing in mourning. Who would desire sorrow? Yet a little thought will reveal blessing in tears that far outweigh some of the things we think count for happiness. Our Saviour was a man of sorrow and through His sorrow He gave us our greatest joy. We can never taste the happiness of enjoying the favor of God until we are sorry for our sins. If it were not for those upon whom the weight of the sins of the world hung heavy there would never have been those who brought us the blessed news of sins forgiven and blotted out.

Blessings are pronounced upon the heads of the meek. Pride is the rule of the world but a little observation will show that the proud do not rule the earth. The ancient world was full of terrible monsters but they have disappeared while the defenseless creatures continue to thrive. So with those who seek to hold men under their terror; they do not last long. True greatness in the eyes of God is to be found in those who submit and endure rather than those who domineer. All the great men of God were meek men. So was our Saviour and so will be all His saints.

We are so accustomed to see the triumph of those who tread the law of God and the rights of man under foot that we sometimes feel they have all their own way. The fact of the case is just the opposite. Those who do right are sure of a peace of mind and an eternal happiness that the unrighteous cannot know. There is no peace so satisfying as the peace that assures us that we are right with God.

Mercy is another quality that always needs cultivating. If we expect to obtain the mercy of God that we all need we must be merciful to one another. A common sense of justice emphasizes this. The parable of the unjust servant whom his lord forgave and who would not then forgive his fellow of a little is so clear in its application that it needs no comments to make it clear to the simplest mind.

Purity of heart is that thing by which God judges man. To others we may seem to be something else but to God we are what we show ourselves to be to Him "who knoweth the heart and readeth the thoughts of the mind". Malice, envy, covetousness, jealousy, sensuousness and a host of other base passions may be skillfully concealed, but not from the eye of God. He shall call to Himself only those in whose hearts He sees a fitness for His presence.

Peacemaking is not a popular vocation, but it is a Christly one. Our Lord came as the Prince of Peace and only those who, like Him, are lovers of peace can hope for a place in His Kingdom. Any one who wants really to be the child of God must be at peace with Him and with His fellow. If we cannot live in peace with our brethren here how can we expect to live in peace in the Father's house?

Persecution will always be in the world. With righteousness there will always come persecution. It is hard to think that it is blessed, nevertheless most of the good things we know have had to come to us in spite of bitter persecution. Good things live and thrive by it. Evil things cannot endure it. It is a glorious privilege to endure presecution for a good cause. By it those who must endure prove their earnestness and sincerity.

Aside from the beatitudes taken from the Sermon on the Mount we have in our lesson our attention directed to two others. One is the blessedness of faith. Without faith there can be no realization of the highest good that insures us our happiness. Faith and faith alone is the means through which we attain to eternal life. Another blessedness is the state of knowing that our sins are forgiven and our iniquities blotted out. Suppose they were not forgiven or blotted out, where would we be? What would be the assurance that our life present and our life to come would be happy and blessed?

THE S. S. LESSON

July 12

The Gospel in Antioch of Pisidia

Acts 13:42-52

Golden Text:—"Behold, I have given Him for a witness for the people, a leader and a commander of the people." Isa. 55:4.

Just before Barnabas and Paul came to Antioch, their companion and helper John left them and departed for Jerusalem. Many suppose that the anticipation of the hardships in store for the Apostles caused John to lose courage. The writer of the Book of Acts does not tell us what it was all about except that the event was the cause of an unfortunate misunderstanding that meant the separation of Barnabas and Saul. Whatever was the reason for Paul's lack of confidence in John growing out of this incident it is refreshing to note that later in life Mark redeemed himself in the estimation of Paul who then regarded him profitable for the ministry.

The Antioch of our lesson was a flourishing city on the slope of Mt. Taurus and had a large and influential population of Jews. To this city Paul and Barnabas came from Perga. It will be well to note the custom of the Jewish Synagogues of that day. The services were rather informal corresponding to a weekly prayer meeting of our day. The leader opened the meeting. Portions of Scripture were read and comments made on them by the leader, or ruler as he is sometimes called. After that opportunity was given for any one so disposed to further comment or bring a message. The practice seems to have been to take the portion just read as the subject. If strangers were present they were called upon to express themselves. We can readily picture in our minds the two Apostles appearing, perhaps in the garb of a rabbi, in this meeting of strangers. According to the custom they were requested to offer some remarks. It may be that on other occasions similar opportunities were given to other visiting brethren, but here on this Sabbath, the audience was to hear a most remarkable sermon telling them of God's dealing with His people to the time of David, of a Messiah promised and given and of justification by faith. That the address made an unusual impression there can be no doubt. Two things are to be noted, the Jews left the Synagogue and the Gentiles remained to hear more. The lesson text tells what transpired on the following Sabbath. With the Gentiles were many Jews and religious proselytes who were hungering for more of the truth. It is indeed a sign of religious decay when the chosen people of God lack interest in the truth, but it is also an encouragement to note that those of lesser enlightment betray a remarkable interest. The message of Barnabas and Paul to their new found friends was that they should "continue in the grace of God". It was a grace that God had brought them the message and its messengers, it was a grace that they could hear of a crucified and resurrected redeemer who brought them a salvation that needed only their faith to appropriate. This grace also involved a diligent application to prayer and the searching of the Scriptures. These people would have had no conception of the meaning of the message brought by the Apostles if they were ignorant of the Word. So in our day, ignorance of the Word of God shuts out from the enjoyment of His grace.

Very many came together on the next Sabbath to hear the Word of God. There was a varied interest there, some came to learn, others to satisfy their curiosity, others to hinder. But on the whole it is a very helpful sign when large numbers crowd to hear the message. Opposition then only helps to intensify. One of the crying evils of our day is that so few will come out to hear the Word. They are more interested in other things. So long as there are those who will listen there will be those who accept. It is a grace that there are so many opportunities today, but it is a sad thing to observe that to many the preaching of the Word means nothing.

There were two classes in that crowd on that eventful Sabbath. Those who heard and accepted and those who rejected. So it will ever be and so it is today. In spite of all the Gospel that some hear they are unimpressed and go on in their sins. To those who accepted the day was one of gladness. The happiest day in any one's life is when he hears and accepts the Gospel as the rule of his life. There also came persecution. This is always to be expected. Where there is such opposition one may be sure that the truth is coming close home. The Jews were moved by jealousy. This is one of the basest of sins and betrays a mean and selfish character. The Gospel cannot be confined. Soon there was joy throughout all that region because of the Gospel. The energy of the persecutors led to a widespread persecution that led to the driving of the Apostles out of the city, but it did not destroy the force of the message. Workers may came and go but when the Word has found a rooting place in the hearts of believers it will bring forth fruit. After all the misfortune that befell the preaching of the Gospel in Antioch there were two great evidences of its blessing and power, "the disciples were filled with joy and with the Holy Spirit".

MARRIAGE

Spielman-Fretz—On June 20, 1925 by Rev. A. M. Fretz at his residence in Perkasie, Pa., Ralph H. Spielman of Hagersville and Ida L. Fretz of Perkasie.

Roth-Yount—Miss Imogene Rebecca Yount and Mr. Omer H. Roth, both of Wayland, Iowa, were united in holy matrimony, which occurred at the home of the officiating minister, Rev. H. J. Schrag on Friday, June 12, 1925. They were attended by Mr. Allen Meyer and Miss Vivian Allen, who were the subscribing witnesses.

DEATHS

Hendricks—On Mar. 22, 1925 at his residence in Perkasie, Pa., Abram A. Hendricks, aged 95 years, 7 months and 4 days. Interment and services at Blooming Glen Mennonite church. Services by Wilson Moyer, A. M. Fretz, Frank Swartz, A. O. Heistand.

Charles—On May 6, 1925 in Dublin, Pa., Harold H., son of Joscph K. and Alice Charles, aged 2 years, 7 months and 26 days. Interment on 9th at Deep Run. Pastor A. M. Fretz officiated.

Fretz—On May 25, 1925, near Bedminsterville, Pa., Amanda, nee Moyer and widow of the late H. Erwin Fretz, aged 74 years, 3 months and 9 days. The deceased was the mother of 13 children, 5 of which preceded the mother in death; the youngest, Russel, fell in the World war and his remains lie in French soil. She was a good mother, and a devoted member of the Deep Run church, where her remains were laid to rest on May 29th. Her pastor, A. M. Fretz, officiated.

Baum—On June 4, 1925, at the residence of her daughter in Perkasie, Pa., Maria, nee Hunsicker, and widow of the late William Baum of Bedminster, aged 81 years, 10 months and 9 days. A good mother has passed to her reward. The deceased was a consistent member of the Old Deep Run Mennonite church, where her remains were laid to rest on June 9th. Services were conducted by Rev. Ritter of the Lutheran church, Frank Swartz, Jacob Rush, A. M. Fretz, E. Wismar and Bro. Overholt.

Baumgartner—Christian Wilhelm Baumgartner, a son of Peter and Verena Baumgartner, natives of Switzerland, was born in French township on Dec. 7, 1851, and died Monday morning, June 8, 1925 at his home in Berne, Indiana, after a short illness of inflammation of the kidneys and bronchial pneumonia, bringing his age to 73 yrs., 6 months and 1 day. At the age of 20 he united with his parents' church, namely the local Mennonite church of which he remained faithful. After reaching the age of 21, he engaged in carpenter work and subsequently became regular contractor of houses, barns, etc. On March 9, 1879, he took the marriage vow with Caroline Riesen, Rev. S. F. Sprunger officiating, in the Mennonite church that stood on his father's farm. Soon after his marriage he bought an 80-acre farm, one mile southeast of Berne. Here he spent the greater part of his life, about 37 years. In the fall of 1913 he moved to Berne. His religious inclinations were strong, and he was zealously engaged in the Master's work. His life was an inspiration to all who knew him and especially to his family. Mr. Baumgartner was a deacon in the Mennonite church for about twenty years. He was the father of of nine children, six of whom besides the widow survive. He is also survived by eleven grandchildren and two foster grandchildren. The funeral service was held on Wednesday afternoon, June 10 at the Berne Mennonite church in the presence of a very large gathering of mourning friends and relatives. Bro. P. R. Schrocder spoke German and English on Ps. 91.

ANNUAL REPORT

Of the Mennonite Relief Work "Christenpflicht" Hellmannsberg near Ingolstadt, Germany, for the Year 1924.

RECEIPTS

Carried over from 1923, 1.05 M. $1928.66; 7907.51 M.

Contributions from America: Mennonite Relief Commission for War Sufferers (L. Mumaw), $4650.00, 19065.00 M.; Emergency Relief Commission (C. F. Claassen, Newton) $3596.30, 14744.83.; Rundschau Publishing House (H. H. Neufeld, Winnipeg) $126.80, 526.22 M.; First Mennonite Church, Upland, Calif., (M. Horsch) $50.00, 207.50 M.; Herold der Wahrheit (S. D. Guengerich, Wellman) $450.00, 1867.50 M.; Mennonite Board of Missions and Charities, (V. E. Reiff, Elkhart, Ind.) $2,858.08, 11,861.03 M.; J. F. Harms, Hillsboro (Zionsbote) $99.35, 412.30 M.; Eastern Mennonite Board of Missions and Charities (Eli G. Reist) $2200.00, 9,130.00 M.; From various donators, $404.67, 2700.21 M.

Contributions from Germany: Mennonite Conference of Baden and Wurtemberg, 116.50 M.; Bavarian congregations, 508.90 M.; Palatinate-Hessian congregations, 120.00 M.; Contributions from France, Luxenberg and Switzerland, 18 M.; Total 69186.55 M.

EXPENDITURES

Relief work in Augsburg, 10100.-33 M.; Munich, 19505.97 M.; Ingolstadt, 3456.16 M.; Nuerueberg, 7743.63 M.; Wuerzburg, 4808.-32 M.; Occupied territory (by France) 4383.39 M.; Lechfeld, 7769.75 M.; Koesching, 239.65 M. Toward support of Individual Cases, 3254.90 M. Emigration of Refugees, 2828.68 M. Allowances for workers, 1314.00 M. Telephone, Telegraph, Postage, Stationary, 1044.10 M. Traveling, 366.10 M. Tracts, 1079.84 M. Total 67993.-82 M.

In Treasury Jan. 1, 1925, Cash, 177.-57 M. Credit balance, Bayerische Landwirtschaftsbank, Munich, 131.55 M. Credit balance, Bankhaus Gebruender Marx, Munich, 345.00 M. Credit balance, Postscheckamt, Munich, 26.61 M. Credit balance, Bayerische Staathank, Ingolstadt, 512.00 M. Total, 69186.55 M.

Hellmannsberg, April 20, 1925

We have today examined these accounts and find them correct as far as we can see.

Henry V. Albrecht, Tiskilwa, Ill.,
J. A. Ressler, Scottdale, Pa.

With heartfelt thanks to all who have supported this work during the past year we herewith submit our annual report for the year 1924.

The visit of the Brethren Henry V. Albrecht, Tiskilwa, Ill., and J. A. Ressler, Scottdale, Pa., was very much appreciated. It was a special satisfaction to us that the brethren consented to examine our books and accounts. Since the beginning of the year we had hoped for such an opportunity for the examination of our books. We thank them again for their visit and for the trouble taken with our accounts.

The greater part of the contributions came during the first half of the year. In the second half there was a marked decrease in receipts which compelled us to reduce the distribution of foodstuffs. But toward the end of the year 1924 and early in the present year we received large shipments of new and used clothing from the United States and flour from Canada, also a large shipment of dried fruit from California. The food supplies are portioned out according to a plan to cover a large part of the year. The distribution of the clothing is not yet completed. To do this work properly we find it necessary that our workers visit the homes from which application is made for clothing. This is no small undertaking but is the only way to find those who are the most needy.

An important feature of our work we consider the endeavor of the workers to render spiritual aid to those who are helped materially and to make the work count for the cause of the kingdom of God. We would ask for your further interest and prayers.

With brotherly greetings,
Mennonite Relief Work "Christenpflicht", M. Horsch.

JOTTINGS

Grace church, Pandora has recently been redecorated and its basement improved.

After July 1 the address of Rev. A. J. Neuenschwander, pastor of the First Church, Philadelphia, will be 2342 N. 9th St., Philadelphia.

The Eastern District Conference has arranged for regular services to be held at the Mennonite Home for the Aged, Frederick, Pa. The ministers of the conference will take turns conducting these services.

Rev. E. B. Steiner, returned missionary from India, has recently received the Master's degree from Taylor University. Mr. Steiner had as the subject for his thesis: "The Eradication of Leprosy in the World."

The session of Bethel College Summer School is now in progress (June 4 to July 29). The courses offered during the summer session are, for the most part, the same or similar to those offered during the school year. There is an enrollment of 120, by far the largest Bethel ever had. Last year was a record breaker with 92.

At the (Old) Mennonite Mission meeting, held at the Welsh Mountain Samaritan Home, near New Holland, Pa., an afternoon was devoted to the men who have made history in the Mennonite church. The subjects of the addresses were: Menno Simon, His Life and Works; John F. Funk, Editor, Author and Preacher; Jacob N. Brubacher, His Work and Influence in the Church as We See It Now; and Bishop Isaac Eby, His Labors and Accomplishments.

Rev. and Mrs. Joh. Klassen of Sheldon Farms, Canada, celebrated their Silver Wedding on June 15. At the same time they celebrated their birthday, the birthday of their only son and the anniversary of the ordination of the father to the ministry.

Emil Haury, son of Prof. G. A. Haury of Bethel College has gone to Mexico as assistant supervisor of a party that will engage in excavating among ruins that have laid buried for centuries. The National Geographic Society and the Mexican Government, as well as the University of Arizona is backing this expedition, the objective of which has held much attention of archaeologists for many years.

One of the instructors in Bethel College writes to the editor in a private communication: "Last year I was teaching a full load, then along in March came the task of placing about fifty teachers which was left to me. You can imagine what this means in a state where there is an overproduction of teachers. About forty-four or five have been placed and the rest might have been if they had been more careful or less particular. Other colleges have placed very few. I wrote about 288 private letters, besides sending out a large number of circular letters, and, oh, the conferences and interviews I had! Then a little later came the work of getting lined up on summer school work, which I am directing. Advertising, getting lists of names, answering a lot of questions, getting out bulletins, lining up a faculty, etc., kept me busy."

The First Church, Reedley, Calif. is again conducting its daily vacation Bible School. Rev. D. B. Hess is conducting a class in "doctrine".

On June 20 an all day mission program was held at Sugar Creek, Ohio. Prof. Paul E. Whitmer, of Witmarsum Seminary was the principal speaker.

The Middle Canada Conference will hold its sessions this year in the Eigenheim church seven miles west of Rosthern July 6, 7 and 8. On July 5 a Mission Festival will be conducted.

The sessions of the Sunday school of the Second church, Philadelphia, have again been changed from the afternoon to the morning for the summer. The evening services of this congregation take on the nature of a twilight service. Daylight saving is followed in Philadelphia.

The recent death of Bro. William Deusch, of the Second Church, Philadelphia was a severe blow to the congregation. He was one of its organizers and during this period was always active in the work of the church, holding numerous offices in the church, Sunday school and other organizations of the church.

The Mennonites of Mt. Lake, Minn., celebrated the Fiftieth Anniversary of their settlement June 29. The Bethel, the Mennonite Brethren and the First Mennonite churches participated. Preparations were made for the entertainment of a large number of visitors and the meetings were held in the large shed of the Frank Balzer Lumber Company.

The name of the Hoffnungsfeld-Eden church, Moundridge, Kansas, recently has been changed to the Eden Church.

Rev. W. S. Gottshall and Rev. J. J. Kaufman have lately presented the library of Freeman College with a number of very ancient and interesting volumes. The library is continually growing and is prepared to care for any helpful books that its friends may present.

On June 21 the Choral Society of the Berne, Ind. church rendered the "Creation" by Haydn at the evening service.

Rev. P. R. Schroeder, of Berne, Indiana, addressed the Ministerial Association of Upland, Ind. on the subject "Methods of Preaching". The address was given at the University.

At present there are four branches of the Mennonite Church doing missionary work in China. Altogether about 50 Mennonite missionaries are on this field. China had 6,204 missionaries with 28,396 Chinese helpers. The entire Christian consistuency is estimated at 806,926. The membership is reported to be 366,524. There are 949 churches and chapels.

"By their fruits ye shall know men." "As the branch cannot bear fruit except it abide in the vine, no more can ye, except ye abide in Me." What are the fruits of those who do not abide in Christ?

Fewer prayers would be unanswered if all could pray, "Thy will, not mine be done."

Bridal Blossoms

An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

A very dainty book in colors, illustrated by one of our best artists. 16 pages.

Size 5¾x7. Boxed. Price, each, 75 cents.

A WEDDING TOKEN

Contains 14 pages exquisitely printed in full colors on the finest white paper. There are separate pages for the marriage certificate, list of guests, etc., and suitable poetry. It is beautifully bound in white kid finish board binding with front cover in silver and full colors.

Size 5x7¼ inches. In white box. Price, 50 cents, postpaid.

Forms of Services for Ministers

A Pastor's Manual and Handbook

Price, in flexible leather binding, net.....75c

Mennonite Articles of Faith

Translations from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite library. A good text book for Bible Readings. Bound in attractive clothing binding. German or English.

Single Copy, Postpaid, 40c

The Catechism

Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

Price, in plain cloth binding, net 30c. Per dozen, net, $3.25.

Church Letters

Fifty Letters, neatly bound in black cloth, perforated, net $1.00

Bibles

Oxford Text Bibles

No. 011 French Morocco, divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps $1.95

No. 0113x French Morocco, divinity circuit, gilt edges, India paper, size 5½x3⅜ in., with 6 maps 3.50

No. 01143 French Morocco, divinity circuit, gilt edges, size 5⅝x3⅝ in., with 6 maps 2.10

No. 01154x French Morocco, divinity circuit, gilt edges, India paper, size 5⅝x3⅜ in., with 6 maps 3.50

No. 01254 French Morocco, divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps 3.10

No. 01254x Same as No. 1254, India paper 4.15

No. 01171 French Morocco, divinity circuit, gilt edges, size 6½x4½ in., with 6 maps 2.50

No. 01326 French Morocco, divinity circuit, gilt edges, size 5¾x3¾ in., with 6 maps 2.65

No. 01357 French Morocco, divinity circuit, gilt edges, size 6⅞x4¾ in., with 12 maps 3.50

Oxford Pictorial Bibles

Containing 32 Engravings

No. 02143 French Morocco, divinity circuit, gilt edge, size 5⅝x3⅞ in., with 6 maps $2.15

Containing 32 Colored Illustrations

No. 02153 French Morocco, divinity circuit, gold edges, size 5⅝x3⅞ in., with 6 maps 2.50

No. 02327 French Morocco, divinity circuit, gold edges, size 5¼x3¾ in., with 6 maps 3.00

Sunday School Scholars Bibles

No. 03327 French Morocco, divinity circuit, gold edges, illustrated, size 5¼x3¾, with 6 maps $3.00

No. 4181 Self-Pronouncing Pictorial Bible, French Morocco, gilt edges, size 7¼x5, with helps 3.10

Oxford Reference Bibles

No. 03028x French Morocco, divinity circuit, gold edges, India paper, size 5¼x3⅞, with 12 maps $3.65

No. 03025x Same as No. 03028x, leather lined 4.65

No. 03232x French Morocco, divinity circuit, gold edges, India paper, size 6¾x4¾, 12 maps 4.00

No. 03234x Same as No. 03232x, leather lined 5.00

No. 03203x French Morocco, divinity circuit, gold edges, India paper, size 7¼x5, with 12 maps 6.00

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, JULY 16, 1925. No. 28.

AN ANNOUNCEMENT AND AN INVITATION

God willing Dr. Ella Garber Bauman will be ordained as a missionary to India on Sunday, July 19, 1925. The service will be in charge of Dr. J. W. Kliewer, president of the Foreign Missionary Board, and is to take place during the morning service at Bethel church, near Fortuna, Mo. Three meetings are planned and a good program promises a feast of good things.

A cordial invitation is extended to all who can, to attend these services, and the churches are asked to pray that God may bless the work and the life of the sister.

In the name of Bethel church.

REPORT OF THE 400TH ANNIVERSARY OF THE FOUNDING OF OUR DENOMINATION

Held at Basel and Zürich, Switzerland June 13-16

As the representative of the General Conference and the only accredited delegate from America, it is, of course expected that I make a report of the meeting. I am glad to state however, that I was not the only American who attended. With me were five others and besides these a Mr. Hunziker from Idaho and a Mr. Borntraeger of Indiana also attended and helped to represent America. They kept no office record of its visitors, at least I did not see any, but I know that Holland was represented by a large delegation, numbering over twenty; Germany by a goodly number, France by a few and Switzerland by a large number. Russia was to be represented but when the delegates, Rempel and Unruh, came to the Swiss border it was impossible to obtain permission for them to enter. Some years ago there was a political murder committed by the Bolsheviki in Switzerland after which Switzerland passed a law that no Russian under any circumstances will be allowed to enter Switzerland. The German border being only a few miles from Basel, one afternoon a committee of the Conference went across the line to confer with the Russian brethren.

The meetings in Basel were held in the Y. M. C. A. building which was appropriately decorated, those in Zuerich were held in the Lavater House. A joint choir of the two Mennonite churches near Basel furnished nice music for the Conference. The first anthem by the choir, "Gruess Gott", made a splendid impression and gave us a hearty welcome. The congregational singing of the conference was good and the tempo was one-third as fast as in America. I am of the opinion that our songs in America would gain in solemnity and impressiveness if we would reduce somewhat the speed with which we sing them. Each morning at 8 o'clock there was a prayer meeting, which were largely attended. The first evening of the conference there were six addresses of welcome by representatives of different organizations and a reply by Rev. Neff, of Germany, the chairman of the conference. On Sunday morning after the prayer meeting Rev. Kroeker preached a sermon based on Psalm 85 in which he spoke of the great things which God had done for our fathers and said that today thousands of the members of our church, the whole church of the Reformation and the nations of the earth, who are confused in the present disruption are looking to us to see what God will do and can do for a Christ centered denomination and if through us a new world order can be established. The local minister, Rev. Nussbaumer, a very pious man closed the service with a few remarks. In the Sunday afternoon program they made the mistake of having a historical paper by Prof. Kuehler of Amsterdam, the reading of which occupied one and one-half hours and 18 short addresses by representatives of different countries. You can easily figure out, even though you are not a great mathematician, that this was too much for one afternoon and that naturally some of the 18 addresses were too long. They should have had either the historical essay or the 18 addresses. They learned a lesson that afternoon, so instead of three sermons in the evening we had but two. On Monday forenoon they had two papers on the question: "How can we increase the spiritual life in our congregations", one by a pastor from Germany, the other by a pastor from Holland and both were very good. That afternoon was left open for discussion. They have a very free way of discussion. Anyone who desires to speak goes to the platform and speaks. Perhaps it was this which got them into trouble for that afternoon, while I was away to meet the Russian brethren, the delegates from Holland got into a heated controversy all because one of the 18 speakers the day before had been called down after he had spoken twice his allotted time. The Mennonite church in Holland seems to be divided into two factions. For instance I shocked the one faction, and for that matter quite a number of other Mennonites of Europe, by a vehement denunciation of war and militarism and telling them that we American Mennonites were unalterably opposed to both. There is one young Mennonite in prison in Holland for refusing to bear arms. The majority of the Mennonite church in Holland look at him as a fool and fanatic, but a small fraction of the Mennonites sympathize with him. The one and perhaps now the main reason why I must go to Holland is, to visit that man in prison, to encourage him, to let him know that we American Mennonites sympathize with him and to tell him that while 400 years ago our church had many heroes and martyrs he has the distinction of being the only one at the present time.

The celebration at Zuerich was the climax of the conference. We were shown "Gross Münster", the church, remodeled of course, in which Zwingli preached and in which very likely the founders of our denomination had their public disputations with him. At the Lavater House Dr. Herald, President of the Kirchenrat, made a fine address in which he confessed that he did not appear before us with a very good conscience, because his ancestors had drowned Felix Manz, one of our ancestors, in the Limmath, the stream issuing from Zürich Lake and flowing near by; but the invitation to him showed that they had changed their attitude toward us and that we had forgiven. Prof. Koehler of the Theological faculty of the University of Zuerich then read a wonderful paper in which he said that the scientific investigation of the theologians of the universities of Europe had just lately discovered the great influence which the Anabaptists have had upon the social, religious and political progress of the world and are about to publish these findings. This paper was presented in such a spirit of appreciation and in such splendid diction that I want it translated into English, so it can be published in both our German and English church papers and I want every Mennonite in America to read it. Reading that will help him understand why I said in the closing remarks that day: "I am proud of the privilege of being a Mennonite" and why I pointed to the great task of the future for which God has preserved our denomination for 400 years. It was a fitting close to that day's exercises that Dr. Koehler, dean of the Theological faculty of the University, conferred on Rev. Neff, of Germany, the title of Doctor of Theology in recognition of the great work which he has done in gathering the material and publishing the "Mennonitisches Lexicon". No resolutions were passed, that I know of except that a request was made by the conference to the Canadian Government to permit the 52 Russian emigrants detained in Germany on account of sickness nearly two years ago to proceed to Canada that they may be reunited with their families who have gone thither.

The greatest result of the conference is the fact that Mennonites from different parts of the world have met and have learned to know and to love each other as brothers in Christ.

H. J. Krehbiel.

Perfect love that long will suffer,
Never murmur nor complain.
Never seek her own, or covet
Others wealth, or earthly fame.

Perfect love is meek and lowly,
Perfect love is rich and free,
Perfect love is Jesus only,
Come to dwell in you, and me.

—Sel.

CORRESPONDENCE

Upland, California—Dear Bro. Editor: It's a good thing I redeem a promise when once made. So I will endeavor to redeem mine to you. Should I wait too long, I fear you might act upon my advice and send me another reminder.

Suppose you read about the earthquakes up in Montana and here in Santa Barbara. The loss of life fortunately is not as great as originally reported. But the material loss runs into many millions. Santa Barbara is a beautiful coast town, with splendid homes, fine hotels and a Catholic monastery, schools, etc. The business section has imposing, substantial buildings, of which some are badly damaged.

Do you know! When we read of such earthquakes here and there, of abnormal weather conditions all over the country, of wars—think of China and Morocco just now—, of abnormal, yes desperate conditions, religiously, socially, morally, politically, etc., we are forcibly reminded of Christ's predictions concerning days which precede His second advent. These we find in the 24th chapter of the Gospel of Matthew. May we heed Christ's admonition: "Be ye also ready, for ye do not know when the Son of man cometh."

Suppose the report of our Pacific District Conference and California Sunday School and Christian Endeavor Convention, is now in your hands. We had a blessed and profitable time with our good people at Reedley. They know how to entertain a conference and make you feel at home among them. It is always a very good testimony, when people say, it was the best conference we ever had. Yes, the spiritual feasts were bountiful. Really, there is usually too much to properly make use of it all. This, however, is no mistake, for out of the great variety of good things, everyone may use that which is necessary to supply his own particular need. These occasions are also mountain top experiences. It is for us to again step down into every day life, the routine of our home churches, societies, families and in a practical manner make use of the things we have seen and heard and learned. It is the good hand of our God that so graciously grants us such seasons of refreshing.

In more ways than one we people of the Pacific Coast may be thankful that our conference is still small enough to be thoroughly enjoyed by everyone. The business side of conference does not loom so large as to crowd out the devotional, spiritual and evangelistic side. Papers on spiritual subjects may be somewhat tedious at times, but usually they furnish the basis of free and open discussions. These usually wake people up and are of great benefit and help. Since the last five or six years, there is a marked change in the attendance of our conferences. The number of attendants is very much greater and a very large percentage is young people. This increase of interest, especially by young folks, is very gratifying. It certainly promises well for the future.

About thirty-two Uplanders motored up to Reedley to attend conference. It is a trip of about two hundred and fifty miles and quite interesting and enjoyable, especially when made for the first time. The foot hill boulevard is a most attractive drive for it takes you through the heart of the orange and lemon district. Also through quite a number of picturesque smaller towns, till you get to Pasadena. After passing through Eagle Rock, Glendale, Burbank, you travel through the windswept and dusty San Fernando valley. Then you begin to climb the mountains and the engine of your Ford or automobile is sorely tried. Among these great mountain sceneries, curve chases curve—some of them are exceedingly sharp—for at least fifty miles. Most of the way these mountains are quite bare, but they possess a rugged grandeur of their own. A heart must be fearfully materialistic if it is not impressed and profoundly so, by these wonderful works of God. If our eyes and our hearts are but open to higher things we may see the footprints of our God everywhere. The earth is His footstool, and He has made this footstool of His most glorious. Despite the fall and its dire results, this old earth is magnificently beautiful, except where man with his sin and folly spoiled it all.

As all things come to an end here, so this ridge route also at last and finally comes to an end. In the distance you may behold glimpses of the wide and broad expanse of a valley. It is the head of the world famous San Joaquin Valley into which you now descend very rapidly. Too rapidly, if you do not have your machine well in hand, for the descent is very steep. Straight as an arrow now for about thirty miles, the highway takes you right into Bakersfield.

In the San Joaquin valley you note conditions radically different than they are in the south from whence you came. For miles and miles you pass through barren, alkali stretches. These stretches are desert land too, but of an altogether different aspect than the sage brush desert of Southern California. Then again you pass through the most prosperous tracts of orchards and vineyards. Having entered Tulare county you get into the world famous raisin district. The nearer you get to Fresno county and to Reedley, the finer these vineyards! Never before, we thought, did we see them look so luxuriously beautiful and promising of a good harvest. May it please the Lord to grant our people—certainly all the others also—the abundant harvest now growing and fair prices. He knows they need it and He loves to see His children prosper materially as well as spiritually, if so it is best for them. Yes, the eyes of all wait upon Thee, that Thou givest them their meat in due season. Thou openest Thine hand and satisfiest the desire of every living thing.

Now we are all home again and in the midst of the hot summer season and the vacation habit. This season, as you know, may sometimes become quite trying for a pastor. But in general we have no reason to complain. Our people are, generally speaking, faithful church goers. Still, we must combat the tendency toward slackness in religious work during summer. In this matter the temptations are very great in California. A number of beaches are within a two or three hour's ride. Mountain resorts near by are all too plentiful. Cool and shady parks with all their alluring appurtenances are everywhere accessible. Boulevards are all too inviting for a Sunday outing. So it takes more grace for California Christians to be faithful during the summer season, than it does for Christians in the east. Our young people face greater temptations along some lines than the young people in the east. May the dear Lord get them to see that the empty, hollow, fleeting pleasures of this world are not to be compared to the true and lasting pleasures of the children of God.

Sunday following our return from conference, June 21st, we had our Children's Day program and following this, the ceremony of laying of the corner stone of our new church. It was an impressive and blessed service. Speaking of the children's day program, I suppose it is the same in all Sunday schools, that the babies who came to the various homes during the year are enrolled into the cradle roll. The mothers with their babes come forward to receive their certificate of enrollment. It strikes me, brother editor, remembering your recent editorial on the subject, this would be a splendid occasion for the consecration of the little ones to the dear Savior who loves to gather just such little lambs to His bosom. Take this suggestion for what it may be worth. Perhaps it may be taken up by some other Sunday school or congregation.

On the Sunday of Pentecost and Sunday after, twenty-five souls were added to the Upland church. Twelve by baptism upon their confession of faith and thirteen by letter and the right hand of fellowship. Numerical increase is good and desirable, but we have need to pray for spiritual increase and advancement. This after all is of vital, yes, the greatest importance.

I must not go into detail concerning our church work and experiences. Our regular correspondent may feel that I stepped into his field, which I do not at all want to do. So I will close with a hearty invitation to you, brother editor, to our dedication services, which if it so pleases the dear Lord, will in all likelihood take place sometime in October. Our dear and venerable father, A. S. Shelly, has expressed a desire to be with us then. It would be just fine, if we could have both of you with us then.

This building of a new church is a serious and difficult undertaking for our congregation. Adequate room however, for the various phases of church work is simply imperative. We realize more than ever that all our enterprises and undertakings are all so human and so imperfect. But we pray and I know many of us do so pray, that the dear Lord may graciously overrule it all and cover our mistakes, imperfections and cupidities with His grace and love. For the sake of His cause and kingdom we want to build this church home and He will, we trust, lead it all to a good and successful end.

Yours in His service,

M. Horsch.

First Mennonite Church, Aberdeen, Idaho, June 30, 1925.—Dear Readers of The Mennonite. To write a correspondence for a paper at this time of the year when the evenings are so short and hot takes courage. Was it not for our church ordinance to have an article written every quarter I think I would let a notch slip at this time. But duty calls and I must write.

The weather has been most beautiful the last couple of weeks, in fact all spring was nice with plenty of rain for all dry farm crops. They look very good too. If nothing will get in to destroy the crops the dry farmers will get a bountiful harvest.

The dry farm crops look good but the ones on the irrigated land look better. When a person drives through the country and sees the green fields of wheat, barley, oats, potatoes, sugar beets, clover, alfalfa and alfalfa seed he must voluntarily think of the great grace of God, how He so tenderly takes care of His children. Praise Him for it.

No special news has occurred since my last writing that I may report that would interest the readers. Might mention that Bro. C. F. Miller from Reedley, Calif., Pacific Coast Sec. of the Christian Endeavorers was in our church in the month of May. One evening he spoke on Christian Endeavor work and the next evening he spoke on Sunday school work. Both talks were very interesting. We thank Bro. Miller and ask him to come again. We seem to be somewhat isolated and appreciate it very much when such visitors stop off.

When the writer was busy with his store work today a nice looking, well fed gentleman with a better looking lady stepped in and said: "Hollo Mr. Bartel". To his surprise it was the friendly Rev. Gust. Frey of the Tabor church, Goessel, Kansas and his better half. Only too bad the writer was busy and Mr. Frey was in a hurry, only a few refreshing words could be exchanged. Mr. Frey was on his way to the coast. We ask him to come again and stay longer, yes long.

Mrs. John E. Toevs, who had a sore on one of her elbows took suddenly sick. When the doctor was called he found it was a very bad case of blood poisoning. She was at once taken to the hospital and operated on but so far has made very little improvements, in fact the doctor says she is worse now than she was when she came there. May God heal her quickly and let her come back to her beloved family is our wish and prayer.

The work in our church is progressing very nicely. Preaching services, Sunday school and Christian Endeavor have their sessions every Sunday. Our church has a mission Sunday school 10 miles northeast from Aberdeen, it is only small but we enjoy the work there.

June 28 a Union Sunday school, of seven or eight Sunday schools was held 16 miles northeast of Aberdeen in the forenoon. The afternoon was spent in singing, music, preaching and reading. The attendance was good and it was agreed to make it an annual affair.

Rev. M. J. Galle was in California at the Pacific Conference which was held in Reedley, Calif., June 14, 15, 16. He came home June 26. We sure were glad to see him back home again. With many greetings from,

G. A. Bartel.

Menno Mennonite Church, Schrag, Wash., June 28, 1925.—Dear Readers of the Mennonite: It has become my duty and pleasure as correspondent to write a few words concerning our church.

With the beginning of the new year, the annual business meeting was held as usual. All business and elections fulfilled made us look forward to the new year with new hopes and renewed spirits.

Activities have continued in regular routine with but a few recent visits by ministers as Rev. Aeschliman and Rev. P. J. Kliewer and Revs. Rhea and Moyer. Our dear minister, Rev. King, has regularly on every second Sunday brought the message to us. On this Sunday also our two-weekly C. E. prayer meeting is held. On the Sundays when Brother King is at Ruff in the Salem Mennonite church, we have only Sunday school at our church.

I might also mention how it was shown to us that the Christmas spirit is not confined to Christmas day. On February first on invitation from the Ruff church, our church choir rendered the Christmas cantata there, entitled the "Christmas Adoration", which met with warm appreciation.

Communion was held on the Sunday after Easter. There have been no deaths in the church this year. Whooping cough has been prevalent, but no casualties have resulted in our church.

The Open Door S. S. and C. E. Convention of Washington was held at Ruff May 30th and 31st. Five churches: Onecho, Monroe, Newport, Ruff and Menno were represented. The presence of Brother C. F. Mueller was especially enjoyed. A splendid social for Sunday evening was arranged by the Ruff C. E. Social committee, and enjoyed by every one.

Brothers Aeschliman and Kliewer preached the Pentecost sermon at Menno on the first day of June, the Monday after Pentecost.

Rev. King has given us a part of an excellent series of lectures on Mennonite history. He has brought to us our denominational history in a very interesting and concise way, and I believe that every one has gained considerable valuable knowledge, that will make us more faithful to Christ and the church.

Used clothing was sent to Rosthern for the use of our Russian Brethren last year and the report of the arrival was received by Bro. King early this year.

Brother King and a few others of our church have motored down to Reedley to attend the conference.

The Lord has given us a good harvest this year, and with the present price of wheat we hope that material things will not burden us so much. May God help us to use our blessings in the right way so that we may receive greater spiritual blessings.

Correspondent.

Salem Mennonite Church—Dalton, Ohio, June 30, 1925. Another quarter of the year has passed with the life and work of the church and its auxiliaries going on regularly. The past week our C. E. workers had the opportunity to attend the Ohio State C. E. convention at Canton, and as our church is located only 20 miles west, near the Lincoln highway a number of our Endeavorers attended and came home with renewed enthusiasm for work.

The past Sunday we were favored with the presence of Drs. Harvey and Mrs. Ella (Garber) Bauman, medical missionaries to our India field. Both favored us with services, both morning and evening, speaking of the nature and great need for their chosen profession in our mission field. Both Mr. and Mrs. Bauman are fully trained M.D.'s, the former having already practiced medicine the past two years. As Mrs. Bauman's ancestral home is on our Sonnenberg, we take the more especial interest in having personally met and heard them. Dr. Bauman has also been a life long friend of our pastor, Rev. Keiser, being his cousin. So our prayers and gifts for their work will be inspired by special personal interest.

N. G. Fankhauser.

Man's Choice, Bedford Co., Pa.—Baptismal services were held at Rev. Jacob Snyder's cottage at the white bridge, near the state road below Man's Choice Sunday, June 28, at 2:30 P. M. A number of candidates signified their confession of the Lord Jesus as their Master by this rite. About 200 persons attended the service. Arrangements are being made for a Bible Conference to be held at this place. Last Sunday we were glad to have Rev. Jacob Snyder with us at the evening service.

H. E. Lybarger.

A SUNDAY SCHOOL AMBASSADOR TO EUROPE

James Kelly, Secretary of the Scottish National Sabbath School Union, arrived in New York on June 22d, and a courtesy luncheon was given to him by officials of the World's Sunday School Association at the Republican Club on the 23d. Mr. Kelly is also Secretary of the World's Sunday School Association (British Unit) for the Continent of Europe. As Secretary of the Glasgow Convention Committee, he directed the local preparations for the Ninth Convention of the World's Sunday School Association which was held in Glasgow, June, 1924, when 2810 delegates were present from 54 countries.

Mr. Kelly is also active in Christian Endeavor and is President of the European Christian Endeavor Union. He will speak at the International Christian Endeavor Convention in Portland, Oregon.

Two visits to Europe were made by Mr. Kelly this year in the interest of promoting a better understanding of the Sunday school idea and methods. His visits took him into Austria, France, Czecho-Slovakia, Germany, Esthonia, Latvia, Poland, Hungary, Roumania, Jugo-Slavia and Bulgaria. Everywhere he found eager people and a ready reception of any degree of help offered. In Poland he found that the delegates who had attended the World's Ninth Sunday School Convention held in Glasgow, Scotland, in June, 1924, on their return began at once to communicate with all the Protestant churches concerning the reorganizing of Sunday school work. Mr. Kelly further states the influence of the Glasgow Convention in Europe cannot be over-estimated.

"The future is bright with hope" is the cheering sentence in the report of Mr. Kelly. "Divided as Christians are by distance, by differing traditions, by varied history, by ecclesiastical and confessional distinctions, by language and habit and temperament, individual and national, we see in these things only barriers to overcome. The plain man's plea is the true one: 'Let us get together'. Now is the psychological hour for scattering the seed of Christian truth on the continent of Europe."

THE MENNONITE

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RELIEF NOTES

By Levi Mumaw

The Mennonite Central Committee is in possession of a number of interesting letters of thanks from the villages of Gnadenfeld, Schoenau, Annowka, Marnowa, Stepnoy, Polewope, Alexiefeld, Blumenort, Gruenfeld, Hochstaedt, Dominiskoje, Miloradowka, and Sabrowka, Siberia. The following is a copy of one of these letters. It speaks for itself and the work that has been done for the needy in Siberia.

To the District Representative for Siberia, Mr. Jacob Abramow, Wittenberg.

Fifteen months ago the work for relief was begun here. When we consider what has been done in this time our hearts are filled with gratitude. We feel to express to all brothers and friends in far-off America, who have done so much for us, our sincere thanks. Many a hungry one has been fed. To carry on this work involved a great deal of effort and care. This work fell on the shoulders of Professor Alvin Miller and our District Representative, Mr. Jacob Abramow, Wittenberg, and we thank them for what they have done. We must say that we are satisfied with the way and manner of the feeding. Many hungry ones were satisfied. Possibly some would have perished if help had not come by which the greatest need was alleviated. If the feeding were now discontinued, the need would become very great; therefore, it is our earnest desire that your help should not be withdrawn.

A very great help for us was the wool that was given for our use. Thanks to this arrangement there is now the encouraging prospect that the poorest can clothe themselves, for which there seemed formerly no possibility. And whom have we to thank for this? We must say that our District Representative has found the right way to supply this need.

Peter Kroeker, Representative.
Markowka, Jan. 30, 1925.

* * *

A report from the Arkadak District in Saratov, Russia, under date of May 4th, 1925, gives the following information:

In this district there are 159 Mennonite families with a total of 1117 persons. Of these, 25 per cent. had no bread of their own before the spring seeding time. During the month of April the spring wheat was sown. Of this 2000 Pud were furnished by the A. M. R. as a seed loan. At the time of the report the fields were covered with green and new courage came to the hearts of the people. In connection with this, however, another statement was made which is not so promising for the next few months. It was estimated that only fifty per cent. of the families had their own bread. The others had to be supplied through others who were able and willing to help them. Apparently there is yet a meagre supply of vegetables, etc.

The Molotschna District in South Russia, where the large number of our Mennonites in Russia are located, is again seeking help through our representative at Moscow. Extracts from a report given by Ph. Cornies indicate that there are many who are again facing real want. The following is a copy of a letter forwarded from Moscow, May 19, 1925.

Letter Moscow 157.

The flour to be used for bread has failed with very many people. There are a few villages where about half of the families see themselves compelled to buy the needed bread in bakeries. The means required for this purpose must be furnished by the cows and chickens, but in consequence of the high price of flour, bread is very expensive. Especial scarcity prevails in the villages of Wernersdorf, Klippenfeld, Hamberg, and a few other villages of the Gnadenfeld district. In the month of March there came to me two heads of families of the village of Hamberg who asked for help to buy bread. Their condition, was, according to their report, really serious.

* * *

Then there came also persons from Wernersdorf asking for help. But in my opinion it is only in exceptional cases advisable to hand the people money for procuring bread, especially if you have only their own report. Yet the representative of Wernersdorf, whom I asked for a report about prevailing conditions, has stated that the situation is critical, in consequence of the poor crop prospects.

In the Gnadenfeld district the persons experiencing a scarcity of food are the refugees. Since last year this group has hoped in vain for permission to leave for Canada. Most of them have been given temporary quarters, and there is a scarcity of animals of draught; therefore, it was not possible for them to provide for themselves. Besides, most of them were not assigned any land. They are in difficult circumstances and are losing courage. It is not altogether certain that they can emigrate this year, but it is certain that many of this group must be supported before harvest.

Besides these larger groups of persons there are everywhere in the villages isolated cases of families which even now find themselves face to face with a chronic scarcity of bread, and which will need help in June and July.

Mr. Cornes is of the opinion that the relief action in the Molotschna should be undertaken according to the same plan as that used in Siberia.

Alvin J. Miller.

June 12, 1925.

WORLD-WIDE SUNDAY SCHOOL NEWS

BUSY LIFE OF A SUNDAY SCHOOL SECRETARY

Rev. V. P. Mamman is one of the field workers of the India Sunday School Union. Last year he was away from India for five months while caring for speaking engagements in England and attending the World's Sunday School Convention in Glasgow. During the seven months on the field he visited 45 places while touring 138 days. In that time he delivered 235 addresses to audiences numbering 26,960. In addition Mr. Mamman edited the Sunday School Magazine in Malalayam, which publishes articles on Child Psychology, Historical Geography of Palestine, Graded Lesson Notes, children's columns and pages for general Sunday school and missionary news articles. And that is only a part of his editorial work.

While in Great Britain, Mr. Mamman visited more than twenty important centers and delivered about fifty addresses. At every opportunity he visited Sunday schools and addressed the children. The work in India was formally presented at the Convention in Glasgow. The work of the India Sunday School Union is maintained by means of the leadership and gifts from Great Britain.

Mr. and Mrs. E. A. Annett are also on the staff of the India Sunday School Union. They sailed for their field from England on May 2, and were likewise present at the Glasgow Convention. The General Secretary for India is Rev. A. G. Atkins with headquarters at Jubbulpore.

D. V. B. S. IN JAPAN

Daily Vacation Bible School work is being developed in Japan by H. E. Coleman, representative of the World's Sunday School Association, in cooperation with the National Sunday School Association of Japan. A number of schools were conducted last summer and there will be more this year. A forty-page pamphlet has been prepared in Japanese which describes the working of Vacation Bible Schools. These have been sent to all the Branch Associations of the National Sunday School Association in Japan. Special attention has also been given by Mr. Coleman to work for boys in which Boys' Clubs are featured. A book on Boys' Activities will soon come from the press.

A SUNDAY SCHOOL SECRETARY IN AUSTRIA

The Austria Sunday School first convention, which was held in July, when their second annual Convention will be held. At the first convention, which was held in Salzerbad, 150 delegates were present. A monthly grant of $50 is being made from the World's Sunday School Association, which, with money contributed locally, made it possible to engage as their national secretary, Dr. Hans Jaquemar of Vienna. The report of Dr. Jaquemar to Dr. W. G. Landes, General Secretary of the World's Sunday School Association, was aglow with enthusiasm. In speaking of their convention he said, in part, "The partakers which came from every part of Austria took away with them rich incitements and we are hoping they will bear good fruit. Although the delegates are belonging almost all to the impoverished ranks of society, they signed 20,000,000 crowns for the work of the Sunday school and 18,000,000 are already paid in. We thank you for the allowance from your treasury for the appointment of a General Secretary. Our Committee is publishing a Sunday school paper coming out in a first impression of 3,000 pieces. We may be rejoiced that the Sunday school has come forward energetically and that the new beginners are to be seen as the result of the workings of the last months."

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SO VERY, VERY TRUE

Strickland Gillilan in Baltimore Bulletin of Education.

There are no idle words where children are.
Things spoken in their hearing carry far,
Producing fruit of evil or of good
To our great future human brotherhood.

The word dropped lightly from our careless lips
Into the fertile child mind seeps and drips,
And intertwines with thought and impulse so
It may decide the path some soul shall go!

The eager child mind may not know it hears —
The words may fall upon unwitting ears.
But natheless the record's graven deep;
Subconsciousness a copy clear will keep.

So speak not thoughtlessly when they are by;
Your words fall not on sterile soil or dry.
Thoughts sown in plastic minds are carried far;
There are no idle words where children are.

At the last communion service at Bethel College just before the close of the spring term of school 162 communicants participated. This was the largest number that has ever been served at the Bethel College church.

GOING TO SEED?

The expression "going to seed" seems to have been rescued from the field of satire by some one. But just why this should be so, is not clear. Without the seed there would be no Sower, and without the Sower we should soon all starve to death. So, thank God for seed and sower both.

We used to have a lot 50½ feet wide and 165 deep on which stood an even thirteen monstrous cottonwood trees. In the spring just about the time we wanted all of the windows open to get all available fresh air, these cottonwoods had a habit of "going to seed".

And this habit was enough to cause one to take refuge in the field of satire. For once this process of going to seed began, you could see the finest kind of a snow shower with mercury up around 80 or more, which is a thing not every section can boast of.

And these cotton flakes would make right for the open windows as May bugs, millers and beetles are doing by the millions of a June evening in Kansas right now to the consternation of timid housewives.

No screens? Sure we have them! But ours don't happen to be airtight, and the cotton snow would just blow into this wire entanglement and turn black to white and almost shut out what little air there was. So we cut down the trees.

Now the house stood in the sun, and I believe it was hotter than when the house was shaded by those tall cottonwoods and the windows were blown white with cotton.

It was something like Jona with the gourd, only the gourd did not offend Jona with its seed.

Now we have maple trees around the house. They too have plenty of seed, which always is a sign of virility. Their seeds remind one of a flying machine. And in fact they are made to fly. They do fly, too.

And like the cottonwood seed, wherever they can fly to some unplanted spot or corner they nestle there, and with the first spring showers begin to expand and grow with the intention of "brightening the corner where they are." And why shouldn't they?

That's the thing we as young Christians ought to learn from all of the plant world. We are the branches of the Vine. We are to to propagate this plant into every nook and corner we can reach. It is the expressed mission of this Vine to occupy the earth and we have a mission in aiding to spread the good seed.

Get out your broadcaster or seeder and lend a hand!

GRACE CHURCH, PANDORA O.

Commencement Time

It is always a happy time for the young people when the schools close. They want to go to school and usually enjoy it, and yet when the strain of the year is over it brings that happy feeling which comes when a person is being released from the steady confinement to a strenuous task. The young people feel doubly happy when they come to the conclusion of a definite course of study toward which they have been striving for years. The following young people from our congregation are completing their high school course this year: Margaret Amstutz, Naomi Basinger, Benjamin Burry, Millen Gerber, Prudence Gerber, Merwin Hilty, Selina Steiner and Anna E. Sutter. There are three of our young men who are to graduate from Bluffton College this spring with an A. B. degree. They are Hayden Steiner, Robert Shumacher and Roy Hilty. Two are finishing the medical course with an M. D. degree, namely Munson Bixel, who graduates from the Cincinnati Medical College, and Byron Basinger, who graduates from the Medical Department of the Michigan State University of Ann Arbor. It takes a great deal of perseverance and hard labor to accomplish such work, but it pays. A person's edueation can really be classified among those treasures "which moth and rust doth not consume and where thieves do not break through and steal." We congratulate all these young people most heartily for their accomplishments.

The baccalaureate services for our high school graduates were held last Sunday night, May 10th, Rev. Rosenberger preaching the sermon. Both the sermon and the special songs were very appropriate and stimulating for all who attended the services. The commencement exercises were held Thursday evening, May 14th, Mr. F. B. Pierson, former State Superintendent of Public Instruction, giving the class address. There were thirty graduates in the class.

* * *

A few weeks ago Rev. G. M. Baergen, formerly superintendent of our mission station at Altoona, Pa., stopped at Pandora a few days on his way to Montana, where he has accepted a pastorate. The congregation that he is to serve is one that is being organized now, having recently broken away from the Congregational church with which they cannot agree on doctrinal matters.

* * *

The vacation Bible school has now been going for nearly two weeks. We again have three teachers with about seventy-five pupils enrolled. The children show a good deal of interest in this work. The little prizes offered are always an inducement to work a little harder.

* * *

The pastor and his family were very pleasantly surprised when the Missionary Wiens family entered their home unexpectedly. The Wienscs had just arrived from India and were on the way to Newton, Kansas, where their oldest son is a student at Bethel College. In 1900 the Wienses came from Russia to attend Bethel College. It was war-time when they had their previous furlough so they could not go to their old home to visit their relatives and now conditions are still such that they could not think of spending their vacation there. For that reason they are spending their furlough in America as guests of the General Conference. During the time of the Russian massacres Rev. Wiens' brother and other near relatives were also murdered. The pastor has known the Wienses for twenty-five years. The first Christmas in America he spent at the pastor's parental home. While here the Wienses spoke to the Women's Missionary societies in Bluffton and in Ebenezer. Our own society dismissed their services and went to Bluffton.

* * *

The Ladies Glee Club of Bluffton College gave a sacred concert in church Sunday night, April 26th. We were sorry that four singers had to be absent, nevertheless, the concert was beautiful and very much appreciated by all. Next Sunday evening, May 17th, the Men's Glee Club shall sing in the St. John church.

Baptismal services were held April 26th and communion services the following Sunday. The attendance at these services was very good. We plan to arrange for a reception again for the new members after the schools have closed. There is too much going on among the young people at present and so we shall wait till the rush is over.

* * *

What shall I do in summer? That is a question the college students always have to face when schools draw to a close. It is not only, what shall I do, but also, how shall I get money to continue my school work next year? The young people are trying hard to face these conditions. Herman Schumacher and Glenn Hilty went to Arkansas to sell books. Eldon Basinger is in Toledo for the same purpose and Fred Hilty has also left for some "foreign port" with that object in mind. Edith and Grace Steiner and Lenore Hilty have left for Fort Wayne to work there during the summer months. Roy Hilty is to work with boys under the Y. M. C. A. like last summer. Raymond Hilty plans to accompany the P. D. Amstutz family to Michigan to find employment there. Others may have left too of whom we have not been informed.

THE C. E. TOPIC

July 26

The Progress and Achievements of the Negro in America

Ps. 40:1-5; Prov. 22:29

The negro is in America, not because he came here of his own free will or design, but because, almost as soon as the white race had gotten a footing on the new world, he was brought here as a slave. His bondage did nothing to improve him mentally or spiritually and for generations he was bred only for the tasks that his powerful white master laid upon his shoulders. Little more than a half a century ago three millions of black slaves had freedom suddenly thrust upon them. Without experience in the way of taking care of themselves they were for a time like so many children turned loose into the world. Without education, most of them without trades, with no capital, they had to set out to care for their material and social needs as best they could. Never having known any law, except to fear the wrath of their masters, they had to learn to adjust themselves to the ways of the whites who had behind them a thousand generations of freedom and self government. It is the aim of our subject to have us begin with the emancipation of the negro and note his advance during two generations he has enjoyed his freedom.

Let us begin with the fact that it is much harder for the negro to advance because there are so many lines closed to him. The profitable means of making a living are the monopoly of the white man. The negro cannot, except in very rare instances, hold a position under the government above doing the menial work that the least intelligent white man will refuse to do. He cannot get a position in a store or on a street car or in a bank, if such a position

brings him into contact with the public. The shops and mills that train and employ skilled labor will have nothing to do with the negro. If he wants to make a home for his family away from the meanest quarters in the town in which he lives he finds that the white population rises up in indignation. In some states he is compelled to ride in the "Jim Crow Cars" and otherwise humiliated because of his color, while in many states he is deprived of his right as a citizen and prevented from expressing his will at the polls. While theoretically he has equal rights with the whites, it is a notorious fact that many of the privileges enjoyed by white people are denied him.

Yet, with all this handicap the negro is continually advancing. The development from slaves lately made free to a body of busy, hard working, decent living, and prosperous is almost a miracle, especially when we remember that this change has taken place in little more than a half of a century. Most of the slaves who gained their freedom were entirely illiterate. Today the young negro reads and writes and has educational adventages that open to him the possibility of culture and ability along lines other than just doing the meanest kind of manual labor. There are numerous educational institutions of higher learning that are demonstrating the intellectual possibilities of the negro. It is no more a novelty to see negroes in the learned professions and negro preachers, doctors and lawyers of ability are giving benefit of what they have to their fellows. We have had negro authors of note and a few have attained distinction in the line of art. These people are the leaders of their race and they have in their hands a responsibility that will tend to the further betterment of their people.

The negro is always a religious person. He may have his failings as we whites have them, but he is always open to the better influences of religion. The progress of the negro churches in this country compares favorably with that of the white churches. These organizations carry on their own missionary, benevolent and publication work with notable success. In every negro community one will find comfortable churches, well organized Sunday school and Young People's work. We know of a church in Texas with a Sunday school of 1200 members in which none is permitted to teach unless he or she holds a certificate in teacher's training. In this church no one is permitted to hold office unless he stands well in the community as a business or professional man. The minister is one of the most eloquent and best fitted executives in the country. If any white church can match that it is apt to make it a matter of considerable satisfaction.

It does seem strange that while the protest of the Mennonites in Germantown in 1682 was one of the first evidences of sympathy with the negro, our people have done so little for him since. There is no negro work arranged for by our church that aims to help the negro rise to higher things and ideals.

THE S. S. LESSON
July 26
The Council at Jerusalem
Acts 15:1-11

Golden Text:—"We believe that through the grace of the Lord Jesus Christ we shall be saved even as they." Acts 15:11.

There was a remarkable development of the church in the far off city of Antioch. It was here that the Gentile church had its great start and the whole history of this church shows an earnestness and enthusiasm that was not only commendable, but also was an inspiration to greater efforts for the building up of the kingdom of God. The missionary enterprise of the church at Antioch indicates how keenly they felt that the Gospel was for all men of all nations.

In the midst of its prospering career there appeared an element that was to continue for a long while to disturb the peace of the church. These Jews had done nothing toward building up the church at Antioch, but they were very active in their efforts toward unsettling it and hindering its growth. Constructive Christianity is the secret of a continued Christianity. If there are none with a vision large enough to undertake the bringing of the Gospel to all men soon there will be no living church. The great trouble of the church in all its history has been that the hinderers always have been active, never ceasing in their attempts to undermine leadership and weaken the faith of the believers.

It was the determination of these men from Judea that the church should remain Jewish and keep the Jewish law, particularly circumcision. Had this been adhered to the result would have been that the church of Jesus Christ would have remained a small and inconsequental sect of Jews instead of a world-wide faith. Those who held to Jewish customs may have been sincere in their beliefs and have acted on a good conscience. But that was not a sufficient guide. They misunderstood the plan of salvation and they were not under the guidance of the Holy Spirit. They were following their own judgment and following one's own judgment is never safe if there is not a definite leading of the Holy Spirit. The unfortunate thing for the peace of the church and for the winning of the world for Christ is that there are too many such occurrences of which it must be said that they "had no small dissension and disputation". In Antioch they had been working but now an element entered to engage arguing instead of working. This was bad, as it is in all churches. The best way to prevent disputes is to keep on working. In private life the same thing holds good. The one who is occupied with active work will not find time for wrangling with others.

The church at Antioch did not regard itself a law unto itself and wisely decided to lay their matters before the proper authorities for settlement. Disregard of authority never gets anywhere and only complicates matters. The Apostles and the church at Jerusalem were recognized as being in a position to speak with authority. The ablest and most active men were sent up to lay the whole matter before the brethren so that there would be first handed and intelligent testimony. It was a long journey but it was one worth taking in the interest of peace. The journey was not without event. They preached as they went to the very people that the Jewish Christians wanted to shut out. The result was great joy in Phoenicia and Samaria.

The reception in Jerusalem was cordial and a hearing developed the same opposition to the Gentile form of Christianity, about which there was question in Antioch. The blessings of salvation are by grace and not by works. This is the lesson that all ages of the church have to learn over and over again. To go back to the Jewish law is to ignore the grace that God makes possible to all who will accept it. In our day there is a very active body of Christians who, like those in the days of the Apostles are for going back to the old Jewish law. The Seventh Day Adventists teach that we must become Jewish in respect to the keeping of the Sabbath. To be consistent with their claim we would then also have to go back to the old ceremony of circumcision.

The problem was not lightly dismissed. The brethren at Jerusalem considered it carefully and then Peter gave expression to the sentiment they had accepted. He pointed out how the Spirit had already led to the acceptance of the Gentiles, as in the case of Cornelius. He then declared that there should be no difference between those who are Christ's. Further, he pointed out that seeing that the work among the Gentiles had God's blessing it would be tempting God to regulate them to the state of being Jews. The law he called a yoke, something that would only increase the burden.

It is yours to determine the service you will render and the spirit in which you will render it; the bestowal of the reward belongs to God.

"Give, and it shall be given unto you." Many believe in the truth of this statement, and are receiving the blessings that come from liberal giving.

Independence does not consist in the fullness of your possessions, but in controlling your desires.

MARRIAGE

Fretz-Fretz—On Wednesday, June 24, 1925, at the home of the officiating minister, Rev. A. S. Shelly, 21 E. Herman St., Germantown, Pa., Rev. A. M. Fretz, of Perkasie, Pa. and Mrs. Amanda Fretz of Hatfield, Pa.

Imhoff-Laws—Miss Minnie Esther Laws and Mr. Charles Imhoff, both of Wayland, Iowa, were married at Mt. Pleasant, Iowa, at 2 P. M. of Tuesday, June 30, 1925. They were married at the home of Rev. Frank E. Weston, pastor of the First Baptist church.

Frey-Ekey—Miss Evelyn Ekey of New London, Iowa, and Mr. Newton Frey of Noble, Iowa, were married at Mt. Pleasant, Iowa, at 3 P. M. of Friday, July 3, 1925. They were married at the home of Rev. Frank E. Weston, pastor of the First Baptist church.

DEATHS

Buhler—Bernhard Buhler was born December 28, 1867 in southern Russia. He died June 24, 1925 at 6:50 P. M. His earthly life covered a period of 4 days less than 57½ years. On Oct. 5, 1895 he was baptized and admitted to the membership of the Hebron church by his father, Rev. Bernhard Buhler.

In addition to the local schools, the deceased attended the preparatory school, called Mennonite Seminary, at Halstead, one year. He was choir leader for some time and Sunday school teacher for many years. Three years ago last Easter he was elected deacon of this church.

On March 5, 1905 he was married to Margaret Fast, who now survives him as his widow.

Brother Buhler succumbed to a rare disease, which attacks the liver, the circulation of the blood and the nervous system. He was sickly for two years, confined to the bed about three months and a patient in hospitals somewhat more than a month.

The deceased was a quiet but loyal member of the church. Attendance upon worship was a necessity for him; the peace of the church a matter of earnest endeavor and the well-being of all, especially the youth, a matter of the heart. Deprived of children, he seems to have taken an especial interest in the youth of his generation. He did this without ostentation in accordance with his own quiet ways.

Besides his widow, the deceased leaves 2 brothers and 3 sisters who, with many other relatives and friends, quietly meditate upon their loss, but also upon their hopes, today.

The widow and the brothers and sisters are grateful for the help and for the encouraging assistance which they have received and are receiving.

Hirschler—Mrs. David Hirschler, nee Barbara Haury, was born in Germany January 7, 1832. In her youth she united with the Mennonite church of which she remained a faithful member until her death June 17, 1925 at 4:15 P. M. at the home of her daughter, Mrs. D. F. Koller.

At the age of eighteen years with her mother and brother she came to America, and settled at Franklin, Lee county, Iowa.

In 1853 she united in the Holy bonds of matrimony with David Hirsehler, who departed this life Nov. 1, 1901.

This union was blessed with 13 children, of these 3 preceeded her in death, leaving 10 children, 6 sons and 4 daughters, namely, C. A., A. H. and O. M. of Donnellson, Iowa; J. H. and O. E. of California and G. D. of Oregon and Mrs. Mary Benjamin, Mrs. Katie Mattern and Mrs. Hulda Koller of Donnellson, Iowa, and Mrs. Christina Krehbiel of Oregon, also one brother, Jacob Haury of Reedley, Cal., and 39 grandchildren and 55 great-grandchildren to mourn her departure.

In her death the Zion Mennonite church of Donnellson loses the last charter member, and the family the influence of a loving and Christian mother.

The funeral services were held at the Mennonite church, June 19, at 2:30 P. M., conducted by the pastor, Rev. J. E. Kaufman, and interment was made in the Mennonite cemetery north of town.

CONTRIBUTIONS

CONDENSED ANNUAL REPORT
Of the Treasury of the Pacific District Conference from June, 1924 to June, 1925.

Amount in treasury after the Conference at Aberdeen, Idaho, in June, 1924, $256.84.

Receipts

First Menn. Ch., Reedley, Calif., $102.22; The Mission Ch., Los Angeles, Calif., $31.60; The 1st Menn. Ch., Upland, Calif., $123.57; 1st Menn. Ch., Paso Robles, Cal., $36.50; San Marcos Ch., Paso Robles, Calif., $12.50; Cong. at Escondido, Calif., $6.10; Brethren at Shafter, Calif., $22.61; Cong. at Dallas, Oregon, $27.65; Cong. at Pratum, Ore., $13.40; 1st Menn. Ch., Aberdeen, Idaho, $92.46; Emmanuel Ch., Aberdeen, Idaho, $40; Cong. at Monroe, Wash., $10.50; Cong. at Menno, Wash., $103.36; Cong. at Ruff, Wash., $6; Cong. at Colfax, Wash., $64.85. Total, $950.16.

Expenses

Paid to the different Brethren for their work and Expenses.

Brother C. F. Müller, Field Sec., $130.50; J. G. Regier, expenses of M. Horsh, $50.00; J. M. Franz, labor and church rent, $180.00; P. R. Aeschliman, labor and expenses, $159.74; M. J. Galle, do., $17.40; H. J. Krehbiel, do., $20.00; D. B. Hess, do., $57.24; B. H. Janzen, do., $5. Total, $619.88.

Total income, $950.16; total expenses, $619.88; amount left in Treas., June 15, 1925, $330.28.

S. R. Aeschliman, Treas.

P. S. All contributions for this treasury must be sent to the new treasurer, Mr. E. H. Haury, Upland, Calif.

REPORT OF EXECUTIVE COMMITTEE OF MISSION SEWING SOCIETIES
for May and June, 1925

S. S. Class, No. 9, Berne, Ind., heds for Arizona Orphanage, $6.69; Sew. Soc., Deer Creek, Okla., clothing for poor in Siberia, $10.10; Mary-Martha Circle, First Menn. Ch., Newton, Kansas, immigrants, Canada, $78; Sew. Soc., Los Angeles Mission Ch., do., $31; Collection Women's Missionary Program, Pacific District Conference, China Bldg. Fund, $100; Mrs. Theodore Krehbiel, Woodlake, Calif., do., $5; Women's Mission Soc., Upland, Calif., do., $21.35; Do., Foreign Missions, $10.84; Do., Home Missions, $6.-84; Sew. Soc., Perryton, Texas, do., $65.05; Sew. Soc., Aberdeen, Idaho, Bhola, India, $30.00; Bethel Sew. Soc., Mt. Lake, Minn., Evangelist, China, $60; Do., Orphan, India, $30; "Live Wire" Mission Class, Deer Creek, Okla., Girl, China, $34; Sew. Soc., Butterfield, Minn., Orphan, Bartel's Mission, China, $30; Do., Linscheid's Station, Okla., $25; Do., Brown's Station, China $25; N. E. Alexanderwohl Sew. Soc., Relief in Siberia, $10; Do., Hospital India, $10; Sew. Soc., Arlington, Kan., Orphanage, Germany, $10; Alexanderwohl Ch., Sew. Soc., Goessel, Kan., do., $15; Nord Alexanderwohl Sew. Soc., heds for girls school, Janjgir, $21.52; Sew. Soc., Bergtal, Pawnee Rock, Kan., Nurses' Home, India, $50.

Gratefully acknowledged,
Mrs. J. G. Regier, Treasurer.

EMERGENCY RELIEF COMMISSION
Month of June, 1925.

For Russia: Mrs. Mina Warkentin, Newton, Kans., $108.00; Hillsboro Menn. Ch., Hillsboro, Kans., $55.00; Bethesda Ch., Henderson, Nebr., $66.-60; Salem Ch., Munich, N. D., $33.07; San Marcos Menn. Ch., Paso Robles, Cal., $16.16; P. J. Nachtigal and others, Buhler, Kans., $59.00; Sister A. Gertrude Penner, Newton, Kan., $27.-00; Ben Boese, Goltry, Okla., $10.00; Peter Janzen, Meno, Okla., $5.00; Carl Shartner, Fort Cobb, Okla., $5.-00; Peter Boese, ditto, $5.00; Ed Nachtigal, ditto, $5.00; Dan Nachtigal, ditto, $2.00; Peter Boese, Taloga, Okla., $2.00; Fr. Boese, Taloga, Okla., $2.00; anonymous, Meno, Okla., $2.-90; Emmaus Ch., Whitewater, Kans., $75.00; A. B. Boese, Springfield, S. Dak., $11.00; Christian Ch., Moundridge, Kans., $65.00; A. Warkentin, Newton, Kan., $24.00; Menn. Ch, Butterfield, Minn., $11.10; Mrs. Jak. J. Gaeddert, Gotebo, Okla., $16.55; Bergthal Ch., Pawnee Rock, Kans., $31.86; A. B. Boese, Springfield, S. Dak., $1.00; P. J. Wiens, Newton, Kan., $12.00; John Wiebe, Whitewater, Kan., $75.60; Gerh. Wiens, Newton, Kan., $22.00.

For Germany: Bethesda Ch., Henderson, Nebr., $65.00; Mrs. K. Busenitz, Newton, Kan., $75.00; San Marcos Menn. Ch., Paso Robles, Calif., $9.54; Junior Girl Zions S. S., Dallas, Oregon, $1.00; S. Krehbiel, McPherson, Kans., $3.00.

General Fund: Hoffnungsau Ch., Inman, Kans., $27 37; Imanuels Menn. Ch., Los Angeles, Calif., $243.55; C. Frey, Newton, Kans., $2.00; Deer Creek Ch., Deer Creek, Okla., $20.10; anonymous, Paso Robles, Calif., $30.-00; Herold Ch., Bessie, Okla., $17.64; West Zion Ch., Moundridge, Kan., $30.75; Sister Ida, Mountain Lake, Minn., $5.00; Hoffnungsau Ch., Inman, Kan., $15 75.

For Siberia: Mrs. K. Busenitz, Newton, Kans., $25.00; Emmaus Ch., Whitewater, Kans., $81.46; First Menn. Ch., Mountain Lake, Minn., $35.10; Buhler Menn. Ch., Buhler, Kans., $34.61; Peter Miller, Marion, S. Dak., $10.00; Tabor Ch., Goessel, Kans., $12.73; Brudertal Ch., Hillsboro, Kan., $57.72; a church member at Bluffton, Ohio, $5.00.

For Canada: Brudertal Ch., Hillsboro, Kans., $49.00; J. F. Lehman, trustee, Berne, Ind., $105.00; P. A. Andreas, Beatrice, Nebr., $50.00; P. J. S. Hofer, Dalton, S. Dak., $10.00; K. A. Richert, trustee, Newton, Kan., $900.00; trustees of Canton Ch., Galva, Kans., $770.00; Menn. Ch., Butterfield, Minn., $6.97; J. J. Schmidt, trustee, Canton, Kans., $740.50; Canton Ch., Galva, Kans., $38.00; a brother at Canton, Kans., $25.00; H. A. Fast, Bluffton, Ohio, $100.00.

For Mexico: Dan Hubin, Butterfield, Minn., $3.75; P. J. S. Hofer, Dalton, S. Dak., $10.00; J. J. Boese, Vona, Colorado, $5.00.

June 1st, 1925, balance, $53.75. Received during the month: Russia, $748.84; Germany, $153.54; Gen. Fund, $392.16; Siberia, $261.62; Canada, $2794.47; Mexico, $18 75. Total, $4,-423.13. Paid out during the month, $4,420.01. July 1st, 1925, balance, $3.-12.

Gratefully acknowledged,
C. F. Claassen,
Treasurer.

FOREIGN MISSION RECEIPTS FOR JUNE, 1925.

General Treasury.

San Marcos Menn. Ch., Paso Robles, Calif., $57.00; Brudertal Ch., Hillsboro, Kan., $120.00; Busy Bee Soc., Zion Ch., Donnellson, Ia, $70.-00; S. S., St. John's Ch., Pandora, O., $79.50; Menn. Ch., Springfield, Pa., $20.00; Immanuel Ch., Los Angeles, Calif., $135.99; Ebenezer Ch., Mt. View, Okla., $11.00; Mr. und Mrs. D. J. Unruh, Quarryville, Pa., $18.40; Mrs. K. Busenitz, Newton, Kan., $50; Wm. Busenitz, Newton, Kans., $50.00; Tabor Ch., Goessel, Kan., $94.07; Bergfeld Ch., Mt. Lake, Minn., $24.-40; Menn. Ch., Versailles, Mo., $21.-89; Bethel Ch., Inman, Kans., $12.-44; Goessel Menn. Ch., Goessel, Kan., $44.75; Hoffnungsfeld - Eden Ch., Moundridge, Kan., $331.76; J. P. Andreas, Beatrice, Nebr., $25.00; Menn. Ch., Beatrice, Nebr., $110.00; C. E. und S. S. Convention, Odessa, Wash., $51.65; Bergthal Ch., Corn, Okla., $14.38; First Menn. Ch., Reedley, Calif., $74.27; Dietrich Funk, Santa Ana, Calif., $5.00; Menn. Ch., Halstead, Kan., $77.90; Tabor Ch., Goessel, Kan., $28.85; First Menn. Ch., Mt. Lake, Minn., $57.04; Eden Ch., Inola, Okla., $25.44; Menn. Ch., Canton, Kan., $37.09; Hoffnungsau Ch., Inman, Kan., $25.27; Bergthal Ch., Pawnee Rock, Kan., $46.01; East Swamp Menn. Ch., Quakertown, Pa., $25.00; Menn. Ch. and S. S., Pratum, Ore., $10.75; Grace Menn. Ch., Pandora, Ohio, $50.65; Friend, Newton, Kan., $5.00; Menno Ch., Watowa, Okla., $38.00; S. S., Eden Menn. Ch., Shwenksville, Pa., $100.00; Menn. Ch., Donnellson, Ia., $81.00; Menn. Ch., Deer Creek, Okla., $8.20; Menn. Ch., Burrton, Kan., $5.00; Menn. Ch. and S. S., Wadsworth, Ohio, $19.35; Menn. Ch., Butterfield, Minn., $12.71; Gnadenberg Ch., Whitewater, Kan., $44.-26; First Menn. Ch., Upland, Calif., $34.77; S. S. and C. E. Conference, Woodlake, Calif., $16.45; Salem Menn. Ch., Dalton, O., $85.00; Primary Class, Bethel Ch., Fortuna, Mo., $2.-84; S. S., Brudertal Ch., Hillsboro, Kans., $63.44; Menn. Ch., Lehigh, Kan., $6.65; First Menn. Ch., Monroe, Wash., $25.43; Bergthal Ch., Pawnee Rock, Kan., $21.22; Menn. Ch., Arlington, Kan., $45.00; Bethesda Ch., Henderson, Nebr., $146.31; First Menn. Ch. und S. S., Philadelphia, Pa., $92.36; Conference Trust Fund, interest, $237.18. Total, $2,895.67

Special Fund.

Catherine Reth, Quakertown, Pa. for wool to China, $5.00; Hebron Ch., Buhler, Kan., for Dr. Lohrenz's Hospital in China, $51.49; Mission S. S., Cantonment, Okla., for the children in India, $15.00; friend, Dolton, S. Dak., for P. A. Penner, in India, $40.00; friend, Dolton, S. Dak., for Dr. Lohrenz, in China, $40.00; S. S. Huttertal Ch., Dolton, S. Dak., for Dr. Lohrenz, $113; friend, Dolton, S. Dak., for Dr. Lohrenz in China, $100.00. Total, $364.49.

Treasury for Orphans, Workers, etc.

D. J. Driedger and Friends, Horndeau, Man., $30.00; C. E Soc., Bergthal Ch., Pawnee Rock, Kan., $55.-00; Sr. C. E. Soc., Pulaski, Iowa, $50.-00; Mrs. J. H. Zielke, Liberal, Kan., $15.00; Girls' S. S. Class, Menn. Ch., Hillsboro, Kan., $30.00; Mary Sperling, Goessel, Kan., $25.00; S. S., First Menn. Ch., Chicago, Ill, $20.00; Sister Lena Mae Smith, Newton, Kan., $40.00; Mrs. L. Weber, Cucamonga, Calif., $30.00; Hutterdorf Ch., Freeman, S. Dak., $60.00; H. P. Goertz, Canton, Kan., $15.00. Total, $370.00.

China Building Fund.

Menn. Ch., Versailles, Mo., $21 89.

India's New Station.

C. E. Soc., Bethlehem Ch., Bloomfield, Mont., $35.00.

Sundries (Verschiedenes)

Missionary Refund, $50.00; Eighth St. Menn. Ch., Goshen, Ind., for Mary Y. Burkhard, $150.00. Total $200.-00.

June 1st, 1925, in hank, $271.26. Receipts during June: Gifts for General Fund, $2,895.67; Gifts for Special Fund, $364.49; Gifts for Orphans, Workers, etc., $370.00; Gifts for China Building Fund, $21.89; Gifts for New Station in India, $35.00; Refund, $50.-00; Received for Mary Burkhardt, $150.00. Total Receipts during June, $3,887.05; Money borrowed during the month, $2,400.00; Balance and Total Receipts, $6,558.31; Paid during the month (on orders, $4,776.67; on debt, $1,500.00), $6,276.67. In Bank on July 1st, 1925, $281.64; On July 1st, 1925, our Board has a debt of $5,200.00.

Gratefully acknowledged,
J. G. Regier, Treasurer,
Newton, Kansas.

JOTTINGS

The address of Rev. S. M. Rosenberger, the pastor of the Swamp and Quakertown, Pa., churches is: 255 Tenth St., Quakertown.

While the new building of the Bethany church, Freeman, S. Dak., is under construction services are being held in the College Auditorium.

Rev. D. D. King, of Lind, Wash. preached in the Upland, Calif. church on July 5. He is spending some time in California visiting friends and relatives.

The meeting of the Ladies' Missionary Society of the First Church, Newton, Kansas, on July 30, was one of particular interest. Mrs. P. J. Wiens gave an instructive talk on the work in India and the latter part of the meeting was devoted to celebrating the 77th birthday of Sister Hillegonda van der Smissen of the Bethel Hospital.

An all-day meeting was held in the Memorial Church, Altoona, Pa., Sunday, June 21, the same being under the direction of the Home Mission Board of the General Conference. The morning session of the Sunday school was addressed by Rev. Amstutz, Rev. Regier preached at the service which followed. The speakers at the afternoon session were Revs. Regier, Amstutz, Snyder and Glass. At the evening service, Bro. L. H. Glass, acting pastor and superintendent, was ordained to the Gospel ministry, when Rev. Regier preached the sermon and Rev. Jacob Snyder officiated at the ordination. Rev. A. S. Shelly was also present and also participated in the exercises.

On Monday evening, June 22, a very interesting meeting was held in Cupon, Cambria Co., Pa. Those participating in the meeting were Revs. Shelly, Regier, Amstutz and Miss Braun and Mr. McGlensky. Two open air services were held at points somewhat remote from the church at which there were a number of eager listeners. Announcement was made of the services to be held in the Chapel on the coming Lord's Day and an invitation was extended to all to attend. The result was an increased attendance.

The Vacation Bible School of the Zion church, Donnellson, Iowa, has made a splendid record. The school, began June 8 and continued for four weeks. On the first day the enrollment was 18, but this was increased to 38 the second week. The teachers of the school and their respective departments were: Goldie Krebill, Primary; Elsie Krebill, Junior; Ruby Shoemaker, Intermediate; Clara Krebill, Craft Work and Rev. J. E. Kaufman, head of the school.

The Workers' Home at Smith's Corner, Blair Co., Pa. was dedicated with fitting exercises on Saturday evening, June 21. Prayer was offered by Rev. J. M. Regier, of Pandora, Ohio, and addresses were made by Rev. J. Amstutz, of Trenton, Ohio, and Emory Ritchey, of Altoona, Pa. This was in connection with a Bible Conference held in the Smith's Corner church June 20 and 21. The speakers on this occasion were Revs. Regier, Amstutz and Bro. Ritchey. The attendance was good and the interest in the conference is reported to have been excellent.

The pastor at Cupon, Bro. S. F. Miller, was assisted by Rev. Jacob Snyder at a service on June 14 at which time the infant child of Bro. and Sister Higgins was consecrated. This was the first service of the kind held at Cupon.

While Rev. Arthur Rosenberger, of Pandora, Ohio, was absent on July 12, attending the ordination of his father, S. M. Rosenberger, as Elder of the West Swamp church, Quakertown, Pa., Dean Whitmer, of Witmarsum Seminary, preached in the St. John's church.

On July 6, Rev. N. B. Grubb, of Philadelphia, celebrated his 75th birthday with a family gathering at his home, 1705 N. 20th St. Numerous letters and telegrams from friends and relations in various parts of the country were received as well as a number of practical gifts. Rev. Grubb greatly appreciates these evidences of thoughtfulness on the part of his many friends.

Plans have been completed for holding a Mennonite Young People's Institute on the Bethel College Campus August 25 to September 4. The daily program includes four classes of 45 minute periods in the morning with addresses to be given at noon and in the evening. The courses will run during the entire ten days covering the subjects: Mennonite History; St. Paul; Sunday School Teacher's Training. Two courses will cover five days each; Junior and Senior Christian Endeavor and one in First Aid. Persons desiring special information concerning the Institute may address Rev. C. E. Krehbiel for further information.

Rev. H. A. Fast, of Witmarsum Seminary, has recently received a call to become pastor of Bethel College Church, Newton, Kansas, which he accepted. He expects to begin pastoral duties early in September.

The Summer Bible School of Berne, Ind., of which Rev. P. R. Schroeder is superintendent will have its closing exercises on the evening of July 19. The enrollment of the school shows the following church representation: Missionary church, 31; Reformed, 42; Evangelical, 42; Mennonite, 192; Out-of-town churches, 11, and no church affiliation 12.

On Sunday afternoon, June 28, a baptismal service was held at the white bridge near Man's Choice, Pa., at which time 3 persons sealed their vows in baptism. Elder Jacob Snyder of Roaring Spring officiated. The meeting was under the direction of Rev. Adam Wolf. The splendid interest of the community was shown in the large number of persons present. On the evening of the same date communion service was held in the Man's Choice church.

Announcement is made of a Bible Conference to be held in Clark's Grove, near Man's Choice, Pa., Aug. 22 to 30. Services will be held each evening during the week and three each Sunday. The Committee on Arrangements consists of Rev. Adam Wolf; Grant Lyberger, Edwin Fisher, Rev. J. S. Herline, John Lyberger, Asa Schaffer and William Amick. The Committee on Program consists of Revs. Wolfe, Snyder, Glass and the brethren Shaw and Snyder.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, JULY 23, 1925. No. 29.

OUR FIRST MEDICAL MISSIONARIES TO INDIA

are to be ordained in their home churches, D. V., as follows:

Mrs. Ella (Garber) Bauman will be ordained on Sunday, July 19th at Fortuna, Mo., Bro. Kliewer, president of the board, officiating.

Somewhat later Bro. Harvey R. Bauman, her husband, will be ordained in the West Swamp Church, Pa., September 13th, 1925, Rev. Musselman officiating.

They are our first medical missionaries to India and will need the prayers of all mission friends for the endless task awaiting them.

No doubt all mission friends will understand that these new workers must be sent out in spite of the debt in our treasury. We have been praying for these first doctors for twenty years, and cannot very well let our workers in India wait any longer for them, but would rather increase our prayers and gifts to that extent.

In the name of the Board,

P. H. Richert,
Secretary

THE YOUNG PEOPLE'S RETREAT

Plans for the All-Mennonite Young People's Retreat, to be held on the campus of Bluffton College, August 8 to 16, are progressing favorably and an interesting and helpful time is assured.

Courses in The Teachings of Jesus, Leaders of Israel, Missions, The Bible and Missions, Young People's Tasks, Mennonite History and Principles, and Life Problems, have been arranged for, and men who are thoroughly competent to teach each of these courses have promised to be present.

Among those who will have charge of the above courses are: Dr. J. H. Langenwalter, Buhler, Kan., formerly president of Bethel College; Rev. A. J. Neuenschwander, pastor of the First Mennonite Church, Philadelphia; Rev. Lester Hostetler, pastor of the Sugar Creek Mennonite Church, Sugar Creek, Ohio; Mrs. S. K. Mosiman, Bluffton, Ohio; Rev. Ed G. Kauffman, Missionary to China under the General Conference Board, now on furlough; Rev. I. R. Detweiler, formerly president of Goshen College; Rev. Wm. B. Weaver, pastor of the N. Danvers Mennonite Church, Danvers, Ill.; and Rev. J. N. Smucker, minister at the Oak Grove Mennonite Church, near Smithville, Ohio.

Other leaders and speakers will be present, and a profitable time seems assured for all. Each church is invited to send as many delegates as possible, men or women. The final aim of the retreat is to inspire the young men and women of the Mennonite Church to greater loyalty, consecration and service, and to consider prayerfully the great challenges and opportunities which lie open to them. Further information and descriptive literature can be obtained by addressing Rev. A. R. Keiser, Dalton, Ohio.

LEPER WORK IN INDIA

Champa, C. P., India
June 12, 1925.

Dear Mission Friends:

The reason that my articles to the different papers generally treat about leper work is twofold. First of all, this work has been assigned to us upon our return to India. Secondly, the work among lepers is fast becoming a most important branch of missionary activity. Only a short time ago, the Bethesda Leper Asylum at Champa was the fourth largest in India and now it is the second largest. The institution is not only growing numerically, but also in importance. As never before Government is taking an active interest in the work of this asylum and has given substantial grants-in-aid for building and sanitary purposes as well as a grant in aid for maintenance. 'Tis true the capitation grant for maintenance is not as large as it might be, but is as large as we can expect it to be. We have heard, however, that there is a movement on foot to increase the capitation grant for maintenance from Rs. 3.00.0 to perhaps Rs. 5.00.0 I will watch this movement with intense interest and should the increase of grant be conditioned that Christian instruction be lessened or even discontinued, then the grant will be refused with many thanks. Such a condition is not all improbable because the taxpayers are the Indians, not primarily the Europeans. To such of my readers as may not quite understand my point, I wish to give a concrete example of what is meant by the condition above mentioned.

The Indian Social Reformer, a paper edited by a Hindoo, but one who is well versed in more things than one had the following to say in the last issue of his paper:

"Proselytism in a Government Asylum."

We call attention to the following which we clip, heading and all, from the April "Without the Camp" the organ of the Mission to Lepers.

"Nine Baptisms in the Matunga (Bombay Govt.) Asylum

"'Last year we had nine baptisms in the leper asylum. I am glad to inform you that throughout the year regular divine services were held for the lepers on Sundays and holidays in the chapel especially built for these people. We have provided them with Indian singing instruments, which they bring with them to chapel and use them during the service. Nearly all adult Christians in the Asylum received the usual Sacrament of Holy Communion once every quarter during the year. Rev. V. D. Parekh.'

"It hardly seems to us the proper thing to take advantage of the helpless position of lepers in the Asylum to convert them to Christianity. Jesus Christ cured some lepers, but, in every case, He bade them go to the Jewish temple and offer the customary offerings to the priests. He did not seek to make converts of those whom He cured. We are not told whether the Rev. Parekh cured any of the nine men whom he baptized. We strongly object to proselytism being allowed in a government institution. We trust an explanation will be forthcoming as to how it has come to be permitted in the Matunga Leper Asylum."

This comment of the Editor in which he makes sarcastic remarks about Mr. Parekh and in which he takes exception to "proselytising" is an index of what would happen in Champa—or at least might happen—if we accepted too much government grant-in-aid. Here then is a reply to such who cannot possibly understand why government does not bear all of the expenses of maintaining its thousands and thousands of lepers.

Until now, however, we have not been hindered in our religious work and will not be under existing conditions. This work bears rich fruit. Mr. Nataranjan, the editor of the paper, is taking through his hat when he speaks of proselytism. There is nothing of the kind in any mission asylum whatsoever. No non-Christian has ever been asked to attend divine services. That is absolutely optional. But the leper is quick to detect where love is to be found. Is there any proselytism in this that lepers simply respond to the invitation and service of love? Until they came into a Christian institution the leper had to hear: "Get out of here, clear out, etc., etc." Here he is told: "Welcome, make yourself at home."

On Whit Sunday we had the great privilege to baptize 33 lepers. We had selected these out of fifty or more candidates. I don't believe in baptising everyone that asks for baptism if there is no sign of real life, or at least a sincere desire to follow the Lord Jesus. Read Luke 9:57-62. We have thoroughly tested these 33 and although we are willing to admit that we have nevertheless perhaps made a mistake in the selection, yet we believe that these 33 were genuinely sincere. I wish that our friends at home might have been present at the simple service. We had no choir, no paid singers in the loft back of the preacher, no fine drapery on pulpit and platform, but we did have 33 reverent candidates for baptism and a whole reverent congregation. Absolute quiet in the church while these dear brothers and sisters gladly confessed Christ as their personal Savior. Yes, one or two shed silent tears as I baptized them. They knew full well what the step meant. It meant goodbye to all loved ones. God bless this company of new believers. Those that we did not baptize are to show by their regular attendance, upon divine services that they are anxious to become Christians and are also to show by their lives that they mean to follow the Lord. Will you

please pray for these new converts?

The asylum has been a source of much trouble to us during the first part of our service after our return to India, but praise God, He is getting the victory, since those that were trying to thwart God's plans have been put to shame.

Yours for the lepers of India,
P. A. and M. Penner.

OUR RUSSIAN BRETHREN IN CANADA

Rosthern, Sask.,
July 11th, 1925

I assume it is generally known among the readers of the Mennonite, that a great number of our people from Russia have come into Canada since 1923. These people are coming to us as refugees from intolerable conditions as they exist in their home country ever since 1917. Many of them have belonged to the wealthy and more educated classes. Their property was taken away from them in the old country. They were homeless. They are fleeing from terrible economic as well as social conditions. Canada opened its doors to them and credits could be arranged with the C. P. R. Since that time up to the present moment we have brought out some 8,000 people from Russia into Canada. The credit advanced by the C. P. R. for this purpose to our Board amounts to $812, 719.00. We have up to now paid to the transportation Company $308,000.00. $166,-366.40 were paid by the immigrants out of their earnings and $141,644.60 were arranged as loans to our immigrants bearing interest from 4% to 6%. One man in Ontario lending as much as $25,000.00 at 4%. In the case of loans we arrange the notes signed by the recipients for five years. In getting the notes and afterwards collecting the money the Canadian Mennonite Board of Colonization offers its best services to the creditor as well as to the debtor.

We also help these people in getting a place where to stay immediately after they come to this new country and in finding work for them. In this way it was made possible that the above named large sum was already repaid by the immigrants to the C. P. R. As soon as possible we try to find opportunities for settlement. Up to now about 900 families have been placed on land. We are able to purchase the best lands available at an average cost of $50.00 per acre, on fifteen years contract and half crop payments. These lands are fully equipped with houses, stables, machinery and livestock. The prospects this year so far are very good for a big crop and we assume that we will be in a position to make a very substantial reduction of our indebtedness to the C. P. R., after the crop is harvested. The people who have gone on land without exception, so far as I am aware, are content and very optimistic. They are given a new chance in life, and they put forth every effort to avail themselves of this opportunity.

The reason why I am writing at the present moment is to inform our brethren about the need of the work as it is before us at present. Bro. B. B. Janz, chairman of the Verband in Russia, has written and wired us repeatedly urging us to do our utmost to renew our efforts this year. It was understood that we should make a substantial reduction of our indebtedness before new credits would be arranged. For this reason I went into the United States this winter, and I found almost generally as far as I went, a willingness to cooperate in our great task. I have found many friends who have helped along according to their means and in some instances I may say that more was done than I had expected. Still the support on the part of our brethren has not become so general as to justify entirely an energetic continuance of our work. It is for this purpose that we again appeal to our brethren in the United States and in Canada to come to our assistance not so much with gifts as with loans. Our incoming immigrants are proving continually that they are worthy of our confidence, and if the C. P. R. demonstrates so conspicuously the confidence they put into our people and if a man not belonging to the Mennonite faith is willing to advance as much as $25,000.00 where there is no security excepting the faith in the honesty and integrity of our people, should there not be far more sympathy with our work among the people of our own Mennonite faith?

On the 27th of June Col. Dennis of the C. P. R. had arranged for a meeting of our board at Saskatoon. All the Western members of our Board were present. Mr. Dennis stated in the first place that the work of our Board thus far had been done very satisfactorily and also Mr. Beatty, the President of the C. P. R. had expressed himself in the same way. On two conditions Mr. Beatty had consented to consider a further credit for the bringing over of 2500 people on credit. First, our Board is to incorporate under Dominion Charter as a non-profit-sharing organization to secure the continuation of our board, with the explicit understanding that no Mennonite congregation in Canada be made responsible for the doings of the Canadian Mennonite Board of Colonization. The second condition was, that from the beginning of June up to the end of August $100,000 should be paid on our indebtedness. We have already paid $35,000 and pledged $65,000.00 by the end of August. This was the only way in which we could continue our credit for this year. In order now to be able to make the required payment within the above time limit, we again appeal to our people on this continent. Our immigrants are putting forth every effort to do everything they can, and it is assumed that by the end of August they will pay in another $15,000.00. This would, however, leave us another $50,-000.00 to be made up in another way. We, therefore, feel that we are justified to come before our people on behalf of our suffering brethren in Russia and urgently implore for a continuation of the good will and support of our people. I would repeat that those who are in touch with our brethren who have come to Canada have perfect confidence in them and know that what is given to them as a loan will be considered as a loan and repaid in due time.

Permit me to very briefly repeat the outstanding reason for the emigration of our brethren from Russia to Canada. The Russian government is atheistic. The training of the teachers and the teaching in the public schools as required by law is in accordance with this position of the government. Old experienced teachers who are not willing to teach as required by law are dismissed and the children are put under the influence of teachers who are teaching the children atheism and bolshevism and a life consistent with these teachings. Our brethren have lost all their belongings, their land, their homes and their money. They do not complain about that, but when it comes to the faith of their fathers and the children, whom they love as much as you love your own children, they prefer to leave the country and come to Canada as refugees stripped of everything except their faith. Now brethren we claim that we are justified to risk something of our means in order to save the Chinaman and the Hindoo. Should we not be even more willing to put forth our best efforts to help our brethren who are in Russia forced to bring up their children being exposed to such terrible influence. If it were your own father, or mother, son or daughter, who were asking for your aid to be saved from perishing, much would be possible. Let us enlarge the sphere of our interest and include in our affection those who may not be relatives by blood, but who are of our own faith and who are certainly included in the love of Him who died for us all. General cooperation in this great task would bring fine results. For the benefit of those who have suffered in eight years from war, from revolution, from robbers, and murderers, from famine and epidemics and who are now in danger of losing their children and their young people. It should certainly be worthy of our best efforts to do all we can in order to do the part of the good Samaritan for our bereaved brethren, and their children. Remember we must without fail by the end of August have $65,000.00 as loans, not as gift. If we cannot do anything else for for these people perhaps we can lend them our credit for a few years.

Yours in the service of our suffering brethren and of Him who died for us all,

David Toews.

A RE-STATEMENT OF C. E. AIMS AND PURPOSES AND THEIR APPLICATION IN OUR EVERY DAY LIFE

Time is the "acid test" that makes for value in any movement. C. E., the movement to be considered today, has its principles and practices as well as its aims and purposes. If its principles are sound, years will prove it, if they are weak or worthless it will only be a short time until the church will seek for something that enriches and ennobles character. After 44 years of active, progressive and uplifting efforts by the movement it has survived the attacks of every nature; by sectarians who would destroy it because of its interdenominational character, by those who would claim too much for it, or by those who would claim the name and leave out the very essence of value, its principles and practices as well as its aims and purposes. The first society was born of a need and not by a well thought out theory. Dr. Clark was doing what thousands of other pastors were doing, thoughtfully watching the young people of his church, praying for them and with them, planning for their growth in grace, and trying experiments. Some failed because there was not religion enough in them. After studying the needs of the young people in his church an organized C. E. society met a felt need.

The character of the organization made wide acceptance possible. In order to place responsibilities for religious activities upon the young people from the pastor already over-burdened with duties and responsibilities the organization was needed and a covenant of faithful performance of duty was drawn up and later expanded. Dr. Clark considered carefully what obligations this pledge or promise should contain. After all his experiments along secular lines and not getting the results desired, decided along strictly religious lines. The pledge, the backbone of C. E., furnishes principles and practices for the young people of the church. Its primary aim and purpose is character building and developement and spiritual growth. It stresses expression of the religious life, sincerity of the purpose and earnestness in desire. Why do the C. E. societies succeed? Because they are adapted as training schools to the needs of Christian young people. Why have they flourished so long? Because their needs are the same now as they were 44 years ago. If we go to the root of these questions we would find a more fundamental answer in that God had need of such a movement and by His grace and will it has grown strong and is bearing fruit in all the world. Have the aims and purposes of C. E. changed in the past 25 or 40 years? Can they be applied to every day life? The C. E. pledge or covenant encourages young people to seek sincerely what Christ would have them do, thus we have **consecration;** to assume responsibility in the church work, that means carrying **obligations;** to express this purpose in words in the meetings, in deeds by their committees; makes for **self-expression,** and under the direction of the church to work to this end; here we have **loyalty.** Let us examine and weigh each one of these ideals in the light of their application to every day life. Consecration: Surely it was never more necessary to have a consecrated church membership than now; to make religion supreme; to "seek first the kingdom of God." Are these harder ideals to live up to than formerly? Should we say they are less necessary? Certainly it is far more important than ever to hold to these ideals and "strive to do whatever He would like to have me do." It is just as necessary now, yea more necessary to make it the "rule of my life to pray and read the Bible every day." What other and better purpose can C. E. effect than to lay the right foundation of character. Then and only then can we have a high moral and spiritual standard in the ranks of the young people, in church, at school, in business, or at play.

Obligation:

Church and religious obligation too often sit lightly on many nominal Christians. The C. E. covenant is subscribed to when the society is joined, but how little it often means. "As an active member I promise to be true to all my duties, to be present at and to take some part in every C. E. meeting, etc." In other words to participate in some way in the program of the church, the Sunday school and Christian Endeavor. It is at least the high ideal of C. E. to realize the seriousness of Christian obligations. The Endeavorer is confronted by a solemn covenant embracing these obligations upon entering the society. At every consecration meeting they are being brought to mind. A new member is brought face to face with it on joining the ranks of the society. Was there ever a time when it was more necessary than now to assume and live up to such obligations as the pledge presents?

Expression:

The law of life is expression. The expression of the Christian life by word and deed is another purpose of C. E. Religious life cannot exist, certainly not flourish if it is not expressed. It is the same in all life. Prevent the tree from sending forth its leaves and flowers it will die. Deprive the bird of the use of him wings he will soon lose the power to fly. The law of growth is activity. Many Christians lose their powers because they do not use them. They lose their religion because it is never expressed. The C. E. society makes it easy for the young Christian to express his love for Christ and to work for Him. The young people's prayer meeting is a school of expression in words, the committees are schools of expression in deeds. These schools were never more necessary than today.

Loyalty:

Every pastor and church worker will agree that loyalty not only to Christ but to the local church is as important today as ever, yes, even more so, for the church and C. E. has more rivals for the attention and allegiance of the young people than ever before. If the church is to grow strong, young people must be brought to see that the church of God on earth is supremely His organization by which to redeem and uplift the world and that they owe to it their highest loyalty after their devotion to the Master Himself. This is the aim and purpose of C. E. in every day life. This is the doctrine it teaches by its covenant, its practice and all its literature. Never was it more important to hold high this ideal. C. E. has stressed these four ideals for the past 44 years. Would to God that C. E. aims and purposes will never be forgotten in all activities among our young people of the church and that they be carried and practiced through every day life wherever duty calls them.

C. F. Mueller.

WORLD-WIDE SUNDAY SCHOOL NEWS

"A THOUSAND WORDS ARE NOT EQUAL TO ONE LOOK"

In reporting the work of the China Sunday School Union to the World's Sunday School Association, its secretary, Rev. E. G. Tewksbury, of Shanghai, gives the following interesting development: "All Sunday school work must increasingly become indigenous, if it is to root and grow in the Orient. Not only in the Lesson Note preparation, but also in picture illustrative work, is the China Sunday School Union seeking to make its material more indigenous."

"A Chinese Christian artist has been employed on full time especially for this Bible illustrative work. It will be interesting to watch the experiment with the Chinese Sunday School Union artist as he attempts to make the Bible live for his countrymen. There is but little hope that the majority of the present generation of adult illiterates can ever learn to read fluently with the old Chinese characters, nor, for that matter, with the Roman or any other phonetic alphabet. They must depend for their knowledge of the Bible on the spoken word of their memory, unless in some way we can tell them the Bible stories without words. The Sunday School Union is making an attempt to do this, at least with some of the Bible stories, and in this attempt we are following out a Chinese proverb which says, 'A thousand words are not equal to one look'."

Ruth Eymann, Elva Ratzlaff, Evangeline Rempel and Herman Neufeld of the Reedley, Calif., C. E. society, were delegates to the California C. E. Convention held in San Diego.

A large number of visitors attended the services at which the West Swamp, Pa., church installed and ordained to the Eldership its new pastor, Rev. S. M. Rosenberger, on July 12.

A TURN FOR THE BETTER

Dr. Wilhelm Laible writing in the leading religious paper of Germany, the **Allgemeine Kirchenzeitung,** thus comments on the change in the religious thought in that country, as an encouraging sign of the times.

"We stand today at a turning point in theology. Who does not recall the names which some decades ago were in all mouths, names of an apostate dogmatic, an apostate exegesis, an apostate church history? Lights of science they were called, standard-bearers of the future. In shoals the students gathered about their lecture chairs, and who ever did not follow them bore the name of 'reactionary.'

"But today who speaks of these notables? Tempi passati! 'The dead ride fast!' If today attempts are made to fill vacant chairs with men who stand for a dying theology it only shows that there are those who do not comprehend the times. For the times are really different. See what theology is today at the center of interest, what instructors the students prefer. Are not the classrooms of the theology of revelation full, while those of the 'modern' theologians are empty? Yes, and empty to the last member of the faculty!

"When one regards the present-day theology of the revealed Word more narrowly, two things strike one. First, its powerful movement from the defensive to the offensive. It is this theology which makes the issues, brings forward the problems, shows new ways to scientific work. He who wants to inform himself regarding theology today must take the theology of revelation into account. This theology cannot, indeed, because of the unfavorable economic situation, appear in large works. But it uses the church papers and the reviews, new and old, for its important publications.

"The second noticeable thing is its inner content. 'Dead orthodoxy' is no longer to be seen. All is vital, consciences speaking to consciences. Theology has anew learned to stand before God and to bring its hearers before God, before His revelation, His will. In the place of the impoverishing Bible criticism it demands spiritual exposition, it seeks and finds the Spirit of God in the Old Testament, too, and wills that this Spirit should again speak. The holiness of God is earnestly emphasized, the profound gulf between man and God. Only one salvation is there, it

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THE MENNONITE

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EDITORIAL

"The Story of Bluffton College" is the title of an attractive volume of nearly 300 pages that has just come from the press. The book is published in commemoration of the Twenty-Fifth Anniversary of the founding of the College and edited by Professors C. Henry Smith and E. J. Hirschler. Every student, former student and friend of the College will be delighted with this publication that records the most noteworthy educational achievement in the Mennonite church. The story as told by the editors unfolds the early struggles and triumphs that finally brought the college to its present promising position. We are led to feel that it should be a matter of gratification to every Mennonite that we have such an institution and that every friend of education in the church should find particular satisfaction in the fact that the authors of this work have been able to tell their story so well.

There is, at this writing, a trial in progress in an obscure county seat in Tennessee that is receiving an enormous amount of front page newspaper publicity. A law in Tennessee makes it a misdemeanor for an instructor in the public schools in the state to teach evolution as applied to the theory that man is descended from an inferior form of life. A high school teacher violated this law by teaching evolution. The purpose of the trial is to determine whether he is guilty of the charge brought against him. Either he will be found guilty and punished according to law or he will be acquitted of the charge. However, in the popular mind, it is made to appear that the Bible is on trial, Christianity is on trial, faith is on trial and the sincerity of the whole Christian world is on trial. We are not alarmed about the matter even though a brilliant sceptical lawyer of national reputation for his skill in playing on the sentiments of judges and juries to defeat law has been imported from Chicago to defend the offender. Neither do we feel that the whole cause of orthodoxy rises and falls with Bryan's ability to successfully combat the sentimentality of Darrow. Courts are not created to pass judgment on religion or science. They exist to determine the guilt or innocency of those charged with violating the law. After the verdict is pronounced, no matter what it may be, reporters, photographers, and sensation mongers will forget the battle at Dayton and search for other sensations while the world will turn around as usual. The trial has been over-advertised and its importance exaggerated.

Some timid souls are trembling over the outcome of this trial, fearing that the faith of many will be undermined. This need not be so. Where true faith exists the notoriety evolution is now receiving will do no harm. An absurd thing, such as the popular idea of evolution, may have the lime light for a while, but the convictions of thinking people are not to be shaken by a little flare. The theory of evolution is an old matter that crops up again and again only to determine who stands for the truth as taught in the Bible and who is on the side of "science falsely so called". Let those who approach the Bible with an attitude of doubt make the theory of evolution be their X that stands for the unknown quantity. It will get them nowhere. They have undertaken to busy themselves with something that cannot be proved. Their problem will remain unsolved and they will rob themselves of the possibility of comfort that comes from a faith in a personal God. The Christian who believes that God speaks through inspiration in language intended to be accepted and believed as it is expressed in the Bible holds fast to his God, notwithstanding all the noise that unbelievers make. Surely it is more in keeping with the intelligence of man to seek for his ancestors in the Garden of Eden than in the Zoological Garden.

A TURN FOR THE BETTER

(Continued from page 3)

insists, that to which the Scripture witnesses, salvation through Christ's blood; only one communion with God, that in Christ. I do not mean to say that university lectures are turned into devotional meetings; they remain in the strict sphere of science. But they go farther than the head. One could wish that those believers who speak slightingly of theological science might get glimpses of this theology. They would perhaps then realize that theology, too, belongs to the kingdom of God. It gives to its disciples bones for the body, so that they are not turned about by every wind of novelty. It gives sharp eyes and firm foundations.

"As God is at work in the universities, so with the pastors. A new wind is blowing among them. They are no longer content in isolation. They come together at free times in all sorts of places to test themselves before God, to bow before God, in order that they may journey back to their charges equipped with new power from God. He who today speaks scornfully of the state-church pastors does not understand. He knows no longer the times, does not realize how God is working. Certainly not all have yielded themselves to God; the elder generation is in part hardened in the past. But whoever looks at the whole picture is astonished at how many are coming forward whom one would not suspect of such things. God is again giving to His church shepherds who take the sheep and lead them into the pasture of His Word.

"The pastors are not alone in the work. Hardly any generation has seen such great numbers of Kingdom workers as ours. Evangelists travel through the land and arouse the people, revival missions are held in city and country, secretaries of young men and young women associations are sent out by their organizations to gather the young people about God's Word. Home missions, midnight missions, tract missions,—who knows the names of them all,—not merely paper organizations but working, working, working. Sometimes one almost fears that there may be too much energy. God's workers are indeed earnest people, but at the same time still people, obedient people. And there are such, too, and in great numbers. Were it possible to mobilize all these workers, small and great, men and women, in one day and in one place, the world would be amazed at the army Christ has at His command in Germany. Not to forget the quiet work which daily is carried on in thousands of 'Bible hours'. No little part in this has the German Christian Student Union, which not only serves students, but with its Altfreunden (graduates) stands in many places at the front.

"Those who work among the people cannot speak enough of the open doors that God's Word again finds.

"Youth is leading, they who ever grasp first at the new. They have passed through hard times in their struggle for the better, the higher, the emancipating. Many a flag at first warmly hailed is now lowered, many an ideal again buried. They have gone through dead days in paralyzed and worldly associations of young men and young women. Whatever there may still be to trouble and vex us, one banner rises higher and higher, that with the words 'Christ and the Bible'. The resolute and decided win ever more constantly over the lukewarm and indifferent. A young generation devoted to Christ is growing up.

"In the mission field God is at work. One hears of revivals, dependent churches are becoming independent. It looks as if great autonomous churches in pagan lands were coming. The abandoned German missions were not abandoned. God came in when the missionaries were forced to leave. He held the mission churches true to the faith. To the movement among the heathen, corresponds a new mission interest at home. Missions were formerly more an interest of certain circles than of the church as a whole. Today, through all the young people's organizations runs an enthusiasm for missions. The cry is, 'Up to the work among the heathen!' They listen eagerly to the lectures of missionaries. And not the youth alone. That was an unforgetable sight—the recent service in Leipzig when two missionaries were set apart for the work in Africa. The great Nikolai church was packed. The spirit was one of lofty worship in song and speech. Almost for the first time, one had the feeling that the church itself and not a missionary society was sending out her apostles. When zeal for missions awakes the church awakes. So it has ever been in the history of the church.

"When great things are occurring, greater things are at hand. We are on the way to the greatest and the last things, to the last call of God to men to repent, to the last call to the Church to rise out of sleep and press forward the Gospel with power. The present is full of signs, signs which indicate that something is coming. God's signs show that God is coming, that Christ is at hand. It is time to light anew the lamps of faith, the lamps of love, and above all the lamps of hope.—Selected by A. S. Shelly.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

VACATION BIBLE SCHOOL HINTS

Because requests have come from various persons for copies of some of the material used in our demonstration at the Kansas-Nebraska S. S. Convention, I am sending this material to "The Sower", believing that it will reach those who want it. All this material was used in the Daily Vacation Bible School held under the auspices of the Garden Township Mennonite Church, Moundridge, Kansas.

The school was held for four weeks with half day sessions lasting from 8 to 11:30 A. M. The place of meeting was the district school nearest the church. The enrollment numbered 36. Since there were two teachers employed, the group was divided between 5th and 6th graders. This, fortunately, made 18 in each group. The attendance was splendid. Some children drove as far as four miles, never missing a day, even though there were several rainy ones.

The program was as follows:

1. Opening exercises at which both groups were present. These exercises consisted of songs, Scripture reading, prayer and the memorizing of a Bible alphabet—such as appeared in "The Sower" some time ago.

2. For the following two and one-half hours the groups were divided for their particular study. The older ones had Bible History, Church History, Bible characters and some special memory work. The younger ones had a great deal of memory work besides their Bible stories. Both groups studied Bible Geography. A short recess was given at 10 o'clock.

3. At 11 o'clock the groups met together for the closing exercises. This period was used for a mission talk and for singing.

That the work was of interest to the children can be inferred from the remark made by several of the children who wished that the school "would last another month".

On the Sunday following the close of school a program was given during the Christian Endeavor hour so that the parents might have an opportunity to see what had been learned.

Respectfully,
(Mrs.) Christena H. Duerksen.

Besides memorizing the Books of the Bible in their regular order, quite a number memorized the following rhyme. This was used in unison quite frequently.

Books of the Bible
By Fanny Crosby

God spake in Genesis and said,
"Let there be light," and darkness fled;
In Exodus, at His command,
All Israel fled from Egypt's land;
Their laws and what their tribes befell,
Leviticus and Numbers tell;
God's holy will again we see
Contained in Deuteronomy.

Then follow Joshua, Judges, Ruth,
Two books of Samuel from his youth;
And two of Kings, the record plain
Of many a good and evil reign;
Two books of Chronicles tell o'er
Each monarch's history heard before—
Their noble deeds of valor done,
Their many battles fought and won.

Historic words our hearts inspire
From Ezra and from Nehemiah;
And Esther shows the ways of God,
While Job receives the chastening rod.
The Psalms lift up the soul with praise
And Proverbs teach in homely phrase;
Ecclesiastes next comes on,
And then the song of Solomon.

Isaiah now, with vision clear,
Beholds a promised Saviour near,
While Jeremiah lifts on high,
For Israel's race, his humble cry;
And Lamentations paints his grief
That Zion weeps nor finds relief;
Ezekiel, Daniel, each record
The wondrous dealings of the Lord.

Hosea, Joel and Amos, too,
And Obadiah, prophets true,
O'er Israel's faithless nation yearn,
And warn from evil to return;
Then Jonah, Micah, Nahum, show
God's tender love and threatened woe;
Habakkuk prays in words sublime,
That ring through all succeeding time;
Next Zephaniah, Haggai,
Then Zechariah, Malachi,
And we have passed in close review
From ancient Scripture to the new.

And now a Saviour's birth behold,
In Matthew's Gospel sweetly told;
Mark, Luke and John His works disclose,
His sufferings, death, and how He rose.
In Acts the Holy Ghost descends,
And Christ His Kingdom wide extends;
In Romans, lo! the Apostle Paul
Commends the gift of God to all;
Corinthians and Galatians show
The grace that every soul may know.

Ephesians and Philippians tell
The zeal His life portrayed so well;
Colossians, Thessalonians, speak
Of hope and comfort to the weak,
In Timothy Paul's charge we find,
In Titus, friendship warm and kind;
Philemon shows how love constrains,
While Hebrews all the types explains;
With James and Peter, John and Jude,
In Revelation we conclude
The books that in God's Word divine
Like stars of endless glory shine.

Disciples in Rhyme

These are the twelve disciples' names,
Peter and Andrew, John and James,
Two pairs of brothers who fished by the sea
When Jesus said to them, "Follow Me".
Then James, the Less, and Judas came too,
Philip, and also Bartholemew,
Matthew and Thomas who doubted the Word,
Simon and Judas who sold his Lord.
—Author Unknown.

Bible Time

Since the chronology of Old Testament time is difficult for the children to remember, any plan that helps in this is of value. One of the simplest is "Telling Bible Times by the Hands". I cannot recall from what book this was taken and I have lost my original copy. Each teacher will have to adapt this for the particular need of the group he is teaching. Briefly the plan is this: Let the thumb represent Adam; The fore-finger—Enoch; the second finger—Abraham; the third—Solomon; and the last finger—Jesus Christ. Roughly speaking, there are 1000 years between each of these so that the stories from Adam to Christ cover about 4000 years. As the Old Testament stories are studied, each character is fitted into his proper space, as for instance, between Adam and Enoch we have as important characters: Cain, Abel, Seth and four others whose names we do not try to remember. If note book work is being done, a hand can be drawn on a page and the various fingers given their proper designation.

Bible Geography

The Bible Geography, for the greater part, was based on "The Map Song" beginning, "First a line of coast we make". Each child was provided with a small map of Palestine (costing 1 cent each, published by David C. Cook Pub. Co.) on which the outlines were traced and the various places pointed out as the song was said or sung. Later the **drawing** of the map as the song was sung was practised. A large map was also used for class work, one being chosen to "point out" the map while the others helped say the verses. Where an expensive map is out of the question, very serviceable maps can be obtained by mounting those that come on the front of the Picture Rolls. Questions such as: What interesting thing do you remember about Bethany? What happened at Gilboa? What story do you connect with Caesarea? helped to fix both places and events.

Words, music and drawing plans for the map song are published by the Standard Publishing Co., Cincinnati, Ohio. Both the small maps mentioned above and the map song can be obtained through our own publishing company, the Mennonite Book Concern, Berne, Indiana.

Memory Work

Because of the wide range of ages in such a Bible School, even in one department, the same amount of memory work cannot be expected from each pupil. To handle this satisfactorily, a chart was hung on the wall containing the list of things to be memorized and the recognition for each.

Books of Bible in Rhyme....Gold Star.
Lord's Prayer .....Red Star
Psalm 1 .....Silver Star

Then each boy cut out a card board elephant and each girl cut out a card-board camel. These were hung up in the back of the room and the stars pasted on as they were earned. This made each child responsible for as much memory work as he cared to study without unduly hurrying anyone else.

The following is a list of the memory work prescribed and the number of pupils in the younger department who did the memory work.

Psalm 1—Memorized by 10.
Psalm 23—Memorized by 17.
Psalm 100—Memorized by 15.
Psalm 121—Memorized by 17.
Morning Hymn—Memorized by 17.
Benediction. Num. 6:24-26—Memorized by 15.
Disciples rhyme—Memorized by 17.
Beatitudes—Memorized by 6.
Great Commission—Memorized by 5.
Books of the Bible—Memorized by 10.
Bible Alphabet—Memorized by 2.
Books of the Bible rhyme—Memorized by 4.
Map song and pointing out—Memorized by 7.
Ten Commandments—Memorized by 4.
Lord's Prayer—Memorized by 16.
Song, "I Think When I Read"—Memorized by 8.

These were memorized during the one month of school and each child had to recite perfectly in order to get the star.

For Drill in Finding Scripture Passages

Bible drills in hunting for Scripture verses as the passages are called out, are much like recreation in the midst of the more sedate memory work. Often the leader has some difficulty in getting up a satisfactory list to call from. Then too, the child often finds the wrong verse or cannot pronounce a word and time is lost. To remedy this, try using the pages of an old Scripture calendar. Generally they have a fine collection of verses and the leader has the advantage of having both reference and verse before him.

Missionary Song
(Source Unknown)

Tune, "Tramp, Tramp, Tramp"

Jesus calls the children dear,
"Come to Me and never fear,
For I love the little children of the world.
I will take you by the hand,
Lead you to a better land,
For I love the little children of the world."

Chorus—
Jesus loves the little children,
All the children of the world;
Red and yellow, black and white,
They are precious in His sight,
For He loves the little children of the world.

Jesus is the shepherd true
And He always stands by you
For He loves the little children of the world.
He's a Saviour great and strong,
And He'll shield you from the wrong,
For He loves the little children of the world.

"I am coming, Lord, to Thee,
And Thy soldier I will be,"
For He loves the little children of the world.
And His cross I'll always bear,
And for Him I'll do and dare,
For He loves the little children of the world.

(To be continued)

The S. S. can never absorb the C. E. and at the same time remain a S. S. The two fields of operation are different, and there should be made no effort to blend the two.

THE C. E. TOPIC
Aug. 2
God's Friendliness as Expressed in Nature

Matt. 6:26-30; Psa. 145:16

Nature is one of God's means of revealing Himself. We find that through it we are led to realize that there is a Creator. The thing made must have a maker. Every thinking person is bound to realize that all that is must be sustained by some power that maintains it and keeps it going. Nature is not just a machine that has been made and set going and then abandoned by its maker. Wherever there is life, power, motion and growth we have an evidence of the continued care and provision of our Creator. God loves His work and therefore He concerns Himself with it continually.

In all of God's work there is a providence that shows His personal interest in what He had made. The sparrow does not fall without His knowledge and the lily is not set beside the roadside without the moisture and sunshine that helps it to bloom forth in all its loveliness. The birds in their nests and the beasts in their dens are fully taken care of so that they can fill their places in creation. In this we are reminded by our Lord that if God so cares for the grass and the creature world He surely will care for us. This particular care is not limited to the righteous alone. The rain falls and the sun shines on the just and the unjust alike. Man may forget his Maker but that Maker never forgets him and continues in making nature bring forth its abundance that he may enjoy it and live by it.

We note God's friendliness in the plentiful provision He is continually supplying. Go into any orchard and you will notice the ground full of splendid fruit that no one bothers about gathering. There is so much that all of it cannot be consumed. They tell us that the State of Texas could supply all the food that the people of this Continent need, but we do not need to look to that remarkable state for our food supply. Wherever men locate nature has a storehouse of food ready for them. This is not so with food alone. We seldom wear our clothes until they no longer can serve the purpose of keeping us warm, indeed we discard every year more than twice the amount we can wear out. Nature is so good to us in giving material that we can afford to discard great amounts of wearing material for something new and is only an improvement over the old in that it satisfies our vanity. If God's gifts were given with a stinted hand we would have no cause for complaint and might reasonably feel that we were getting enough. But God is never a mean giver.

There is an old missionary hymn that describes a tropical country where "every prospect pleases and only man is vile". Such a description applies not only to a far off island, it is everywhere to be noted that all nature proclaims the goodness of God in all its loveliness. The beauty of the flower, the music of the birds, the murmur of the brooks, the magnitude of the plains and forests, the grandeur of mountains, the delicate colorings of the skies, the brilliancy of the stars and the glory of the sun all emphasize the fact that it is the purpose of the Creator to have this a beautiful world. The thoughtful person will often find delight in God's woods and meadows beside His beautiful streams and on His green fields. To him they will be God's temples in which he finds the sweetest communion with his Maker and God.

Nature is a great teacher. It teaches us that God loves His creatures and takes care of them. It teaches us too that things come and go but God's care continues forever. The Bible makes nature illustrate great truths. It speaks of the grain of corn that dies in the ground only to spring up into the plant that is to bear fruit in greatest abundance as something assuring us that though the body die and decay it is destined to another better and higher life. Every spring when we observe nature rising from the death of winter into the glory and the blossoms of spring we are assured of the resurrection awaiting those who sleep in the earth. The rainbow was long ago appointed to declare to mankind that though sin continues the wrath of God will not lead Him again to destroy the earth with a flood. The Psalmist cried out in wonder when he meditated on the sun, moon and other heavenly bodies in all their grandeur: "What is man that Thou art mindful of him and the son of man that Thou visitest him?" Surely we must conclude that man was created to be a glory to Him forever and that nature is but the expression of the Heavenly Father's love to all His creatures and to man in particular.

THE S. S. LESSON
Aug. 2
The Epistle of James
Jas. 1:19-27
Golden Text:—"Be ye doers of the Word, and not hearers only." Jas. 1:22.

The Epistle of James. "This is the epistle of holy living. Great stress is laid upon works, not apart from faith, but as a proof and fruit of faith. There is a morality side to the Gospel. The disciple is under law though justified by faith. Obedience is his watchword, the Obedience of Faith. Where grace inwardly dwells there will be a temple purified from all uncleanliness."

"The author was doubtlessly James, Bishop of the Church at Jerusalem, who seems to have been an ascetic if not a Nazerite. He was distinguished for practical piety; his knees were said to be callous from constant intercession for the sins of the people; and he received not only the title of the Just One, but also that of Bulwark of the People."

"The epistle is addressed to the twelve tribes of the dispersion. It has the air of patriarchial authority, as from the father of the church at Jerusalem. It is in tone, thought, feeling and language thoroughly Hebrew." "More than any other epistle it deals with the external life. The word of God is a mirror to show us what manner of men we are, and to influence character and conduct. The only true hearer of the Word is the doer of the work. Life is a scene of temptation, demanding struggle and heroic endurance. Business plans are to be but the carrying out of God's will—a vocation, not an advocation. We are to exhibit an unworldly type of character, avoiding not only intimate friendships, but contamination contact, with the world. On the other hand, we are to cultivate Christian fellowship—discountenancing caste, restraining the tongue. Every true inward grace bears outward fruits: the wisdom from above, faith, the royal law of love; even prayer is energic—it works results. Pure religion (religious observance, worship, ritual) is to visit the fatherless and the widow, etc. Paul and James do not conflict. They stand not face to face beating each other, but back to back, beating off common foes."—Pierson.

In the text of the lesson we have the injunction to "be swift to hear, slow to speak, slow to wrath." The old proverb says: "think twice before you speak once." The one who hears well thinks well. Much of our folly is the result of not hearing and not thinking. Disobedience is the root of man's sins. There can be no higher and nobler line of conduct than that which is planned upon obeying God. God makes His voice heard in various ways. He speaks through the conscience in the heart. He speaks in His Book. He declares His will through the preaching of the Word. If any of us fail it cannot be because the voices we should hear are silent. Much of the epistle of James has to do with the proper use of the tongue. Man's worst enemy is his tongue. Words cannot be recalled and if they have an evil or a bitter sense they go on and on indefinitely in their mission of hurt. The temper and the tongue are closely related. We speak of some losing their temper. Generally when they are losing it they have the most of it. Words spoken that rasp either our own tempers or those of others can be avoided and the one who does not sufficiently discipline himself so as to keep his speech in check is unsafe in society, is not making the best use of his opportunities and becomes an instrument of wrong doing. We are to put away these fallings as good Christians.

Another emphasis placed upon a line of conduct is that we should be "doers of the Word". Just hearing where there is no obedience makes a farce of one's religion. In all things it is what one does rather than what one says that counts. The hypocrite is always the one whose conduct is not in accord with his profession. To be religious has its responsibilities. It does not consist in church going, in professions, in creeds or in ceremonies. It does consist in so living one's profession that the distressed and the unfortunate ones will benefit by it and in keeping one's actions consistent to the confession by which one declares himself against the world, the flesh and the devil and for God.

PROGRAM
of the Fifth All-Mennonite Convention, Held at the West Market Street Mennonite Church, Nappanee, Indiana, September 2 and 3, 1925.

Wednesday Forenoon: Foreign Missions.

9:30—Devotional services conducted by C. R. Egle.
9:40—Opening Adress by the Chairman—C. H. Smith.
10:10—The Present Status of Foreign Mission Work in the Mennonite Church—J. A. Huffman.
10:40—My Visit to Our Mennonite Foreign Mission-Stations — J. W. Kliewer.
11:10—Mennonite Missions: A View from the Field — Edmund G. Kaufman.
11:40—Appointment of Committees.
11:45—Closing

Wednesday Afternoon: Publication Interests.

2:00—Devotional services conducted by A. B. Yoder.
2:10—Early Church Papers in the Mennonite Church — W. B. Weaver.
2:40—The Task of the Denominational Publishing House — J. F. Lehman.
3:10—Possibilities of Further Cooperation in Our Church Papers—E. Troyer.
3:40—The Aims and Ideals of a Religious Journal—Vernon Smucker.
4:10—Discussion.
4:15—Closing.

Wednesday Evening: Four-Hundreth Anniversary Program.

7:30—Devotional services conducted by W. W. Oesch.
7:40—The Heroic Achievements of Our Forefathers—A. S. Rosenberger.
8:10—What the Mennonites Stand for—J. E. Amstutz.
8:40—The Mennonite Church and the Future—J. E. Hartzler.
9:10—Closing.

Thursday Forenoon: Education.

9:30—Devotional services conducted by E. S. Mullett.
9:40—The Place of the Denominational College in our Educational System—J. R Thierstein.
10:10—The Teaching of Religion in Our Denominational Colleges—P. C. Hiebert.
10:40—How Many and What Kind of Mennonite Colleges do We Need—N. E. Byers.
11:10—Cooperation in Educational Work among Mennonites—S. K. Mosiman.
11:40—Discussion.
11:45—Closing.

Thursday Afternoon: The Problems and Tasks of Our Young People.

2:00—Devotional services conducted by W. H. Moore.
2:10—The Problems Before Our Mennonite Young People — Lester Hostetler.
2:35—A Symposium on the Tasks of Our Young People. (Each speaker is limited to ten minutes).
The Mennonite Young People's Retreat—Austin R. Keiser.
The Ministry as a Vocation—Jerry Sauder.
Foreign Missionary Service as a Vocation—Martha Burkhalter.
College Teaching as a Vocation—J. C. Meyer.
High School Teaching as a Vocation—Wilmer S. Shelly.
The Religious Opportunities of Secular Callings — Clifton H. Sprunger.
3:50—Discussion.
4:00—Reports of Committees.
4:15—Closing.

Thursday Evening: Facing the Future.

7:30—Devotional services conducted by I. R. Detweiler.
7:40—Mennonite Cooperation in the Light of Our Cooperative Relief Work Since the War — Maxwell H. Kratz.
8:25—The Price of Peace—Frederick J. Libby.
9:10—Closing Remarks
9:15—Closing.

OUTLINE OF PROGRAM
of the Middle District Conference, Summerfield, Ill., August 26 to 30, 1925.

Wednesday Evening, August 26.
Conference Sermon by President of Conference—Rev. J. E. Amstutz.

Thursday, August 27.
Sunday School and Young People's Day—Morning, afternoon and evening sessions. (Program arranged by committee of young people).

Friday Morning, August 28.
Conference Session.

Opening Singing and Prayer.
Bible Study Address, (45 minutes) —Prof. P. E. Whitmer.
Prayer Period, (15 minutes)—Conducted by Rev. W. W. Miller
Organization—Reception Delegates Credentials, Minutes, Order of Day—Appointments, etc.
Topic—"Importance of Catechetical Instruction and How to Give It"—Rev. P. P. Hilty.

Friday Afternoon Session.

Opening Singing and Prayer.
Bible Study Address, (45 minutes) —Prof P. E. Whitmer.
Prayer Period, (15 minutes)—Conducted by Rev. Austin Keiser.
Topic—"The Need of Christian Education for Children, Youths and Adults" — Prof. E. J. Hirschler, of Bluffton College.
Topic—"What Do We as Mennonite People Owe to the Evangelization of Russia?"—Rev. M. M. Lehman.

Friday Evening

Ladies' Missionary Societies Program. Arranged by Committee of Women.

Saturday Morning, August 29th.

Opening Singing and Prayer.
Bible Study Address, (45 minutes) —Prof. P. E. Whitmer.
Prayer Period, (15 minutes)—Conducted by Rev. John Kauffmann.
Topic—"Hindrances to the Church and the Spread of the Gospel of Jesus"—Rev. E. J. Neuenschwander.
Business Reports — Evangelization Committee; Educational Committee; Trustees Resolutions Committee; Witmarsum Seminary Support.
Election of Officers and Member of Program Com.

Saturday Afternoon Session.

Opening Singing and Prayer.
Bible Study Address, (45 minutes) —Prof. P. E. Whitmer.
Prayer Period, (15 minutes)—Conducted by Rev. Henry Sehrag.
Topic—"What Does Each Congregation Owe to Its Community"—P. P. Wenger.

Sunday, August 30.

Missionary Services, Morning and Evening.
Missionary Edmund Kauffman, home on furlough from China, will be present at the Conference session. Possibly other missionaries and candidates will also be present.
Sunday afternoon meeting—Nature of this is not fully determined at this writing.
Ministers' Conference will be in charge of Rev. L. L. Miller—time will probably be Saturday after supper.

MARRIAGE

Bleam-Price—Anna Marie Bleam and William S. Price at the home of the bride's parents, Mr. and Mrs. Sim. Bleam, in Centre Valley, Pa., June 28. The bride's pastor, Rev. H. G. Nice, officiated.

DEATHS

Shirk—Abel Shirk was born June 6, 1843 and died at his home at Richfield, December 8, 1924, aged 81 years, 11 months and 2 days.

He is survived by 8 children, 38 grandchildren, 40 great-grandchildren, 3 sisters and 2 brothers.

He was a member of the Mennonite church since 1877 and served as deacon in the church for many years and proved faithful until death.

Funeral services were held in the Richfield, Pa., Mennonite church, conducted by Rev. D. J. Unruh, C. M. Ferster and B. S. Graybill. Interment was made in the adjoining cemetery.

Wedel—Henry C. Wedel of Goessel, Kansas, a brother of the late Prof. C. C. Wedel, died on July 15 after suffering for more than a year from cancer of the throat. He was 49 years of age and is survived by a wife and three children.

Schmidt—Nicholas Schmidt, son of Jacob and Anna Schmidt, was born in Rosenhof, Russia, November 10, 1895. He came to America September 3, 1921; was detained in New York for several weeks, arriving in Wisner October 18, 1921. On August 6, 1922 he was baptized upon the confession of faith in Christ Jesus and joined the Salem Mennonite church at Wisner. During his stay he was recognized as a very faithful worker. His health failing, he was taken to the State Sanitarium at Kearney, Nebr., October 2, 1924, where his health did not improve as was expected. On May 15, 1925, he was brought back to Wisner and was taken care of in the home of J. B. Risser, all friends faithfully assisting. He was very happy to see familiar faces, and again and again expressed his deepest gratitude to all for their kind service. His parents have also written asking that thanks manifold be given to all concerned about their boy. He passed away Sunday, July 5, 1925, at 1:30 P. M., having attained the age of 29 years, 7 months, and 25 days. He leaves to mourn his untimely death his aged parents and his sister Marie, all residing in Russia, and a host of friends in that country as well as here.

A short service was held at the Risser home, followed by services at the Mennonite church on Tuesday, July 7, Rev. G. G. Buhler conducting the services.

Interment was made in the churchyard cemetery.

Nicholas is one of the sixty-two young people who came to America for refuge, after the horrors of war in Russia. His last words to his parents were, "God is Love."

Grabill—Mary Magdalene Snyder, daughter of Jacob and Hannah Snyder, was born November 10th, 1837, and died July 6th, 1925, aged 87 years, seven months and 26 days. She united with the Mennonite church at Neffs Mills in January of 1866. On April 1, 1875, she was united in marriage to Rev. Thomas Grabill. To this union was born three children, two, Herman and Catherine, wife of Josiah Winey, as well as her husband preceded her in death. She leaves to survive her, Benjamin Grabill, bishop of the Richfield congregation, as well as four grandchildren. Funeral, July 9, from the late home of her son, Benjamin being conducted by Rev. E. S. Firster and Rev. William Grabill. Interment in Richfield Mennonite burying ground. A large concourse of friends attended the service and showed the high esteem in which the deceased was held. She being one of the charter members of the Richfield congregation and her deceased husband its first Bishop.

Leisy—Elizabeth Leisy, nee Gram, was born near West Point, Iowa, March 3d, 1847, where she grew to womanhood. In 1877 she was united in marriage to Abraham Leisy, who preceded her in death, July 31, 1917.

After her marriage they resided on a farm near Donnellson, Iowa, until 1912, when they removed to Paso Robles, Calif. Here she made her home until death claimed her June 8, 1925.

She leaves to mourn her departure three sons and two daughters: Oliver of Donnellson, Iowa, Alvin, Herbert, Mrs. Lottie Hirschler and Elnora of Paso Robles, Calif., also three stepchildren, Edwin and William Leisy of Paso Robles, and Mrs. Anna Hege of Sedgwick, Kansas.

Funeral services were held from the First Mennonite church, Paso Robles, June 10. The Rev. Leon D. Bliss of the Congregational church, officiated.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR MAY-JUNE

General Fund

Anna S Voth Estate, Goessel, Kan., $9000.00; Saron S. S., Orienta, Okla., $43.87; Ebenezer S. S., Bluffton, O., $200.00; Herold Ch., Bessie, Okla., $9.27; Menn Mission Ch., Los Angeles, Calif., $275.00; Lehigh, Kan. Ch., $7.00; Bethel College Ch., Newton, Kan. $57.06; Cornelius Jantzen, Plymouth, Nebr., $15.00; Pratum, Ore., Ch. and S. S., $24.75; Zion Ch., Souderton, Pa., $150.20; San Marcos Ch., Paso Robles, Cal., $71.73; Didsbury, Alta. Can., Ch., $125; Wadsworth, O., Ch., $9.66; Flatland Ch., Quakertown, Pa., $20.00; Menno, Wash., Ch., $10.19; Wisner, Nebr., S. S., $33.87; Friedensberg S. S., Springfield, S. Dak., $50.00; Berne, Ind., Ch., $20.70; Christian C. E. Soc., Moundridge, Kan., $9.88; Bergtal Ch., Corn, Okla., $13.16; S. S. Class, No. 33, Berne, Ind., $22.25; Bethesda Ch., Henderson, Nebraska, $116.38; First Menn. Ch., Upland, Calif., $85.95; C. A. Krehbiel, Donnellson, Ia., $25.00; Canton, Kan., Ch., $38.63; Mattie A. Krehbiel, Clarence Center, N. Y., $20.00; Delta Alpha S. S. Class, Wayland, Ia., $25.00; S. S. Class, Wayland, Ia., $2.75; Bethlehem S. S., Bloomfield, Mont., $53.70; St. John Ch., Pandora, O., $50.00; Salem Zion Ch., Marion Jct., S. Dak., $63.00; Hoffnungsau Ch., Buhler, Kan., $28.79; Bethel Ch., Fortuna, Mo., $29.79; First Menn. Ch., Bluffton, O., $100.00; Grace Ch., Pandora, O., $38.00; Pulaski, Ia., Ch., $39.33; J. P. Andreas, Beatrice, Neb., $25.00; Bethlehem Ch., Bloomfield, Mont., $47.33; Christian Ch., Moundridge, Kan., $19.00; Swiss Ch., Whitewater, Kan., $80.75; First Menn. Ch., Mt. Lake, Minn., $45.24; West Zion Ch., Moundridge, Kan., $32.00; Bethany Ch., Freeman, S. Dak., $30.00; Dietrich Funk, Santa Ana, Calif., $5.00; Salem Ch., Dalton, O., $21.00; Bethel S. S., Fortuna, Mo., $14.06; First Menn. Ch. and S. S., Philadelphia, Pa., $46.18; Calif. Menn. S. S. and C. E. Conference, $16.40; First Menn. Ch., Monroe, Wash., $8.19; Salem Ch., Munich, N. Dak., $20.39.

Special

David Ummel, Ransom, Kan., for Los Angeles, $15.00; Johannestal C. E. Soc., Hillsboro, Kan., for Los Angeles, $5.00; Do., for Hutchinson, $5.00; Gleaners' S. S. Class, Wayland, Ia., for Hutchinson, $5.00; Interest from General Conference Trust Fund, $100.00. Total Receipts, $11,425.45. Total Disbursements, $10,708.13.

Gratefully acknowledged,

J. E. Amstutz, Treas.
Trenton, Ohio

JOTTINGS

Rev. W. S. Gottshall, of Freeman, S. Dak., while east on business, stopped off and preached at his former charge in Ebenezer church, Pandora, Ohio, last Sunday.

Salem Mennonite church, near Dalton, Ohio, had a Child Consecration service on July 19th when parents brought five children in consecration to the Lord.

Dr. J. E. Hartzler, of Witmarsum Seminary is scheduled to give his series of lectures on Young People's Problems in Salem church, Dalton, Ohio, during the week of August 16-23.

On Sunday and Monday, July 5 and 6, the Mennonites of Mountain Lake, Minn., and vicinity celebrated the 50th Anniversary of their settlement. Meetings were held in the large lumber shed of Balzer and Co., which had been converted into an auditorium. More than two thousand people attended the celebration.

The Mennonite church of Chicago, Ill., of which Rev. M. M. Lehman is pastor, is now in the fourth week of its Vacation Bible School. There is an enrollment of forty pupils and four teachers are at work. The interest continues to be excellent and the brethren feel that the school has been a means of great blessings. The Chicago church is very grateful to have with it at present Prof. G. A. Lehman to direct the choir. On Aug. 9 the choir will again broadcast a sacred program over W. H. T. 400 meter wave lengths from 2:15 to 3 p. m. Chicago time.

Rev. and Mrs. A. R. Keiser, pastor of the Salem church, Dalton, Ohio, making a motor trip to his old home, Milford Square, near Quakertown, Pa., visiting friends and relatives.

Among the number of Freeman, S. Dak., people who made the motor trip to Mt. Lake, Minn., to participate in the 50th Anniversary were Profs. Regier and Friesen. They remained to visit friends.

At the All-Mennonite Convention, September 2 and 3, 1925, at Nappanee, Indiana, one session will be devoted to the "Problems and Tasks of Our Young People". After an introductory address by Lester Hostetler the time will be devoted to a symposium in which the following speakers will have a part: Austin Keiser, Jerry Sauder, Wilmer Shelly, and Clifton H. Sprunger. An unusually interesting and inspiring session is assured.

The Hereford Mennonite congregation at Bally, Pa., had the blessed privilege of listening to a sermon preached by Irwin W. Bauman on Sunday, July 5. Bro. Bauman is one of the boys who will be a senior in the Hartford Theological Seminary next year. He is superintendent of the Village Street Mission in Hartford, Connecticut. A catechetical class was organized in the Hereford church on July 13. On the afternoon of the same day the pastor, Dr. Johnson, preached at the Mennonite Home in Frederick. On July 4, the C. E. society of the Hereford church had its annual outing along the Perkiomen. The attendance of the Sunday School and Church in this place is reported to be very good.

On Sunday, July 12, five young sisters received baptism upon the confession of their faith in the Mennonite church at Butterfield, Minn. It was a day of blessing. The work in this congregation is reported to be progressing satisfactorily.

Last month the Russian Mennonite immigrants in Ontario, Canada, organized themselves into a body to be known as the Mennonite Refugee Church of Ontario. They will identify themselves with the General Conference of Mennonites of N. A.

At present the Western District Conference consists of 58 congregations, of which 37 are in Kansas, 18 in Oklahoma, 1 in Nebraska, 1 in Colorado and 1 in Texas. Twenty-nine of these churches are grouped in the center of Kansas covering a territory of about 2750 square miles.

The Misses Dora Schmidt and Anna Belle Dyck of the West Zion church, Moundridge, Kan., have returned from Chihuahua City, Mexico, where they have been teaching in Palmore College. Miss Dyck plans to return to Chihuahua in August to resume her work in Palmore College.

The churches of Moundridge, Kansas, have united for out-door meetings during the hot weather. The first of these services was held in the West Zion church on July 5. Judge and Mrs. Galle of McPherson told of their visit to the holy land. Judge Galle is a very interesting speaker and a large audience appreciated his talk. Services will be held in the city park if the weather permits.

The (Old) Mennonite General Conference will hold its annual session at Eureka, Ill., August 26-28. Meetings will be held in the building of the Mennonite Home for the Aged and in a tent erected on the grounds.

Revs. A. M. Fretz and Freeman Schwartz officiated at the ordination of Bro. H. G. Nice to the eldership of the East Swamp church, Brick Tavern, near Quakertown, Pa., on Sunday, June 21.

Rev. and Mrs. P. R. Schroeder, of Berne, Indiana, with a host of other friends attended the Golden Wedding of Mr. and Mrs. David Bixler on July 10. Mr. Bixler has been located as watch maker in Berne since 1881.

The Intermediate Mission Band of the Berne, Ind., church rendered a missionary program in the church on Sunday evening, July 12. More than 60 young women participated in the exercises.

The Mennonite church at Berne, Indiana, is preparing for the redecoration of its interior and the making of other necessary repairs. Work will be done some time during next month and meetings will have to be suspended for several weeks.

Bro. and Sis. A. A. Penner of Mt. Lake, Minn., celebrated their Silver Anniversary on July 5, with a number of friends and neighbors who gathered to participate in the festivities. Rev. J. J. Blazer made an address and Rev. H. H. Regier offered prayer. Bro. Penner is a brother of our missionary, Rev. P. A. Penner, in India.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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OUR MISSIONARY EXPERIMENT

To the members of the young people's societies of the Eastern District:—Greetings in the name of our Lord and Savior.

Were it not for the generous response you gave my last year's letter I would hesitate very much to go on and thrust upon you a letter this year. It is not that my faith in the Cause has become less. No, not at all. But I feel like the hard pressed missionary who is reported to have prayed one morning: "Dear Lord, I thank You that we are on the same terms today as yesterday. Amen."

However, because of last year, I feel emboldened to go on. And I want to write upon a subject which might be called "The Experiment of Missions."

I have forgotten exactly how our high school and college instructors defined chemical experiment. But was it not something like this? "An experiment is the throwing together of two or three different chemical elements or compounds, and of observing the results."

At any rate, I have over and over faced the question — just what do we expect the Gospel in India to accomplish? Do we expect to clothe these people, as Americans are clothed? Do we expect them to build houses and church buildings, as Christians in American villages and towns build houses and church buildings? Do we expect them in time to become rich, each owning his own cart and yoke of oxen for travel on the road, instead of going long distances on foot? In their moral life, it is merely honesty, morality, cleanliness we seek to see wrought in the lives of these people? They already many of them profess by mouth to know the Lord Jesus, they say they have received peace of soul. They are able, many of them, to offer fervent prayers in many meetings. Yet they do not have this high standard of morality. Just what do we expect? Do we expect them to have a system of paid or unpaid pastors? Do we suppose that when Christianity becomes indigenous in some parts of India at any rate, that Christians will organize themselves into organized churches? What do we expect?

No doubt some of you, as I, have been interested in some of the big social experiments of the world. I have not read a great deal about Russia. Yet I have watched with keen interest, and have asked, "With the present Russian Government's attitude toward the institution of marriage, for instance, what will become of the Russian peoples and their morals? With the prohibition of religious meetings, and instruction to the young, how is the experiment going to turn out? What will be the results?"

Likewise with India, Mr. Ghandi has become the prophet for a certain doctrine of life for India, non-cooperation and non-resistance. He did so in order to drive the British out of India and to enable Indians at once to run their own political and social affairs. We see here again a social experiment on a large scale, and ask, Will it work? Is Mr. Ghandi on the right track?

In one sense of the word, I feel that same way about the Gospel in India. What has happened here? Within the last few years, there has been a mighty movement toward Christ. For the most part it has come from the lower classes. We no longer count figures in hundreds of thousands—but in millions. There is a total Christian population in India now equivalent to the entire population of New England.

They have come—to Christ they have come—shiftless, dirty, fearful, quarreling, ignorant, immoral, diseased, underlings in spirit, lying, stealing, selfish. They have come—to Christ have they come. To be sure the entire number of the Christian population cannot be thus classed. Yet this does represent what has been true of a vast bulk of the mass movement Christians as they have come to Christ.

What has happened? They are given the Gospel. They have preached to them a Christ who can save them to the uttermost. The world, the peoples of their world, look on wondering—will this Gospel really save these people who have been the dogs of society? What will be the outcome of this experiment?

In one sense of the word, I am not willing to admit that it is an experiment because I am assured that it WILL work. Not only do the Gospels give me many assurances and promises to this effect from the mouth of our Master and Guru, but we have these most significant statements from other parts of God's Word:

"He raiseth up the poor out of the dust
And lifteth up the needy from the dunghill;
That he may set him with princes,
Even with the princes of his people."

Friends, if you could see with me these outcasts of Indian society, you would agree that indeed they come "out of the dust", and "from the dunghill", and the words "poor" and "needy" would take on a new meaning.

And again—notice the kind of people spoken of—

"For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble are called: but God CHOSE the foolish things of the world, that He might put to shame them that are wise; and God CHOSE the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God CHOOSE, yea, the things that are not, that He might bring to nought the things that are."

Notice the words, Chose the foolish, chose the weak, chose the despised. In this section of God's Word, the statement that God specifically CHOSE, comes three times. There is not a shadow of doubt in my mind but that the mass movements are of God. God has chosen the poor, the despised of this land—those who have assumed to be only divinely appointed of the Lord, the worldly wise, the pandits and Brahmins of India society—these are being put to shame. Christ WILL save these people, and will lift them up, and make them to become princes in the land. Of this there is no doubt in my mind. Thus far, the whole thing we are attempting is not an experiment. However, it is an experiment in that we do not fully know what kind of results will be.

Will the Indian Church, for instance, have paid preachers, or will it have some sort of a wandering Christian Sadhu, living on Christian hospitality? Will the Church of Christ in India ever have a missionary enterprise (which implies organization) or will its men and women go out, as they did in the Apostolic Church, merely fired with the love of Christ not supported by any home base, but going out as did St. Paul and as Sadhu Sundar Singh now goes, whithersoever the Spirit drives them, supported by whatsoever means the Lord may provide. Will the indigenous church in India, ever meet in large groups, organized as units, or will they merely be small unorganized units, scattered everywhere, in every hamlet and village and parah, from sea to sea, from the Himalayas to Ceylon. Organization is NOT Oriental but of the western nations, of Roman origin. These are some few of the unanswered questions in this experiment.

There is another phase of this whole question, which is becoming more and more clear. Let me illustrate this from nature. Agents of the U. S. Department of Agriculture are out all over the world—in the inland provinces of China, the forests of Africa, India, and the South Sea Islands. Here they hunt out and gather up all sorts of seeds, root stocks, and cuttings. Why? Are the seeds, or root stocks, themselves, as they are, what they eventually will be? No, these seeds and root stocks, receiving the sunshine of God and the rains and dews out of His heavens, grow and develope and bring forth new, hithertofore undiscovered fruits of superior quality, and flowers of rare beauty. We see the same thing every day on the farm: Who, seeing the sprout of the corn coming through the soil of early June, can foretell the beauty of the prize ear of October, or the elaborate tassel of late August? Who, seeing the tiny embryonic oak within the acorn, can foretell the height and splendor of the mighty oak of the coming generation? We say we know. But it is only because of past experience that we can speculate.

What of these raw mass movement Christians? What of the Christians of all oriental countries? Are we merely developing a

backward race of people, bringing them up to the feet of the World's Savior, and that is all? Are we merely growing men of full stature in Jesus their Savior?

We may be doing this much, but we are doing more than this. These so-called backward races of the world have hidden in them, unexplored virtues, undiscovered power, unsuspected capacities and capabilities, and a worthy contribution to the Christian Church universal. Let the alchemy of the Spirit of God do its work. Let the Word of God be their guide. Take off the veil of ignorance and sin from their face: they then, with unveiled faces, beholding the glory of the Lord, will be transformed from glory to glory, even becoming in the image of the Lord Himself. If they accept Christ, they will become new creatures.

As the seed developes, it draws into itself much that is latent in the soil. So these brown skinned cousins of ours, becoming sons and daughters of God, members of the Hindustani Church of Christ, drawing upon the foundations of the living Christ, they too may bring to light latent truth from the Word of God, and of the living Christ. This church, blossoming out in its released latent imprisoned unsuspected capacities, will become a worthy gem, fit only for the crown of the Lord of lords, King of kings.

Then what? Just as the American people, under the grace of God, have and are giving the Christian church some vital contribution, as did the Romans, the Teutons, the Scotch, and English and Welsh—all of which is our inheritance today—so will Hindustani Christianity when it becomes indigenous, reveal to world some glory and splendor as yet unseen. So will the Chinese Christian Church. So with the African Church.

After we can talk thus about the Afghanistan and Tibetan church, and others as yet unborn, what then? Finally, all the nations will be gathered together. There will be a new heaven and a new earth, with the holy city, the New Jerusalem coming down out of heaven from God, made ready as a bride adorned for her husband. Behold, the tabernacle of God shall be with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them and shall be their God.

Who are these men? We look forward and see—there come the victorious people of all times—out of Russia, China, Rome, America, Scotland, Africa, England, Greece, and India. Each with an individuality all their own—all one happy family filled with the Holy Spirit of their Father. "For God Himself shall be with them and shall be their God."

Our responsibility and our privilege now is that we have a share in the making of these peoples and these times. It ought be a joyous responsibility. It surely will be a jubilant meeting. The experiment will end in a wonderful experience. All experiments with Christ can only end so.

Your coworker in the experiment,

Samuel T. Moyer.

PRIORITIES IN RELIGIOUS EDUCATION

D. B. Hess

The mission of the Christian church is to teach Christianity to all men everywhere.

The question before us for discussion presupposes, that in the accomplishment of the imparting of this religious education, to mankind, there are certain factors which take precedence, or priority, over others.

It is the object of this paper to point out these priorities along the line suggested in the program, namely:

Living the Christian life,

Winning others to the Christ-Life, and

The Christ-Life Principles in all our relations of life.

The teaching mission of the church must be kept always in the foreground of our thought. The highest form of education is religious education. Someone has defined religious education as being "education raised to its highest power." Whatever importance is placed upon secular education must be placed supremely upon religious education. It is universally conceded that example is an important factor in education and especially is this the case in religious education. Missionaries returning from their fields of labor frequently tell us of the importance of example in their work. Therefore we would mention as the first priority in religious education, the one thing which should be given precedence above all others, which is LIVING THE CHRIST-LIFE.

Living the Christ-Life will be manifested by certain characteristics; among there are: The avoidance of all suspicion or appearance of evil. I Thess. 5:22. If we are striving to fulfill the teaching mission of the church, there will be apparent on our part an effort to be clean. Socially clean, physically clean, mentally, or educationally clean, and spiritually or religiously clean. If we strive to be socially clean we will not be found participating in questionable amusements. Cards, questionable shows and dancing will be missing in our lives. If we strive to be mentally or educationally clean, we will not tolerate cursing; profane and obscene language will not be permitted to pass our lips, neither will we permit the relating of smutty or suggestive stories, or language in our presence; and literature of a questionable sort will not be coming into our homes. If we are trying to live clean physically, our sex life will be clean, and we will not permit our system and our health to be weakened or ruined by the use of intoxicants, drugs, or the abominable weed, tobacco. If we are trying to live clean spiritually we will be rooted and grounded in the love of Christ and we will not permit ourselves to be swayed and driven about by all manner of doctrine. We will also be found cultivating a profound respect for all things holy, we will be more conscientious in the manner in which we spend the Lord's Holy Day.

Let us not forget that it is not only the ministers and deacons of the church that are its educators, but that every member of the laity who claims to be living under the banner of the risen Christ is included in the teaching force of the Church. Every one of us is a propagater of religious education either in word or in action. It is a noteworthy statement which says, "A cobbler may mangle a piece of leather and little damage has been done, or a carpenter may mangle a piece of wood at a very little cost, but when we by our example or by our teaching, injure the status of some other human being, we mangle the greatest thing that God ever made." If we would be true religious educators we must resolve to build some things into our lives at the expense of other things which we might easily leave out of our lives. Success in any line of activity is costly. He who hesitates to pay the price should not seek to attain it.

If we are living the Christ-Life there will be manifest also, the spirit of forgiveness. Matt. 18:22, "I say not seven times, but seventy times seven times. If this quality is lacking in one who professes to be living the Christ-Life, he is inconsistent in his example of Christian living. He is not putting first things first in his life. The Christ-Life is further characterized by the fruits of the Spirit. Gal. 5:22, But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against these there is no law. These characteristics are not only essential in education in general, but especially are they essential in religious education. What a potent influence or force a person in whose life these characteristics are manifest, can be.

In living the Christ-Life we will also be doing our utmost to further God's kingdom. This is one of the essential elements in carrying out a religious education program. This is the goal toward which we should be striving. Our goal in religious education should be something more than knowledge, even though that knowledge consist of all Biblical, missionary and historical information. It must be more complete than any set of religious habits, however important or valuable these may be. Our goal can of necessity be nothing less than the growing ability and the deepening purpose to meet life in the Spirit of Jesus Christ. In other words the ultimate test in religious education must be the extent to which persons are learning to live the Christ-Life. Therefore, we maintain that the second priority in religious education is "The winning of others to the Christ-Life."

In order to be successful "Winner of Souls for Christ", in order to teach all men everywhere the Christ-Life, our life should be sincere and we should be happy in our work. To accomplish this we should be ardent students of God's Word, the Bible, for it is the weapon which is given us for our use against our monstrous foe, Satan. In it we also find the gentle persuasive power which causes the human heart to be convicted of sin, and it is the power of God unto salvation. Further we should practice the privilege of daily prayer. By it we become strong in our efforts. Again we should practice an abundance of patience in our daily life. If we are living the Christ-Life our names should be found on the church membership list and we should be active in the "winning" work of the church. Another essential in attaining our mission is honesty. Perhaps the element of greatest importance is that we should be morally uncompromising. That is we should never enter into a compromise with the world. Never enter into a compromise the results of which are not perfectly clear. Never enter into a compromise which will eliminate the line of demarcation which should clearly distinguish between the Christian and the non-Christian. We must not forget that the end of all education is the development of character.

In the winning of others to the Christ-Life we will also construct our program of religious education with regard to the pupil's developing needs. When instructing His disciples, Jesus set a child in the midst. Again He told them the Sabbath is made for man, not man for the Sabbath. We need to move forward to the viewpoint of Jesus, and endeavor to understand and meet the growing need of life. If we are going to win others to the Christ-Life, we must also know those with whom we are going to deal. What are the typical interests, needs, and problems of a five-year-old boy, of a fourteen-year-old girl, of a young mother, of a middle-aged business man? Then we must further know what are the particular needs of this individual. We ask ourselves the further question, how are we going to help this five-year-old boy be the best kind of a five-year-old boy, how are we going to aid this fourteen-year-old girl be a thoroughly Christian fourteen-year-old girl, and so on? The earnest effort to follow the example of Jesus along this line will not be easy, but it cannot be evaded.

One of the best effects of thorough intellectual training is a knowledge of one's own capacities. There are, however, certain things which tend to contract the range of our capacities as religious educators and religious workers, which have also known to be very detrimental to the advancement of those we seek to win. Among these things are: A condition of mental lethargy. We may find ourselves going to sleep intellectually and of a sudden we awake to find that our constituency has outgrown our capacity.

Again, Pride sometimes enters the life of the worker and the inevitable result, unless pride is crushed, is the fall of the worker. Then, too, selfish ambitions may strive to rule the action of a worker's life and this is particularly apt to scrunch the capacities of some younger worker. There is also danger that a worker may circumscribe himself with a narrow horizon of vision, which is also detrimental to the development of the capacities of the younger workers. Disloyalty on the part of a worker to the cause frequently occurs, and there is nothing that will cause a younger worker to doubt the worthwhileness of the cause, than just this thing. Jealousy is another of the lamentable things that often enters the life of a worker, yet there is nothing that will hinder the happiness and efficiency of others so much as jealousy. Then, too, unconquered temptations and spiritual starvation are things which will narrow the range of a person's usefulness. But there is yet a third priority in religious education which we would mention and it is the Christ-Life principles in all relations of life.

We must clearly recognize the fact that to a moral and religious being all of our relationships of life, or all of our life-experiences have a spiritual significance. A person's business life, his social life, his political, moral and mental life are all influenced by, and in turn exert their influence upon his religious and moral standards and attitudes.

We need to see distinctly that each form of activity has a profound bearing upon the spiritual life. It is, therefore, apparent, that the task of the church touches upon all relationships of life. In other words, the task of the church is to Christianize all life. We must not seek any less to win individuals to Christ, but we must conscientiously seek to bring all of life's relationships into subjection to the principles of the Christ-Life.

Again, if it is true that each form of activity has its bearing upon the spiritual life; then it follows, that our program of religious education to be complete, will not only include instruction and worship, but also recreation and service, in order that each aspect of the pupil's life may make its largest contribution to its personal enrichment. It seems that religious education is a social process. In a narrow sense it is a social process between teacher and pupil; but in a wider sense it is a social process between group and group, where the thought, the will and the action of the older group is interpreted by the younger group. This being the case, where can religious education be most effectively imparted? Certainly, in that homogeneous and intimate group, the family. The child absorbs the atmosphere and spirit of the family life from its first conscious moment. In other words, it is in the Christian home where religious education, which is education raised to its highest power, is most effective. All education is primarily for the individual rather than the race. The importance of religious education in the home is therefore obvious. The adjustment between the individual and God, and between the individual and other individuals can best be started and directed in the home. If these adjustments are not made in the family group, they will either not be made later on or they will have to be made against habits of character already determined by the influence of the family. The responsibility of the family for the religious education of its own children was recognized by the Hebrews of old and by the church of the New Testament times. A so-called Christian home or family which does not seek its highest ends in the nurture of its own children in Christian knowledge and life is a Christian family in name only. There is no greater service that a home can render itself, or to the church or to the nation or to the world, than to leave to the rising generation the heritage of a well grounded Christian education; or in other words to prepare the following generation to apply the principles of the Christ life to all relationships of life History reveals the fact that when the church has been most careful to cultivate a genuine Christian family life, it has been most successful in its mission to teach Christianity to all men everywhere. May the church come to realize more and more that its highest privilege is to cultivate a genuine Christian family life, for the sake of the religious education of the children. May the church realize its supreme teaching opportunity, the best opportunity to get the principles of the Christ-Life applied to all relationships of life is the teaching of Christian families, so that in these compact, intimate, powerful social groups, the children and youth shall under the blessing of God, through Jesus Christ, be inclined to know and to do His will.

THE VERSATILITY OF CHRIST

What think ye of Christ? Whom say ye that He is? The Christ that challenges the attention of the world by His manysidedness. He meets the needs of all classes and conditions of men. As deep answers unto deep, so does He respond to the moving of each soul of mankind. If we were to call the roll of the world's workers and ask them, "What think ye of Christ?" their answers would reveal His manysidedness.

To the artist He is the One altogether lovely.

To the architect He is the Chief Cornerstone.

To the astronomer He is the Sun of Righteousness.

To the baker He is the Living Bread.

To the banker He is the Hidden Treasure.

To the biologist He is the Life.

To the builder He is the Sure Foundation.

To the doctor He is the Great Physician.

To the educator He is the Great Teacher.

To the engineer He is the New and Living Way.

To the farmer He is the Sower and the Lord of the Harvest.

To the florist He is the Rose of Sharon and the Lily of the Valley.

To the geologist He is the Rock of Ages (and it is more important to know the Rock of Ages than the age of rocks).

To the horticulturist He is the True Vine.

To the judge He is the Righteous Judge, the Judge of all men.

To the juror He is the Faithful and True Witness.

To the jeweler He is the Pearl of Great Price.

To the lawyer He is the Counselor, the Law-Giver, the Advocate.

To the newspaper man He is the Good Tidings of Great Joy.

To the oculist He is the Light of the Eyes.

To the philanthropist He is the Unspeakable Gift.

To the philosopher He is the Wisdom of God.

To the preacher He is the Word of God.

To the servant He is the Good Master.

To the statesman He is the Desire of all Nations.

To the student He is the Incarnate Truth.

To the theologian He is the Author and Finisher of our Faith.

To the toiler He is the Giver of Rest.

To the sinner He is the Lamb of God that taketh away the sin of the world.

To the Christian He is the Son of the Living God, the Savior, the Redeemer and Lord.—Selected.

WANTED $400 TO $500

The Russian government is at present forbidding Mennonite ministers who are also teachers to follow both occupations. They must either quit preaching or quit teaching.

Two brethren, who are both teachers and preachers, and as teachers had living apartments in the village school houses, were put out on the street, as these privately built school houses have been "nationalized".

I have word direct from Russia that these brethren have since been elected as chairman and secretary, respectively, of the Russian Mennonite Church Commission. The vacancies in this organization likely were caused by other members emigrating to Canada.

It is of vital importance for the church organization, and humanly speaking, for the spiritual life

(Continued on page 5)

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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TO OUR MINISTERS, CHURCH COUNCILS, AND CONGREGATIONS

Dear Brothers and Sisters:

At the 22d session of the General Conference in the fall of 1920, at Perkasie, Pa., among others the following resolution was passed:

"That we instruct the Executive Committee to work out a plan of pensioning our mission workers and ministers and present it to the next conference."

For good reasons the working out of this plan was intrusted to the officers of the Foreign Mission Board, whom this problem concerns especially, and after the Executive Committee had considered and endorsed the plan submitted to it by them, Rev. J. W. Kliewer presented it to the Conference at Freeman, as follows:

"A Plan for Pensioning Our Missionaries, and, If Possible, Also Our Pastors

"Dear Brethren of the Conference:—I hope to be excused, if, before reading the plan called for in the topic, I shall make a few remarks about the necessity and the duty of pensioning missionaries and ministers.

"The need of such pensions. The need arises from the circumstance that ministers and missionaries receive a much smaller remuneration for their work than is granted to other persons for their work who are equal in gifts and preparation.

"In the second place, ministers and missionaries are not so favorably situated to invest safely any saving that they may be able to make. The spiritual care of others prevents them from keeping sufficiently informed about business conditions to be able to make safe investments. Missionaries in heathen lands are in a special sense almost entirely cut off from business opportunities.

"In the third place, extra earnings are often a hindrance to a minister in his spiritual work. Our ministers, who must depend on earning something outside of their vocation, are farmers, teachers, postmasters, carpenters, bankers, chicken raisers, clerks, bakers, etc. Often the experiences in these subsidiary employments are a hindrance in their spiritual work, and the extra income accruing from them is given up though it contains the only possibility of any savings. The missionary in heathen lands especially has no opportunity for earning anything extra. Where a day's wage is ten or twelve cents, extra earnings are out of the question.

"In the fourth place, he who occupies a spiritual office should be an example in giving, and usually is. The missionaries, for instance, usually work among a people of crying poverty. The only satisfying answer to his own conscience and to him who asks of him, when no gift is given, is, "I have nothing to give." The missionaries usually give until they have nothing. Anyone who would act differently under the same circumstances hardly has the heart of a missionary. But in that way it is hard to lay something aside for old age.

"The duty of such pensions. For us Christians duties of this kind grow out of what the Word of God teaches about them. In Matt. 10:10 we read: "For the laborer is worthy of his food." I Cor. 9:14: "Even so did the Lord ordain that they that proclaim the Gospel should live of the Gospel." Romans 15:27: "For if they have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things." I Cor. 9:11: "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" Gal. 6:6: "But let him that is taught in the Word communicate unto him that teacheth in all good things." These Scripture passages should scarcely leave in doubt the duty of support.

"The plan. By resolution 89 the last Conference assigned the Executive Committee the task of working out a plan for the pensioning of our missionaries and ministers. It is not easy to work out a plan for the pensioning of our ministers. That this difficulty must also have been in the minds of our program committee is indicated by the insertion of the words "if possible" into our topic. This difficulty arises from the fact that in our churches the question of supporting ministers is very differently understood and therefore very differently handled. We have all stages from no material support, irregular support, and up to a regular salary. It is scarcely to be expected that churches which give their ministers no support during their time of active service will care to participate in a plan to support ministers who have been retired by other churches. The plan would therefore have to be so made that individual congregations could participate in it, or refrain from participation. It should also be possible to give the gift in such a manner that in spite of change of ministers the gift would reach that minister, if he needs help, during whose time of service the congregation gave the gift. According to the following rules such a plan could be realized.

"Rules for Pensioning Incapacitated Ministers and Missionaries of the Congregations of the General Conference of the Mennonite Church of North America

"1. A Pension Fund for the help of retired and disabled ministers in its churches and missionaries in its mission fields shall be established by the General Conference of the Menninite church of North America.

"2. The regular gifts for this Pension Fund shall come from the participating churches and missions. These churches and missions shall annually pay into the fund an amount equal to five per cent. of the salary paid by such church to its pastor or such mission to the missionary. Each payment shall be recorded under the name of minister or missionary in whose favor the payment was made.

"3. Churches that do not pay their pastor a stated salary shall also have the right to make annual payments into the fund in sums determined by themselves and in favor of their pastor.

"4. Bequests and other special gifts for this fund shall be encouraged. It shall be the privilege of the donors to determine whether their gift shall go into an endowment fund whose interest only shall be used as pensions, or whether their gifts shall be for immediate use as need arises.

"5. Whenever the moneys available from the Pension Fund are not sufficient to cover the allowance due to pensioners then special gifts shall be solicited.

"6. This fund shall be administered by a board composed of three lay members elected by the conference, and of the President, the Secretary, and the Treasurer of the Conference, and the Executive Secretary of the Mission Boards. This Board shall gather the funds and loan them out at interest. It shall also make the proper payments to the pensioners according to these rules. But all legal documents shall be made in the name of the General Conference of the Mennonite church of North America and for its Pension Fund.

"7. The regular pension of a pensioner shall be one-fifth annually of the entire sum that has been paid in his behalf, but shall be made quarterly. The maximum payment shall be $60.00 a month. Any remainder shall go into the fund and be available for immediate use. If, according to the judgment of the Board, the pension is not enough for the support of the pensioner, then the remainders left from payments of other pensioners or any special gifts may be drawn upon in his favor.

"8. When a pensioner has reached the age of sixty-five years, or has been in service forty years, he shall draw his pension, providing he draws no salary any more.

"9. If a pensioner wishes to draw his pension earlier than indicated in the above paragraph, then the last church in which he served, or the Mission Board and Workers' Conference, if he is a missionary, shall give him a certificate of incapacity for work. If the Board so requires, a physician's certificate to this effect shall also be presented.

"10. No pensioner shall be entitled to pension who has not been in service at least ten years. In cases of death or other urgent need an exception to this rule can be made in the discretion of the Board.

"11. If the pensioner has other income either in his own name or his wife's name, or received by his children during their minority, he is in honor bound to state its amount to the Board, so that the Board may determine whether any deductions should be made from the pensions. Failure to make such statement forfeits his standing as a pensioned minister or missionary.

"12. Upon the death of a pensioner his widow, as long as she remains such, shall receive three-fifths of her husband's pension, but figured on the payments made while she was his wife. If she must still provide for minor children of her husband, she shall receive his entire pension until the youngest child shall have attained majority. If a pensioner is a widower at the time of his death, his minor children shall share his pension equally until each reaches majority. As each child reaches majority the total sum to be paid to the family shall be thus proportionately decreased. In no case shall a pensioner's orphan receive more than $200.00 a year. Children born after the parents have been retired from service shall not be entitled to orphan's pensions.

"13. When the widow or the orphans of a pensioner have an income of their own, this income must be reported to the Board either by them or by their guardians, so that the question of the reduction of the pension may be properly considered. Failure to make this report forfeits the pension.

"14. The pension to orphans shall stop when they are legally adopted by someone or when their full support is otherwise assumed by some responsible person.

"15. Single mission workers shall have the same pension rights as are granted to heads of families.

"16. A minister or missionary leaving the service, or being lawfully relieved of it, shall not be entitled to any pension even if he meets all other requirements. The payments intended for him shall then be available for any lawful purposes of the Pension Fund. The change from one field of labor in the Lord's vineyard to another shall not be construed as a leaving of service.

"17. When the Pension Board and a pensioner cannot mutually agree on a question pertaining to pensions, then this question shall be submitted to the Executive Committee of the General Conference for adjudication."

The Conference at Freeman adopted this plan by formal resolution and ordered "that it be placed before the congregations for their consideration, with the expectation that they then convey to the conference secretary their decision or possible proposals for changes; and that there upon the Executive Committee, with due regard for the suggested changes, revise the plan and submit it the next conference for its final adoption or rejection."

The Executive Committee, at a session held in Newton, Kansas, in April of this year, gave the following instructions relative to this pension problem:

"Moved, that the secretary submit to the churches as soon as possible, both through our church papers and through pamphlets, the plan of pensioning our missionaries and ministers, and **that he request a report of the action of the churches. He should suggest to the churches the following possibilities:**

(1) Adoption of the whole plan.

(2) Elimination of the plan to pension ministers, but adoption of the pensioning of missionaries.

(3) Rejection of the whole plan.

(4) Any suggestion that the churches desire to make."

The ministers, church boards and congregations are now kindly but urgently requested to proceed to the consideration of the foregoing pension plan in its various phases carefully and prayerfully, then to render their decision in line with one of the four suggested possibilities, and report this to the undersigned as early as possible.

Kindly handle this matter with the attention and care it deserves.

J. R. Thierstein,
Conference Secretary.

CORRESPONDENCE

Mt. Lake, Minn.—On June 28th and 29th the Mennonites of Mt. Lake and vicinity celebrated the 50th anniversary of their coming to this land of liberty of conscience. More than 2000 people participated in this jubilee festival and it surely was delightful to listen to the well prepared historical facts of a wonderful development and God's richest blessings received during this period. Dr. J. E. Hartzler was also with us and delivered six of his inspiring addresses. Judge Annes and Attorney Finstead of our county seat. Windom, also took part in the program. A chorus of about 160 voices sang many inspiring songs.

On July 19th our missionary Miss Burkhalter gave us two inspiring talks on the work in India. She also spoke in the First Mennonite Church. Twenty-six young people were received into our Bethel church about four weeks ago through baptism upon confession of faith and four others were added by hand of fellowship. God has been very gracious onto us. Farmers are busy harvesting a rich crop and corn looks very promising so far. We have many reasons to be thankful to our blessed Lord.

Los Angeles, Calif.—May 21st the three Mennonite congregations of Los Angeles had a joint meeting to praise the Lord for His blessing upon the Mennonite church during the last four centuries, in the Immanuel Mennonite church of this city. The meeting was well attended and members of all three congregations participated in the program.

A vacation Bible school is being conducted in our mission church of Los Angeles, with an enrollment of 56 children. The visit of Miss Martha Burkhalter to the Los Angeles Mission has been greatly appreciated by both the mission workers, who include in their group her own sister, and the Immanuel Mennonite congregation connected with the mission, as well as the people and children of the community who worship here. She was adopted as a missionary member by our ladies class of the Sunday school. The interest and intercession of this church will follow her to India.

A. Claassen.

First Mennonite Church, Upland, California, July 15, 1925.—Sunday, May 31st, Pentecost, eleven young people were baptized upon their confession of faith and received into the church. Thirteen were received by letter and the right hand of fellowship.

A week following, June 7th, another youth was baptized, he having been sick the previous Sunday and the congregation gathered about the Lord's table.

About thirty-two of the members of the Upland church motored to Reedley, to attend the annual Pacific District Conference and California Christian Endeavor and Sunday School Convention. It was a good and blessed Conference.

Sunday, June 21st was a red letter day for the Upland congregation. The services began with a Children's Day program. Then followed the laying of the corner stone of the new church, which was an impressive and solemn service. The evening was occupied by an echo meeting, echoes of the Reedley Conference, led by Sister Marie Detweiler.

Sunday, June 28th we had our missionary, Sister Martha Burkhalter, with us. She spoke to the Sunday school and in the afternoon to the three missionary organizations. In the evening she addressed the congregation. Her visit will long be remembered.

Sunday, July 5th the congregation enjoyed three sermons preached by Rev. D. D. King, Lind, Washington. Rev. King and his family sojourned among the Uplanders a few days and their visits were greatly enjoyed.

Sunday, July 12th, Rev. H. Riesen, field secretary of Bethel College preached two very helpful sermons in the Upland church. He also addressed the Sunday school in the morning and the Intermediate C. E. society in the evening. Monday evening he had a meeting with the young men.

Henderson, Neb.—We are glad to report that on the day of Pentecost our church had the blessed privilege of receiving 18 precious souls into the membership of the church through the rite of baptism. Rev. Monsky from Europe was in our midst from May 19 to 27. Rev. A. W. Friesen and Rev. J. F. Epp represented our congregation at the Conference in North Dakota. Rev. A. H. Unruh (brother to Benj. Unruh) was with us July 12 to 19.

Johann Epp.

WANTED $400 TO $500

(Continued from page 3)

and well-being of those co-religionists who must remain in Russia, that spiritual leaders have the courage and the faith to remain there and step into the places that have become vacant. Those who know conditions will readily realize that considerations of personal comfort or even safety had to be ignored to accept such trying positions at this time. To me it seems that we should come to the practical support of such heroism. It is home mission work of the highest type.

But these brethren are handicapped in not having their own homes. There would be opportunities to buy homes with a small initial payment from others who expect to be able to migrate. But they do not have the money for that, and are casting about for persons who may be willing and able to aid them and those who of necessity must remain in Russia to keep the spiritual home fires burning in an orderly way.

I make this appeal for aid for the sake of these brethren, but more particularly on account of the cause of home mission and the moral support immediate assistance would render to all those who are striving to uphold the Banner of the Cross under such trying circumstances.

Send me at once whatever the spirit moves you to give, and I shall request Bro. C. F. Claassen, Treasurer of the Emergency Relief of the General Conference to send the amount to Russia as a loan. This phase of the relief work seems so important to me that I confidently hope soon to be able to report that the money can be sent.

A contribution here will do three things:

1. It will aid the ministers' families who were ejected from their homes to find other residences.

2. It will aid those who have passports and want to migrate to do so, and above all

3. It will render practical aid in the rebuilding of the shattered spiritual walls of Zion in far away Russia.

You have the opportunity to experience here that "it is more blessed to give than to receive." Grasp it today!

Any and all gifts, whether large or small, will be greatly appreciated. Send yours at once to the Field Secretary,

C. E. Krehbiel,
Newton, Kansas.

WOMAN'S WORK

SPRINGFIELD, S. DAKOTA

Dear Sisters: I shall try to give you an idea of our work as well as I can. We are twenty-six members, but only about fifteen are active workers. Some are in school, others are not interested enough, or think they do not have enough time to help.

This year we have taken up work for the leper asylum in India. Our list consists of 160 articles to sew and a number to buy. We have about half of our sewing done now.

We take a collection at every meeting which is held once a month. Our meetings begin at one and close at five o'clock. About eight of the members are kept busy cutting the material during this time, while the other members sew on buttons, make button holes or whatever work is needed to finish the articles.

Last year we also had a sale of fancy work which amounted to $170.25. We sent the money to the following stations: $42 to support a teacher in India; $42 to the new station in Oklahoma; $28 to Rev. Petter's in Montana; $28 to Rev. Frey's in Okla.; and $28 to the new station in China.

We expect to get our work done in time so we can again raise money some way or other to further the Lord's work.

We are praying and hoping that the good Lord will help us so that we can do the work to His honor and glory.

Sincerely yours,
Marie Boese.

BLUFFTON, OHIO

Dear Readers: The Ladies' Missionary Society held twelve meetings during the year 1924. Eleven of these programs consisted of special music and missionary talks. These missionary talks were given by members and missionaries on furlough or in training. We had the following missionaries with us: Mr. and Mrs. E. B. Steiner, Mrs. P. J. Boehr, Mrs. Mary Burkhard, Dr. R. L. Biederman, Miss Martha Burkhalter, Miss Cassie Niswander and Miss Aganetha Fast.

The society undertook two new projects during the year which proved quite successful. One of these was the publishing of Missionary literature. A modest beginning was made in this when we published a little story entitled "What Hath God Wrought." The other was the Harvest Home Festival on the day before Thanksgiving. The net proceeds from this was $63.85.

The society supports a Bible woman in India. A box of garments valued at $128 was made on the annual sewing day last year.

We again used mite boxes, and we received $75.56 in this way. Counting the regular collections, the society took in $293.29. Of this amount, we paid out $276.00 leaving a balance of $17.29.

Sincerely yours,
Mrs. Harvey Gratz.

THE S. S. LESSON

Aug. 9

Beginning the Second Missionary Tour

Acts 15:36—16:5.

Golden Text: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psa. 72:8.

The return of Barnabas and Paul from their long and dangerous journey to the heathen world naturally was a great event in the church at Antioch. The difficulties that the Jewish party created by insisting that Jewish rites be required of all converts was disposed of by the council of the leaders of the church at Jerusalem, who not only heard Barnabas and Paul on this matter, but also sent a delegation to Antioch to assure the church there that the Gentile converts were to be admitted into the church without the rite of circumcision. With the great enthusiasm caused by the report of the Apostles and the vexing problem that had disturbed them out of the way it was the most natural thing in the world that Barnabas and Paul, as well as the church of Antioch, would want to continue the mission work they had begun with greater energy if possible. All missionary work is but the sowing of the seed. Its greater development must be the result of faithful service and application on the part of those who accept Christ as their Lord. Paul and Barnabas had sown the seed in a difficult field and nothing could be expected but that they were interested in the development of the seed they had sown and that they would want to note its growth personally. After the return from Jerusalem of the delegates who had gone there to get the ruling of the Elders on their problem, it was not long before the two pioneers of the Gospel determined to again visit the fields in which they worked. One of the surest ways of keeping churches loyal to their ideals and true to the faith is to be found in the intimacy with the other churches that is established by frequent exchanges of visitors. In our own church, scattered as it is in many obscure corners of the country, there would be no certainty of continuing long if the brethren remained isolated without contact with brethren from other parts. It seems to have been a principle recognized in the early church that there must be a regular and frequent system of visitations. At any rate, Barnabas and Paul were the spiritual fathers of the churches they had founded and their paternal affection for them was strong. They determined to see them once more.

The sad thing that developed from this plan to revisit the churches was the misunderstanding between Barnabas and Paul. Hitherto Barnabas was the leader and he had the one great qualification of leadership—the ability to choose the right persons for the tasks they were to perform. Note in the case of Paul, it was Barnabas who relieved suspicion when Paul went up to Jerusalem for the first time after his conversion. It was Barnabas who thought of Paul when the revival broke out in Antioch and went to Tarsus to fetch him. Eloquent, unselfish and able, Barnabas made the ideal companion of Paul. Yet the time came when their judgments clashed and a separation was necessary so that we have no record of their ever having met again. Mark was the cause of this. He failed Barnabas and Paul at the critical time when they were about to carry their mission into the difficult and dangerous field in the mountains of Syria. It was quite natural that being a relative of Mark, Barnabas could regard him with greater patience than Paul, and so when the question arose about taking Mark with them Barnabas was willing to give him another trial, while Paul was not ready to risk another disappointment with him. It is unfortunate that great men must sometimes come to the conclusion that they cannot work together, but it is a sign of their greatness when they separate, each one doing his work according to his own light, and so permit the other to use his ability and talents in the way that insures the greatest and best results.

In the loss of Mark, however, Paul found Silas, a brother who had the confidence of the church at Jerusalem as well as in Antioch. Silas proved himself a fearless and faithful companion sharing with Paul all the hardships that he had to endure and to him was given the honor of accompanying Paul when he was the means of bringing the Gospel into Europe. These two brethren went forth with the blessings and the prayers of the home church to back them up. Let us ever realize that the prayer and the interest of the home church are always the best inspirations to the missionary to continue faithfully in the work he has undertaken.

From Paul's experience at Derbe and Lystra one might suppose he would give these places a wide birth. Not so with Paul. The man who was determined to know only Jesus Christ among those in whom he was interested could not be discouraged by persecutions. Paul finds another disciple in the person of Timothy. Timothy was one of those unfortunate persons who though blessed with a devout mother and grandmother had an unbelieving father. Only those who have had the experience of having a godless father can appreciate the temptations and dangers toward unbelief and sin that were the lot of Timothy. However he had another advantage the unbelief of one side of the house was offset by the faith of the other side. This youth came to be regarded as a son by Paul. If nothing else would have occurred on this trip, the finding of Timothy would nevertheless have been one of the greatest blessings Paul enjoyed. Two results were noted as a result of the visit of Paul and Silas. (1) The churches were strengthened in the faith. (2) They increased in numbers daily.

THE C. E. TOPIC

Aug. 9

The Benefits of Wholesome Play

Mark 6:31, 32; Luke 2:52

Jesus took note of the games of the children in the market place and made them the subject of comment and spiritual application. There is nothing more natural to the child than play. The inclination to play is something that nature developes so that it may train and develope the body and mind of the child. Play is common to most creatures when young. The puppy, the kitten, the colt, the lamb, the kid and even the little pig know how to play and get a great deal of conscious enjoyment out of it and unconscious growth and health. But when we watch many creatures we note that their play often takes the form of fighting. Some creatures, especially wild ones, know no other kind of play than sham fighting. The fun they get out of that kind of play contributes toward making them mighty warriors of their kinds.

With humans there are many other forms of play in which the form of fighting does not enter although competitions of some kinds are generally a part of the games. Play is a preparation for the serious things of life. The time will come when competition will be real and much more than just losing or winning the game will be involved.

Play has an effect upon the mind that is beneficial. It is a recreation and a change from the ordinary grind of life. The man who is at his desk day after day without anything to break the routine, it has been shown time and again, wears out quicker than the one who finds time to get into the air and sunshine and set his mind on other things. The golf enthusiasts say that the one great advantage that the game has to offer is that when you are playing you can do nothing more than just play golf.

We are living in a time of many interests, but with it all there must be an interest in the kind of play that is helpful. The growing boys and girls have the natural right to the joys of childhood that include good and healthy sports in the open. Where sports are so encouraged a development of character is to be noted for the good. Children deprived of out door exercise become morbid and show a tendency toward those morbid inclinations that mar their future and make for unworthy character, as well as often bring physical ruin. No town or city is doing its duty by its children that does not provide suitable play grounds, properly equipped and properly supervised. The state prohibits the employment of children in gainful occupations under the age of sixteen. It is in these years that the character of the future man and woman is developed. He or she do not develop in factory, shop or business, and so must develope in the school room and on the play ground. In the games that young people like to play there comes the development in skill, in leadership and self control that is so needful in after life. There should be displayed a spirit of fairness in whatever is played as well as a recognition of the rights and abilities that others possess.

The player plays to win, but he must win according to the rules of the game. Honesty and fair play are important factors in all the games that are worth anything. That kind of playing that depends for its success in brute force and mean trickery should be barred from all the activities of every group of young people that wants to be clean in its sports.

Paul often noted the sports of his time and commented upon them. He spoke of the race and the necessity of keeping the body under, just as the athlete subjects his body to severe discipline. To Timothy he gave the advice to "Exercise unto godliness" the word here used is the same as that used in forming our word gymnasium. He also speaks of the reward—the crown. But the crown he hoped to win was immortal. In the race he had in mind the racer's keeping his eye continually upon the goal and thus he enjoined his readers to be "looking unto Jesus". In life we are like those running in a contest. There are things that are clumsy, as too much clothes to the athlete, they are our besetting sins. We want to get rid of them. There are clouds of witnesses looking on. We must remember that what we do is observed and that our examples may have a good or a bad effect. The reward of life's great game is the "Crown of Righteousness". The same as that to which Paul looked forward with so much hope.

SUNDAY SCHOOL CONVENTION, DALLAS, OREGON

The annual Sunday school and Christian Endeavor Convention of the Mennonite S. S. of Dallas and Pratum, was held at the Zion Church, Dallas, May 24, 1925.

Convention theme was, "The Successful Sunday School." The officers elected were:

Chairman—Ferdinand Zuercher.

Secretary—Ellen Steffen.

The program was opened by singing. D. A. Braun led the song service.

The devotional exercise was led by Rev. Franz, of Dallas.

Rev. Franz had as his text II Tim. 3:1-14, which he developed as follows:

1. The things planted in young hearts are lasting.
2. How to study the Scriptures.
3. Why we should study the Scriptures? a. We are to study so as to show ourselves approved of by God and be able to master ourselves and other things.

"For the Lord knoweth His own."

The next subject considered was,

"How Will the Future Be Affected by the Sunday School?", by D. J. Steiner. This was followed by,

"What Does the Community Expect from the Sunday School?" by Wm. Falk who noted the following points:

1. Our Sunday school should be our all in all.
2. It is essential for us to live up to our Christian duties.

The report from secretary of Zion S. S. of Dallas, Mrs. Rupp, was as follows:

Enrollment—85.
Average Attendance—77.
Cradle Roll—22.
Teachers—8.
S. S. pupils in C. E.—32.

The report from secretary of Mennonite S. S. of Pratum, John Steiner showed,

An enrollment of 156.
Average attendance—102.
Cradle Roll—28.
Teachers—10.
S. S. pupils in C. E.—35.
United with the church—4.

C. F. Mueller, Field Secretary of Reedley, Calif., gave an address covering the following points:

1. The work of the Sunday school.
   a. Recruiting.
   b. Retaining.
   c. Replacing.
   d. Putting to work.
2. To have a Daily Vacation Bible School for the young people of our Pacific District Conference.
   a. To train them how to teach.
   b. What to teach.
3. Young people want to work, but not unprepared or illprepared.

C. F. Mueller then led in prayer.

Afternoon session began with a song service. The first subject discussed was: "Who Can Be a Sunday School Teacher?" by Peter Steffen. This was followed by "Spending the Lord's Day in the Lord's Way", by David Braun.

1. Some good examples taken from St. John 5:5; 9-14. St. John 9:1; 7-14.
2. Christ spent His time doing good on the Sabbath as well as on other days.
3. We must spend the day so as to please our Lord.

The C. E. Program

Convention theme: The Successful Christian Endeavor.

Devotional Service—led by Jacob Stauffer, Jr.

Scripture reading taken from I John 5; and Luke 10:27.

"What Should be the Aim of a C. E. Society?" was the subject discussed by Alma Stauffer.

1. For Christ.
   a. We must do our part and win souls for Christ.
   b. The Lord will do His work through us.
2. To help build up the church and to get the young people of the community interested in the church affairs.
3. Win souls for Christ.
   a. We have a great responsibility to carry, but we must do our part to win them for the Lord.

After a recitation by David Peters and music by Dallas choir, came the topic: "How Can We Make Our Committee Work Successful?" by Abe Rempel.

"Bear ye one another's burdens."

1. We should have a committee to visit and bring flowers for the sick.

Albert Schroeder then gave an address on "The International C. E. Convention.—Boost It." His points were,

1. This will be an opportunity we cannot afford to miss. If we go it will be our privilege to hear such distinguished speakers as Dr. Frances E. Clark, Daniel A. Poling and William Hiram Foulkes and others.
2. This convention should be a real treat for us, each and everyone.

The trip to Mt. Hood after the C. E. Convention.—Elmer Steiner of Pratum.

"Our relation with the International C. E. Convention", by Jacob Stauffer, Jr., Pratum.

Address by C. F. Mueller, Reedley, Calif.

Music—Dallas choir.

An invitation was extended to meet at Pratum next year.

The following resolutions were adopted:

1. That we as delegates express our heart-felt thanks to the heavenly Father for His gracious favor in granting such favorable weather for this convention, and for the spiritual blessings He bestowed upon us.
2. That the delegates from Pratum and other points express their appreciation to the Dallas church for the kind invitation extended and their cordial reception of them.
3. That appreciation be expressed to all those who hold a special part on the program and that whatever papers were presented in complete form ready for publication be sent to the Mennonite along with its secretary's report.
4. That this convention recommend a more systematic and correlated preparation and training for volunteer leaderships to carry on the work of the church and recognizing that a denominational Institute conducted under the auspices of the Pacific District Conference might provide such training for our young people.
5. That this convention recommend that each Sunday school and Christian Endeavor appoint a committee whose duty it shall be to investigate further the feasibility and practicability of such an institute and who would serve as a medium with whom the Field Secretary could carry on correspondence of any further developments.
6. That through instruction and precepts a deeper loyalty for the church and denomination be created among our children and young people and through various avenues the greater challenge of our denomination be presented to them.

Respectfully submitted,
C. F. Mueller,
V. J. Krehbiel,
A. G. Rempel.

The convention was closed closed with a prayer by Rev. Franz.

Ellen Steffen, Secretary.

DEATHS

Goessel, Kansas. Two funerals occurred in Tabor church during the latter part of June. The funeral of Mrs. Gustav Hiebert and baby was held June 21, and the following Sunday the baby of Mr. and Mrs. Peter Schmidt was buried here.

Krehbiel—Emma K. Krehbiel died on Wednesday evening, July 8th at 7.30, while sitting on a rocker reading the paper Miss Emma Krehbiel, sister of Rev. H. J. Krehbiel, was suddenly and peacefully called home, due to heart failure. Funeral services were conducted from the home and from the First Church, Reedley, California. Rev. D. B. Hess officiated. Text: I Sam. 20:3b.

JOTTINGS

On June 28, Bro. Jacob Wiebe, newly elected minister of the Beatrice, Nebr., church, was ordained to the office of minister of the Word.

The brethren in Central Kansas were busy ploughing and threshing. Yields range from 3 to 25 bushels per acre. The average yield is about 15 bushels per acre.

A communication from Goessel, Kan., says: "Miss Anna Voth, who has been working for Missionary Petter at Lame Deer, Montana, for the last six months, arrived here just in time to attend her own wedding with Ted. Regier of Moundridge on June 12.

The Bertolet's Burying Ground Association, an organization that cares for the maintenance of the burial plot at Bertolet's Mennonite meeting house, Frederick, Pa., will hold its annual meeting on August 1st at 10 o'clock.

According to the latest reports there are 58 congregations in the Western District Conference with 98 ministers. According to these figures it would appear that these churches are well supplied with ministers. This, however, is not the case. At present there are eleven congregations without pastors.

The new Mennonite church, (Central Conference) Washington, Ill., was dedicated July 19. Dr. J. E. Hartzler preaching the dedicatory sermon. His subject was: "The Church, Her Task and Scope of Activity". This was followed by a week of Bible Evangelistic addresses. The new church is unsuual in arrangement and equipment and cost about $60,000.00.

Rev. Linford Foulke, pastor of the Saucon Mennonite church is the active Secretary-Treasurer of the Bucks-Lehigh Counties Farm Association.

After the meeting of the Northern District Conference, Rev. W. S. Gottshall of Freeman, S. Dak., remained over in Alsen to conduct a series of meetings.

A number of brethren volunteered to do the hauling for the basement and foundation of Bethany church, Freeman, S Dak. Last week, 60 loads were hauled in two days.

The celebrated highway in Philadelphia, known as Germantown Road, is said to be the most written about street in the world. Nearly every block of its distance of twelve miles or more is distinguished by association with the great historical events of the Colonial and Revolutionary periods. It was the most direct route in the olden times by which Germantown and the outlying settlements were reached. Along this route route Pastorious and the 13 families who settled Germantown had to travel. Among the first settlers in Germantown was Thomas Kunder and the house erected by him was the first in the settlement. Part of that house continues to serve its purpose to this day, but indications are not lacking that it will soon disappear with the many other splendid ancient houses that gave way to more modern ones. The building is now vacant, a "For Sale" sign hangs on the outside, and no doubt in a little while the improvements that are sweeping over the community will soon swallow the old Kunder house. It was in this house that the first public worship was held in Germantown. Here the celebrated protest against slavery was drawn up. The Kunder family, now known as Conrad, has given the community a number of notable men. Philadelphia has had three mayors of this family, and many have distinguished themselves along other lines than politics. During the Revolution, as with many other families, there was a division in the Conrad family, some siding with the Colonists and others were out and out in their Tory sympathies. The fortunes of war forced those loyal to the King of England to migrate, some of whom settled in Nova Scotia. A descendant of that Nova Scotia family was Sir Samuel Conrad, the founder of the celebrated Cunard Steamship Co. An ancient volume, brought from Crefeld in 1682 by the Kunder family, now in the library of the editor, contains a very interesting record of the branch of the family that preserved it.

The Editor of the Quakertown, Pa., Free Press taking advantage in the interest manifested in the recent Scope Trial in Dayton, Tennesee, made a poll of the ministers of his town in order to get their opinion of the matter. All of the opinions were interesting but we have space only to reprint the opinions expressed by the two Mennonite ministers living in the town, Rev. Linford Folke and Rev. S. M. Rosenberger. Rev. Folke said:

"Isn't it awful that a man with the mental attainments of Clarence Darrow, backed up by an almost uncanny power to persuade men against their will to believe that black is white, should volunteer his talents from time to time, in causes which are abhorrent to millions? It is equally wonderful, too, that William Jennings Bryan is raised up at this time as a defender. After years of preparation he fitted into the occasion like a keystone in an arch. Judge Roulston, too, is to be commended for his tolerance, temperament and rulings. The issue will never get a fairer trial—nor deserves further consideration."

Rev. Rosenberger's view was:

"I am one of those who believe it is extremely doubtful that the best way to defend the true faith is by legislative enactment. The Scopes case is laying the way open to charges of Christian intolerance and unloveliness, which do not place the religion of Jesus Christ in a favorable light, and at the same time by the wide publicity it receives is giving an opportunity for the spread of agnostic teaching that may do incalculable harm. The teaching of religion should remain the business of those who believe the Word of God. Any teaching that gives no place to the supernatural is not in harmony with the teaching of the Word of God. It is devoutly hoped that this good may result: that the church people will have their eyes opened to the greatest need of the day, to redouble the efforts to teach the true religion in the church with its auxiliaries, such as the Sunday school, Young People's Society, the Daily Vacation Bible School, etc.; and to make the home truly Christian, not failing there to teach religion to the children, WE HAVE GONE FAR AFIELD IN DELEGATING PRACTICALLY ALL THE INSTRUCTION OF OUR CHILDREN TO OTHER AGENCIES."

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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THE SUNDAY SCHOOL SYSTEMATICALLY ORGANIZED AND GRADED

The subject of my talk according to the Program Committee is, "The Sunday School Systematically graded and organized." Judging from the wording of the subject, that worthy body wished to have emphasis placed upon "systematic grading". When I commenced working on the matter, however, I came to the conclusion that the emphasis should be placed upon the "systematic organization" for unless there is organization there can be no grading. In fact, I am convinced that this subject should have been divided between two speakers—one to bring before you the matter of grading, the other the matter of organization.

The church at large is today much interested in religious education. There is a feeling that the younger generations are growing into manhood and womanhood without a religious knowledge essential to every Christian. Education in religion has been looked upon as a kind of special training aside from the general striving for culture, but religious education can no more be content with such a minor place in the educational scheme than religion itself can consent to become a mere subordinate part of the life of the individual. It is not for this talk to argue the question for religious education. As far as we are concerned the question is no longer debatable. With us training in religion is an accepted fact. We are to discuss the best means of carrying out a plan of religious instruction in the church and particularly in the Sunday school. The term church as used in this talk is used in the restricted sense of the word, namely an immediate body of believers organized into a local congregation. The term Sunday school will be used with a similarly restrictive meaning.

Effective administration and supervision of a school of any sort require that it be properly organized. A school is not merely a matter of teacher and pupil. It is in effect an organization of all factors which constitute a modern school. Such an organization includes not merely the human factors, it must include the physical features as well, such things as buildings and equipment in addition to officers and teachers, libraries and desks as well as daily programs and plans for various class groups. The question before us today is how to make of the Sunday school a real school and the solution is no different than when the same question is applied to a public school.

Many churches are not organized for an effective educational program in the Sunday school simply because their buildings are unsuitable and poorly equipped, indeed many have no equipment at all. In some churches the fundamental cause for such a state of affairs is indifference. Parents send their children to Sunday school who do not go themselves and they take but little interest in what is being done for the eternal welfare of their children—they are not concerned about what their children study nor in the type of building in which the work is being carried on or in the kind of equipment which is being used. Thus far our churches have not suffered a great deal from parental indifference, nevertheless there are increasing evidences of its presence. Suffice it to say that the Sunday school should be housed in the best and most modern type of building within the ability of the church to procure. The same may be said about equipment. The ideal arrangement is a room for each class with blackboard, table and map facilities. The seating furniture should be comfortable and suited to the age of the pupils. The primary rooms should have additional equipment in the form of sandtables and kindergarten supplies. A border of cork or burlap above, or even below, the blackboards will be very greatly appreciated by the primary teachers.

One essential feature of equipment which every Sunday school should have, regardless of its ability to achieve the ideal presented above, is an efficient and practical reference library for the convenience and use of the teachers. A serious injustice is being done to our Sunday school teachers in that we demand of them high grade results while we neglect to furnish them with proper tools for their work. There is no Sunday school so poor but that it can provide a small reference library for its teachers. There is in every community someone who has had training in the selection of reference material and such persons will gladly offer their services in aiding a Sunday school in efforts to obtain library facilities. A few dollars wisely expended will prove an inestimable boon to the Sunday school teacher who has not the means to provide such a library for himself. Naturally, the Sunday school which maintains library facilities will also arrange to have the library accessible to the teachers, at their convenience.

The matter of text material in the class room and for the Sunday school is one that is often overlooked or even neglected. Sunday schools have become accustomed to use a certain type of lesson supplies and continue to purchase the same material year after year as a matter of habit—not questioning the suitability of the supplies and paying little or no regard to the actual value of such helps. Such haphazard methods bring haphazard results. There are today three types of materials:

1. A series of ungraded Bible lessons.
2. A series of graded Bible lessons.
3. Text book series which contain material selected both from Biblical and extra-Biblical sources.

The basic material of the first two types is selected by the International Lesson Committee. Each denomination may, however, publish these themselves, employing their own expositors and commentators. This sort of material is used by the large majority of Sunday schools. Thus far, text books have not met with a great deal of favor in our churches but it is certain that they have their place in a Sunday school. There are a number of such text books published by responsible houses in the fields of Old Testament History, The Life of Jesus, The Apostolic Age, Church History and others of a similar nature which readily lend themselves to Sunday school use and I believe that their introduction would prove a welcome change to many of our adult classes. And I am not so sure but that the same method might be employed to great advantage in many adolescent classes.

Although the imperative need for organized physical equipment may not be so keenly felt by all of us, yet I dare say the necessity for an organization of the personnel of the Sunday school and of the church is apparent to all. In this important phase of Sunday school work there is also an ideal, and it is to have in every church an Educational Board—call it the Board of Religious Education if you wish. Membership in this Board should include the Sunday School Superintendent, the Pastor and such other members as the church sees fit to add. This Board should be organized as such bodies are and its executive officer should have charge of all of the educational activities of the church. This executive officer, wherever practical, should not be encumbered with other duties. It is the duty of this Board and their executive to plan for and carry out a definite educational program which will include the work of the Sunday school, courses for prospective teachers, advanced courses for those teachers who desire to broaden their Biblical and professional knowledge, daily vacational Bible schools, week-day classes in religious instruction during the school year and any other courses which the Board sees fit to add to and include in such a school curriculum. This Board should have the authority to make selections in text book and similar material. It should have general supervision over all teachers. It should have the authority to select teachers for primary, Junior and with reservations, adolescent classes, and I am not so sure but that there should be no reservations at all. If the church maintains play grounds this Board should have charge of the recreational facilities of the church and of all play ground equipment. The play grounds are to be at all times under the supervision of this Board or of its executive. I realize that this is indeed an ambitious program but I believe that some of our churches have reached the point where the program outlined above is the next step.

One of the significant things in the development of public education is the growth in facilities for training teachers. The normal school movement, which had its rise in 1840, has spread throughout the entire country and at the present time every state in the Union has from one to several normal schools the function of which is to train teachers, particularly for the elementary schools. Accompanying this movement has been the establishment of departments of education in colleges and universities not only maintained by the government but in denominational schools as well. Equally significant is the emphasis placed upon teacher training found in legislative enactment and in the rules and regulations of various educational boards. In committing ourselves to the task of universal education we have also committed ourselves to the principle that the teaching function is of so great importance that no one should be permitted to teach who has not been specifically trained for it.

(To be continued)

THE EAST AND THE WORLD'S PEACE

July 25.—Mentally armed against the West the peoples of the East have confidence in their spiritual strength and are prepared to oppose the strongest nations of the world for the sake of their rights even if in the struggle they have to dig their own graves.

This is the way John Jesudason Cornelius, a British Indian and professor of philosophy at Lucknow University, answered the question "Is Asia a Menace to World Peace?" at the closing session of the Conference on International Relations from the Christian Point of View under the auspices of the Commission on International Justice and Good-will of the Federal Council of Churches.

While the West has sought the conquest of physical nature, lands and peoples, he explained, the East has developed a spiritual civilization non-aggressive in character. For this reason, he asserted, the West has under its control 47,000,000 out of the 53,000,000 square miles of the habitable earth, and the white man dominates the peoples, the commerce and the economics of the world.

Depreciating that Australia with 2,000,000 square miles and one-fiftieth of the population of India, keeps out the colored races and that this is the policy of the white race everywhere, he declared that this "dog in the manger" attitude has caused "a very grave situation" and calls for "a fair international adjustment of territory so the crowded populations of the East may find an outlet somewhere."

Telling of the commercial exploitation of Africa and Asia in the name of civilization he spoke of the opium evil in China as follows:

"The recent opium conference was a failure! Why could not the American delegates with the admirable resolution do anything, when Chinese delegates were standing pleading that the most drastic steps be taken to suppress this awful curse on the life of her people? It was because of commercial interests. England's treasury must be filled with pounds of gold and China must pay it in pounds of human flesh! Who can estimate both China's moral and financial losses resulting from the encroachments of these self-appointed God's servants of civilization?

"Extra-territoriality and concessions are due to commercial greed and passion for the use of force in getting the commercial advantages desired. The weaker peoples have been captured by fraud, craft and brute force and on their own soil have been made hewers of wood and drawers of water by these heartless exploiters."

"When we think of the menace to world peace", he continued, "we do not in any way think of the acts of the West as endangering the peace of the world. We blame it on the yellow peril or China with her internal troubles, or India.

"We are living in the most interesting period in the history of the world; not most interesting because of the inventions to meet human needs, but because of the new state of mind, a new attitude in the so-called weaker races of the world. This new mental state is a challenge to the thinking Christians of the West."

When the world is made a paradise for the white man to live in he is happy, but when the colored peoples of the world begin to feel that even in their own home they are made slaves by the white man, who pretends to be God's messenger of good will, peace and civilization, and begin to assert themselves, at that very moment they become perils and they are a menace to world peace. The time has come for a new code of morals in international relations. Are the stronger nations going ever to be selfish, grabbing everything they can get? Has not the time come for Christian men everywhere to think of the inalienable rights of men other than their own?

"The new mental state of the weaker races is a state of distrust in the stronger races and a confidence in their own spiritual strength. They are now prepared to oppose the strongest nations for the sake of their rights, even if in the struggle they have to dig their own graves. They now demand that the right of their states be respected.

"The East has certainly lost confidence in the West. Now it demands that it be given the chance of bearing its own burden.

"When President Coolidge made known the idea of calling a conference to consider ways and means of surrendering extra-territoriality Great Britain viewed the situation with a good deal of misgiving. She said this was not the time and if it was done now the prestige of Western nations would be lost. At present there is not much prestige for Great Britain or any other nation of the West to lose. The question of such Western prestige is now a matter of the past.

"The World War showed up the hollowness of Western civilization and its greed and passion to crush commercial rivals in the fight for world markets. The greatest question the thinking Christians of the West have to face is the question of how to disarm the East, which has now mentally armed itself against the West.

"When such things have been done in the name of civilization is it any wonder that the peoples of the Orient, after suffering for many decades unspeakable misery and humiliation, are now working for an Asiatic compact to rid themselves of such debasing domination?

"America, of all the Western nations, has held a high place in the minds of Oriental peoples. Her turning over the indemnity fund for the education of the Chinese students, her idealism which initiated the League of Nations, her generosity in giving lavishly for philanthropic purpose, these and many other noble qualities have captured their imagination and admiration. During the last decade or less, however, she has begun to show signs of isolation from world politics and too much concern about her own material prosperity.

"There is no other nation at the present time so advantageously situated for the controlling of world politics as America. With the new changes in the mental attitude of weaker races of the world and with their rising national consciousness, there has come to be an increasing demand that they be given the chance and the right to determine their own destinies.

"Will America realize her opportunity and responsibility for bringing about a new world order by emancipating these weaker races from slavery, or will she join hands with the exploiters of mankind in an Anglo-Saxon compact?

"Let us not be led away by the crafty politicians. Let us think of a human compact or a compact of all races, a compact, not of English-speaking peoples, but a compact of all races speaking the human language of love."

CORRESPONDENCE

Bethany Church, Quakertown—After another season of progress there are a few items which may interest some of the readers of the Mennonite. Bethany is one of the smaller congregations of the Eastern Conference and the special happenings are not so frequent as in some of the larger congregations.

The outstanding cause for encouragement and thankfulness is the fact that Bethany, together with West Swamp and Flatland, is again under the leadership of a permanent pastor. Rev. S. M. Rosenberger, who twenty years ago was principal of the public schools of our town, and an active worker in the church, has come back from Philadelphia, and has taken up the pastorate of the Swamp charge. He has thus become a successor in the line of prominent men who have come out of the West Swamp church or who have had charge here and elsewhere.

Rev. Rosenberger has taken up his residence in Quakertown and has entered upon the work in the charge. By his sincere and practical teaching in class and pulpit and his naturally social manner he is renewing former friendships and making new ones.

The ordination into the Eldership took place on July 12th at West Swamp, when Rev. A. J. Neuenschwander gave the message in a strong sermon, and the ordination ceremony was performed by Rev. A. S. Rosenberger, son of our pastor, in which he was assisted by a number of ministers of the Eastern Conference, among them Rev. N. B. Grubb, of Philadelphia, Rev. G. T. Soldner, president of the Conference, installed Rev. Rosenberger as pastor of West Swamp.

At Bethany the installation services were held the same day in the evening, when there was a large attendance of members and friends. Rev. A. S. Rosenberger preached an impressive sermon on the relations between pastor and congregation, emphasizing

the obligations and duties of church members. Rev. Soldner performed the installation as pastor of Bethany and also the Flatland congregation. Bethany is thus in a position to go forward to better advantage than it has during the past half year, and we bespeak the hearty cooperation and earnestness of the members in our church to the upbuilding and strengthening of the Lord's cause among us.

We welcome the family of our pastor and hope their residence among us may be agreeable and that a mutual blessedness may result. Mrs. Rosenberger is enjoying a well-deserved rest and a pleasant visit with her son, Rev. A. S. Rosenberger, and family at Pandora, Ohio. We understand that another son, Warren, lately graduated from Bluffton, has accepted a teaching position at Stowe, Ohio, in the vicinity of Akron. Willard will continue in his position at Ursunus College, and Edgar is at home and has one more year of high school ahead.

The services at Bethany are one a Sunday, with Sunday school after the preaching services in the forenoon. The Y. P. meets at 7 p. m., followed by preaching on the alternate Sundays. Mid-week meetings of some kind are under consideration. We have not had any such meetings for some time.

A class has been organized for catechetical instruction with a view to formal connection with the church of Christ. May these young people realize the importance of this step is our sincere prayer.

The Sunday school had its annual outing with that of the East Swamp school, on the 18th, and proved a very enjoyable one.

The Young People's Society visited the Mennonite Home, on the afternoon of the 26th, and conducted a service with the aged inmates and other friends that gathered.

The society also held a social on the lawn of Mr. and Mrs. F. M. Roth, on the evening of the 23d, and had a very enjoyable program of music, readings, a play, a hand-shaking game and other entertainment.

THE KING'S RETURN

II Sam. 19:10. "Now, therefore, why speak you not a word of bringing the King back?"

"He shall be great and He shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end." (Luke 1:32, 33). "And they lived and reigned with Christ a thousand years." (Rev. 20:4.) "And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and His Christ: and He shall reign forever and ever." (Rev. 11:15.) He who came to this world long, long ago, as the Babe of Bethlehem, will return to this earth "in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." (Matt. 25:31.)

It shall be instructive therefore to trace the parallel between the rejection and restoration of King David and the rejection and return of our Saviour King.

I. The Rejection of the King.

1. Like David, Jesus was betrayed by one of His own household. (II Sam. 15:5, 6; cf. Matt. 26:49.) Absalom "stole the hearts of the men of Israel," and alienated them from their true King; while Judas, the "familiar friend" (Ps. 61:9), at our Lord's table, betrayed Him with a hypocritical kiss.

2. Like David Jesus went sadly forth in the way of shame and humiliation. Spiritually, and even literally, the path was the same (II Sam. 15:17; cf. Matt. 23:37, 24:1.) (1) He descended from Jerusalem and crossed the brook Kedron. (II Sam. 15:30, cf. John 18:1.), (2) He ascended Mt. Olivet. (II Sam. 15:30; cf. Luke 22:39.) (3) He came to the wonted place of prayer. (II Sam. 15:32, R. V., mar., cf. Luke 22:39, Matt. 26:36.)

3. Like David, Jesus was rejected for a false King. (II Sam. 15:10; cf. II Cor. 4:4.) Satan is the god of this world. He instigated the rejection of Christ (Jno. 13:2) that he himself might hold sway over the hearts of men.

4. Like David, Jesus has a faithful few who are true to Him during His absence. (II Sam. 15:32-37; cf. Luke 12:32, 19:13.) As Hushai, Zadok and Abiathar and others worked for King David in the very presence of the usurper, so Christ's little flock are to be faithful to Him and His interests, and to "occupy till He come."

5. Like David, Christ has had a decisive battle with the adversary (II Sam. 18:14-17; cf. Heb. 2:14, 15.) Absalom's death doomed the rebellion to utter defeat; so Christ through His death and resurrection has effectually defeated Satan. This victory is not yet fully manifested, as it shall yet be in the consignment of Satan to the lake of fire. (Rev. 20:10.) "Confusion and every evil work" are seen on every hand, but the enemy has been vanquished. Victory through faith is already ours. Victory in fullest manifestation shall be revealed when the King comes back. "Now, therefore, why speak ye not a word of bringing the King back?"

II. The Return of the King.

The victory had been won. The rebel king had been slain. But as yet the true king was far beyond Jordan in the place of his exile. In Israel all was confusion and discord. They were saying to one another, "Now, therefore, why speak ye not a word of bringing the king back?"

This condition of things is parallel today in the world at large. Christ has vanquished the enemy on Calvary. By faith we who believe are "more than conquerors through Him that loved us." Christ does "dwell in our hearts" by His Spirit. But the fact is that "He whose right it is" (Ezek. 21:27) has not yet been brought back to His throne. And as in Israel long ago, so it is now. Strife abounds, sin is rampant, "men's hearts are failing them for fear." Why speak ye not a word of bringing the King back? Only He can restore holiness and harmony in this fallen world, and many of us never give His return a thought.

All honor be to those who in sincerity of heart preach the Gospel, who lift the fallen and bind up the broken of heart. And blessings be upon the heads of those who in burden of heart for the true welfare of humanity have toiled for social reform. But alas, we are not accomplishing the desired end. In spite of our efforts, vice remains, the dens of iniquity flourish, a thousand millions of unsaved heathen are still without Christ. Brethren, what is the hope of this world? Is it merely in the present preaching of the Gospel? Is it in social reform? Is it in a higher standard of civilization? We answer, "No." The hope of this world is in her King, the Lord Jesus, for Whose return the present preaching of the Gospel is the preparation. Israel needed David's personal presence to restore unity and peace. The world needs its King's personal presence to restore righteousness and peace to all the earth. David sent a message to the elders of Judah, saying, "Wherefore then are ye the last to bring back the king?" (II Sam. 19:12.) They replied, "Return thou and all thy servants." (v. 14.) And our King says, "Surely I come quickly." Oh! may our hearts reply, "Amen, Even so, come, Lord Jesus." (Rev. 22:20.)

We should work and pray for the coming of Christ for the following reasons, among others:

1. It will mean the glory of the Christ's true church. (I Thess. 4:16, 17). Our destiny is to be caught up out of this world to be united to Christ in His manifested glory, and to be forever with the Lord.

2. It will mean the judgment of the enemies of Christ and of His church. (II Thess. 1:7-10.) This will take place during the time of tribulation which will immediately succeed the rapture of the church.

3. It will also bring about the restoration of the Hebrew people. Israel shall see their Messiah, the Lord Jesus, the true King, and shall be re-instated in their own land, with eyes opened to see Him whom they pierced. (Zech. 12:10; 13:1.)

4. It will mean the establishment of the Millennial Kingdom of Christ. (Rev. 20:4; Ps. 72.) The Scriptures clearly promise the literal reign of Christ over the whole earth. Then shall be the time of world-wide blessing through means of God's restored people, the Jews. (Zech. 8:20-23.)

Dear brethren, if we have seen God's purpose in Christ for His Church, for Israel, and for the world at large, we will surely join in the prayer for the coming of the king.—Sel.

THE BOOKS OF THE NEW NEW TESTAMENT

Matthew and **Mark**, and **Luke** and **John** the Holy Gospels wrote,
Describing how the Savior died, His life and all He taught.
Acts prove how God the apostles owned with signs in every place;
Saint Paul in **Romans** teaches us how man is saved by grace.
The apostle in **Corinthians** instructs, exhorts, reproves;
Galatians shows that faith in Christ alone the Father loves.
Ephesians and **Philippians** tell what Christians ought to be;
Colossians bids us live to God and for eternity.
In **Thessalonians** we are taught the Lord will come from heaven;
In **Timothy** and **Titus** a bishop's rule is given.
Philemon marks a Christian's love, which only Christians know;
Hebrews reveals the Gospel prefigured by the law.
James teaches without holiness faith is but vain and dead;
Saint Peter points the narrow way in which the saints are led.
John, in his three epistles, on love delights to dwell;
Saint Jude gives awful warning of judgment, wrath and hell.
The **Revelation** prophesies of that tremendous day
When Christ, and Christ alone, shall be the trembling sinner's stay.

—By Gertrude Hartley.

The dread and fear of death are natural; but those who, by faith, have laid hold of the Eternal, are not greatly moved by fear of death.

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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It has been suggested from New York that the fine old hymns, whose words are familiar, have popular dance music written for them instead of the old tunes so as to provide something by which the young people of our day might be attracted to the church services. We are sure that the persons making suggestions of this kind knows exactly what is the matter with the churches and what is likely to make them attractive placed to the rising generation, but we are afraid that his ideas are rather incomplete. He might add to the show he proposes a circus ring with a few trained animals and he might pass along some of the pink lemonade that we used to associate with the circus. Perhaps with added attractions the building would be so filled that the sign, "Standing Room Only" would have to be hung out, at least so long as the free show lasted.

Let such ideas run their course through the papers, we are afraid they will get little attention from those to whom the services of the church mean more than just being amused and entertained. The business of the church is not only to attract crowds to its services. That is important because it gives the opportunity of reaching large numbers of people with the message to be presented, but there are times when the church must bring a message that will not please the ears of the crowd. People are not in the habit of going with pleasure where they are unpleasantly brought face to face with the condemnation that God has to declare on their sins. There is something more than draw crowds for the church just now. It must impress men that God is frowning upon the sins of the age and unless there is repentance there will be no hope. Much as one would like to see multitudes coming under the voice of the Gospel, the duty of the church and its numbers today is to bring God's message to sinners so that they will come to seek salvation through faith in the crucified and risen Lord. All this fuss about doing something to draw crowds for the sake of having crowds is only an evidence of the insincerity on the part of some who count the success of the Gospel by the numbers that fill the church to be pleased and entertained.

JAPAN AND THE CHRISTIAN POINT OF VIEW

Proposing a second Washington conference on limitation of armament to be held in Tokyo, Count Michimasa Soyeshima, of Japan discussed "International relations from the Christian Point of View" at a conference in Chautauqua, N. Y., on July 23.

There are at least three international problems that demand the earnest attention of the Christian world, he asserted. He named them as the opium question in China, the Japanese immigration question and a second naval limitation conference. The great need, he said, is for nations "to disarm their minds".

Count Soyeshima an outstanding Japanese who received his education at the University of Cambridge, England, thirty years ago, after praising the relief work of former Ambassador Wood after the recent Japanese earthquake, paid his respects to the jingoes of the world saying: "There are jingoes in every country, but on the whole they are simple-minded almost to the point of being stupid, and a graceful act or courteous deed will easily persuade them to alter their tactics."

He pointed out that though it is six years since the Armistice was signed and three years since the conclusion of the Washington pact, the whole world remains an armed camp and black clouds are still seen looming on the horizon.

In dealing with the proposed conference on limitation of armament, which he spoke of as "my pet subject", Count Soyeshima said:

"The World War was thought to be the last war in the history of mankind. The Washington Conference was thought to be a gospel of peace. It is six years since the Armistice was signed and three years since the conclusion of the Washington Pact, and the whole world remains an armed camp. Dark clouds are still to be seen looming on the horizon.

"A nation-wide mobilization, naval manoevers on a titanic scale almost eclipsing all the real naval struggles in history, international jealousies and suspicions, and all the other causes of international estrangement and conflict are to be seen in some part of the globe. International courtesy will create bonds of amity between nations and will be the best guarantee of the peace of the world.

"There cannot be such a thing as an armed peace, which is an anachronism. You may have it for a few years, but it is always a prelude to an armed conflict. 'History repeats itself,' and if that is a fact and if the Powers go on arming as they are doing today there will be another world war, which will be followed by a world revolution and civilization will come to an end. Is it not then about time for the churches of Christ of the world to cry out in unison and with an unmistakable voice, 'Go ye and preach to all nations, urging them not only to limit their armaments but also to disarm their minds.'"

Dealing with the Japanese exclusion question he said in part:

"I am not going to dispute the right of the American people to exclude not only the colored peoples but also all the peoples of the world from entering their country as immigrants. The immigration question, as far as America is concerned, is a purely domestic one; and, therefore, if she thinks that the time has now come when the colored races should be excluded, she is perfectly justified in doing so, and no one disputes her right.

"If ten years hence, America decides to permit no fresh immigration even of white peoples no country can protest against her decision. No country has indeed been more considerate towards immigrants than America.

"Australia is a large country with a very small population, but there is no denying the fact that they do not want even immigrants from their mother country to enter their sparsely populated land.

"Since 1820, the United States of America has allowed no fewer than 35,000,000 foreigners—many of them a very undesirable sort—to enter the country as immigrants and of this number no fewer than 10,000,000 came during the last fifteen years. It is, therefore, perfectly natural that she should have become alarmed at this tremendous increase in her population and should have passed the Quota Act.

"On the quota basis, Japan would have been allowed the entry of 146 immigrants per annum. Admitting that Japanese immigrants undersell their white competitors and that they are clannish and unassimilable, what harm can a contingent of 146 men do in a population of over a hundred millions?

"In ten years it will be only 1460, and in a hundred years it will be 14,600, without of course taking into consideration the natural increase of population. By that time the population of the United States will have nearly trebled, so that it will but be a drop of water in the ocean.

"On the other hand, what will Japan gain by sending 146 immigrants per annum when her population increases at the rate of 600,000 souls per annum. Nothing. Even if Japan were allowed to send 1460 or 14,600, that would not solve the problem of her population.

"Why then does she make so much fuss about this matter? Simply because the Japanese are a highly susceptible people, and feel very keenly any insult, especially if they think that it has been deliberately given. As St. Francis Xavier says, 'Honor with them is placed above everything else. They never bear an insult either in word or deed.'

"And with regard to the recent exclusion law, a section of the people feel that it is a studied insult, for they cannot discover how an annual entry of 146 Japanese will be a menace to the political or economic life of your country. 'America', they say, 'forced Japan to open her door. America has sent thousands of missionaries to the Far East during the last fifty years in order to preach the teachings of Jesus Christ unfolded in the Bible. America has decided to exclude Japanese simply because we are colored, but color is only skin deep. Where is their sense of justice and right?' Writing in the same letter from which I have quoted, St. Francis Xavier says, 'The Japanese listen willingly to things consonant to nature and reason.'

"Japan has assimilated Confucianism and Buddhism and would have assimilated Christianity also, had not the Portuguese missionaries who followed Xavier carried on all sorts of political intrigues. The Japanese have always been very grateful to Commodore Perry for having opened her door, for when she awoke from her sleep of centuries she found that her very existence as a nation was in imminent danger. It was the advent of Perry which woke her up just in time and therefore it has endeared his memory to the hearts of the Japanese.

"The speedy action of your

(Continued on page 6.)

THE SOWER

WALKING WITH YOUR MOUTH

Now you certainly think the printer made one of those embarrasing mistakes, or the proof-reader overlooked it. But you have another guess coming; for it is not only "walking with his mouth", but it's "talking with his feet", as well! Webster doesn't say so, but we have better authority than that for it.

How so?

Just turn to Proverbs 6:12-15. But that may be too much trouble, and we want you to be convinced, so we'll just quote: "A worthless person, a man of iniquity, is he that walketh with a perverse mouth; that winketh with his eye; that speaketh with his feet....who soweth discord. Therefore shall his calamity come suddenly; on a sudden shall he be broken, and that without remedy."

No patent medicine cures for sowing discord. The best cure is to change seed.

What kind of seed are you sowing? Do you expect the crop to bless or rise up and accuse you?

MENNONITE CHURCH, BURRTON, KANSAS

The following are the names of those who were baptized in May at the Burrton Mennonite Church: Emelia Unruh, Rosie Base and Goldie Base.

Katie A. Friesen.

RETREAT

The Bluffton Retreat program folders are out. Anyone wanting one may address Rev. A. R. Keiser, Dalton, Ohio. Those of the Bethel Retreat may be had from C. E. Krehbiel, Newton, Kansas.

The time for the Bluffton Retreat is from August 9 to August 16; and for the Bethel Retreat from August 24 to September 4.

Make your plans now to attend one or both, and do not come alone, but gather a representation from your church and help broadcast the good influence. We hope these Retreats will prove real mountain tops and bring us all closer to the Author of Love. Will you petition God to bless these efforts to marshall the young forces for His cause?

LIFE INVESTMENTS

If we turn to our dictionaries and look up the word investment, we will find a definition something like this: The laying out of money or capital in some permanent form so as to produce an income. However, our topic this evening is Life Investments, which is something much more vital and important than the mere laying out of money for personal gain. An investment is known or judged by the returns derived therefrom. In the same manner our lives are judged by the good we do to our fellowman, and whether we have made the world better for having lived in it.

The first factor we wish to consider in making a life investment is, "Are we on the right track?" Or, are we choosing a path that leads nowhere? It is true that we may turn back and retrace our steps if we have gone in the wrong direction, but when one considers the wasted time, and effort which is incurred thereby, one realizes the importance of starting right. We are reminded of that motto which says, "Be sure you are right, then go ahead."

Many a person, endowed with great talent and full of the enthusiasm of life, is not accomplishing great things (the things worth while) simply because he is on the wrong track. There can be no compromise for we have it in Jesus' own words that, "He that is not for Me, is against Me." We are so prone to follow the path of least resistance simply because we do not look far enough ahead. Christ tells us frankly that His way is straight and narrow, but He promises us that the end of this earthly way leads to the bliss of eternal life. The path of the Christian is free of the doubts and fears which beset the path of the unbeliever. Therefore, I would again say, "Be sure you are on the right track, for God promises us His help and strength if we truly wish to follow Him."

The second factor to consider is to help others. In the business world a person cannot help himself up by dragging others down because, to show himself eligible for promotion he must be able to stand on his own merits and do just a little more than he is being paid to do. Therein lies the fault of many people today. The person who is absolutely satisfied with life and content to let matters drift along is unconsciously drifting backwards. We cannot stand still. "Forward" should be our watchword. We are reminded of the words of Roger W. Babson who said, "The change in my life came when I was making a study of the life of Sir Isaac Newton and came across his law of action and reaction. Briefly this law is that for everything we do we get an equal reaction. If we boost others, others will boost us. If we knock others, others will knock us. If we help others, others will help us." This is good philosophy for we find that we generally get out of life just what we put into it. We cannot live for ourselves alone, there are too many people round about us needing our help. In our school histories dealing with the middle ages we studied about the Monks, who lived as hermits and spent their lives in fasting and prayer, believing that in this way they would make themselves acceptable unto God. But this is in direct opposition to Divine teaching which tells us that "Faith without works is dead."

The third factor to consider is the making of an investment that will serve God the most. This does not mean that we should all be ministers or missionaries, for it is not in the ability for all of us to take up this form of service. What is meant is that we can be earnest workers in the church and loyal supporters of our missionaries in the field.

There are many church activities in which we may join. They are so familiar to us that there is no need to mention them here. For those young people who are inclined toward the ministry there are thousands of pulpits which have no regular pastors and are in great need of recruits for their churches. A fact that should be borne in mind is that whatever a Christian does, he may do to the glory of God. Any occupation, if it is an occupation to which God has sent us, may be made as noble as the ministry, or as missions.

The fourth factor to consider is whether or not our investment is a paying one. It is often hard to make investments that are wise and safe because, although it may be easy to put our money into it, the real estate or stocks, as the case may be, may be hard to realize upon at the end of the term of investment. But these things do not trouble the person who invests in Christianity. Not only is it perfectly safe, but the interest therefrom is paid to us through eternity.

We find so many people nowadays taking life as it comes. They have no plans—nothing to look forward to—no goal to strive for, and no end in view. They are not living—they are merely existing. Life holds no great promises for them, because they are too indifferent to strive for some goal. But the Christian's life is a life of continuous striving not only for one's personal gain, but in the service of others. We think in this connection of the Y. M. and Y. W. C. A.'s, the Red Cross, the Salvation Army, the Near East Relief and numerous other charity organizations which make this world a better place to live in for many unfortunate people throughout the earth.

The fifth factor to consider is "Will our investment bring us a lasting return?" This question puts the matter squarely before us. Is our chief goal in life, the making of money? Is that the goal we are striving for? If so, we are making a poor investment. The same is true of a life investment in fame, or power, or pleasure. The returns we receive therefrom are so transitory compared to the returns of an investment in eternal life. Whereas our worldly investments perish with this life, the Christian but begins to reap the returns when his life on this earth is done. That is the goal we should strive for, for it will not pass away.

Oliver George.

(The foregoing was delivered at the Bethany church, Quakertown, Pa., Young People's meeting and the pastor, Rev. S. M. Rosenberger, was kind enough to send it to us to be broadcasted in The Sower. We appreciate this very much and invite others to do the same.)

MENNONITE YOUNG PEOPLE'S RELIGIOUS INSTITUTE

"Bethel Retreat"

(To be held at Bethel College, Newton, Kansas, Tuesday, August 24th, to Friday, September 4th, 1925.)

Motto

Draw nigh to God, and He will draw nigh to you. James 4:8.

Foreword

The zeal of youth to serve the Lord is inspiring. It was the earnest desire to cultivate this zeal that brought the matter before the Sunday School Convention held in the Alexanderwohl church on May 26, 1925. This Retreat is an answer to the resolution adopted by the convention.

Aim

Youth lives by contact. The purpose of this Young People's Retreat is to bring together for a period of ten days young people who want the Christian spirit to mould and govern their lives.

The future belongs to youth. To be prepared to meet the responsibilities of dawning day is no small task. Many of those who face that sunrise are vitally aware not only of the need of special preparation but also of the equal need of intelligent cooperation, of personal consecration, and divine sanctification for the task.

To those who have given devout thought to the matter, it has seemed desirable to set aside a special time for kindred souls with a kindred zeal to meet together, to get acquainted, to study and discuss the problems and opportunities facing them and to meditate quietly on the spiritual values of life.

Inspirational addresses and devotional meetings are a part of the daily program. In this atmosphere and conscious of the need of the Divine Presence consecrated class leaders trust that all who participate may see more clearly how to translate functioning Christianity into every day, practical life.

Time and Place

The first meeting will be on Monday evening, August 24. Like all evening meetings it is open to the public. The closing meeting will be at 11:15 a. m. on Friday, September 4.

The Bethel College management has kindly placed the College grounds and facilities at our disposal. It is the plan to use the Ladies' Dormitory and Goerz Hall. Meals are to be served in the dining hall.

Who Should Attend

From what has been said it is evident that the Retreat is primarily for young people who desire more fully to serve Christ and His church in whatever walks of life they may pursue or choose.

There will be no entrance examinations, but those who come should be sincere in the desire to grow in grace. Those of maturer years as well as those who have had special educational advantages are especially welcome.

Courses

Classes will be formed in The Life of Paul, Church History, Teacher Training, Senior and Junior C. E. Methods, and First Aid.

The classes meet in successive periods and you can attend all of them. The English language will be used in all class work.

"The Evangelical Teacher Training Course" will be used, and this year the First Part, "The Pupil", by Luther Weigle will be studied.

In Church History the course will begin with the history of the Christian church.

As the Sunday school lessons at present cover the missionary journeys of Paul, the course on St. Paul will find ready application.

Instruction and demonstrations in First Aid will be given by one of the sisters from Bethel Hospital.

If you have any text books on the subjects offered bring them with you. They will be useful for reference.

Class Leaders

Professor J. F. Moyer, Newton, Kansas; Rev. H. T. Unruh, Halstead, Kansas; Rev. D. J. Brand, Moundridge, Kansas; Sister Lena Mae, Bethel Hospital; Mrs. J. M. Suderman, Newton, Kansas; Mrs. J. R. Duerksen, Halstead, Kansas.

The morning watch will be in charge of Rev. and Mrs. J. R. Duerksen.

The daily Vesper services at 7:15 will be in charge of Rev. J. M. Suderman.

Prof. H. F. Janzen of Moundridge will have charge of the singing at all meetings.

Directed recreation, daily from 4:30 to 5:30, conducted by Coach G. A. Haury, Jr., and Miss McAllister. Instructions in mass play with practical demonstrations.

Speakers

Rev. and Mrs. P. J. Wiens, Mauhadei, India; Dr. J. H. Langenwalter, Buhler, Kansas; Rev. P. P. Wedel, Moundridge, Kansas; Dr. J. W. Kliewer, Newton, Kansas; Rev. A. Warkentin, Newton, Kansas; Rev. H. P. Peters, Lehigh, Kansas; Rev. P. H.

Unruh, Goessel, Kansas; Rev. P. H. Richert, Geossel, Kansas; Prof. A. D. Schmutz, Newton, Kansas; Prof. Paul Erb, Hesston, Kansas; Rev. J. H. Epp, Hillsboro, Kan.; Rev. C. E. Krehbiel, Newton, and others.

Evening Meetings

The evening addresses and programs will be inspirational and especially adapted to the requirements. The public is cordially invited to attend these meetings as well as the daily addresses at 11:15 in the morning. Several evening meetings will be conducted in the German language as will be announced later.

Opportunity will be given to contribute to the expenses incurred.

Daily Program

6:45—Breakfast.
7:15—Morning Watch
7:45—Church History
8:30—Life of Paul
9:15—Assembly and Gospel Singing
9:45—The Pupil
10:30—C. E. Methods and First Aid
11:15—Address
12:00—Dinner

The afternoons to 4:30 are yours for study and rest.

4:20—Directed Recreation.
6:00—Supper
7:15—Vesper and Song Service
8.00—Address
10:00—Quiet

Expenses

Registration—$2.00.
Board and room—$10 for ten days.

General Information

There are only ten days at our disposal. All delegates should complete their registration on Monday, August 24, to be ready for class work Tuesday morning.

Bring your Bibles, pencils, note hooks, text books on any subjects offered, musical instruments, hiking togs and tennis shoes.

Bring sheets, cover and pillow.

Come with the determination to contribute your best and you'll be the greatest gainer. Your attitude will help make or mar the Retreat.

Records of class attendance will be kept. For your own sake you should attend regularly. You should register for at least three classes.

We have word from several young people that a delegation is planning to come from their church. Will you take this up in your church and see if you can do likewise?

The condition: Draw nigh to God.

The promise: God will draw nigh to you.

The temporary committee is: J. W. Kliewer, H. F. Janzen, C. E. Krehbiel, J. M. Suderman, G. F. Friesen, Sara Goertz, G. R. Toews.

For further information write or see C. E. Krehbiel, Newton, Kansas.

VACATION BIBLE SCHOOL HINTS

(Continued)

Plans for Preserving Song Copies

In most churches, black-board room is at a premium. If there is a board large enough for the copy of a song, this song usually has to be erased before the next meeting and the song has to be recopied. At the best, only one or two songs can be had for immediate use. A plan that has been found quite satisfactory is to get some large sheets of paper—such as our newspapers are printed on. A large marking crayon is used for the copy work. A little practice enables one to make a neat copy that can be read at least thirty feet away.

Now get someone to help you make a T stand, like the ones on which picture rolls are hung. Into the upper side of the crosspiece drive three or four finishing nails. Next, take another piece of wood as long and as wide as the cross piece, with corresponding holes into which the nailheads fit. Fasten one end of this piece of wood to the top of the cross piece with a hinge and fasten a hook to the other end. Now lift up the hinged piece, fasten your copy to the stand by pushing the nailheads through the paper, then clamp down your hinged piece, hook it, and you are ready. You can have as many as twelve sheets of copy work available for instant use.

Sailing O'er the Sea

We're a happy pilgrim band,
Sailing to a goodly land,
With a swelling sail we onward sweep;
Tho' the tempest rages long,
There is One among the throng,
Who will guide us safely o'er the deep.

Chorus—
We are sailing o'er the sea,
We are sailing o'er the sea,
We are sailing o'er the sea,
To a blest eternity.

When the mighty billows swell,
With the saved it shall be well,
Tho'. the breakers roar upon the sea.
Rolling waves shall not o'erwhelm,
For we've Jesus at the helm,
And He'll guide us safely o'er the sea.
—Sung to the melody of, "O Mein Jesu Du Bist's Wert."

Speak less freely of what thou dost, lest the doing belie thy words.

JAPAN AND THE CHRISTIAN POINT OF VIEW

(Continued from page 4.)

Ambassador Wood in giving relief to the sufferers from the recent great earthquake has endeared also his memory to the hearts of many Japenese, and therefore when he left Japan soon after the Exclusion Act had been passed, he was given a national send-off. Before the passing of the unfortunate law, Japan was becoming fast Americanized; but now there is a strong reaction and there is no denying the fact that our jingoes—who are fortunately numerically quite negligible—talk of a war with America.

"This is a matter sincerely to be regretted, for from the conclusion of the Washington Conference to the passing of the anti-Japanese law even the jingoes were beginning to disabuse their minds; but now they are again looking towards you with clenched fists. They will not be able to do much, for they are a nonentity in the affairs of the nation, but if the unfortunate and discriminatory law is repealed, even they will not only draw in their horns but will hail you as the champion of justice and right, and of any other nice words which they find in their dictionary.

"There are jingoes in every country; but on the whole they are simple-minded almost to the point of being stupid, and a graceful act or a courteous deed will easily persuade them to alter their tactics.

I hope and pray that you are all influential people here in America will leave no stone unturned to see that proper international courtesy is shown to Japan, who but a few years ago was your ally and fought hand in hand with you for the great common cause."

CAN A NATION BE MORAL?

This is the question Dean Shailer Matthews of the Theological Seminary of the University of Chicago asked in opening the Conference on International Relations from the Christian Point of View.

The meeting was under the auspices of the Commission on International Justice and Goodwill.

"Nations have not hitherto regarded themselves as moral units," said Dr. Matthews, pointing out that nations must build up customs of granting justice and organize their group life in accordance with the principles of mutual dependence.

"Morality," he asserted, "has existed within nations, individuals have recognized right and wrong, but nations themselves have recognized no ultimate authority except war. The individuals of one nation have had rights within the confines of others in accordance with treaties. Nations have bargained with nations but there have been no international morals in the sense that there have been individual morals.

"The explanation of this fact is apparent. Morality is the outgrowth of group life, and there has been no group life for nations sufficient to develop customs upon which morality rests. The law of the nations has been the law of force mitigated by agreements dictated by pride, economic policy, and fear. Just as there has been no morality among individuals until group life developed will there be no morality between nations until group life of nations developes.

"Such morality is now in process. It is possible to discover parallels between the development of individual morality and the processes of international relations. Imperialism is an attempt to develop national morals by the subjection of the weaker to the stronger nations. But imperialism has repeatedly shown itself fatal. No empire that has rested upon coercive methods has survived. Only as nations have established mutual regard for rights have they been able to cooperate. The development of the British Commonwealth is an illustration of this fact.

"The last few centuries have seen a development of international customs which may become as international morality. Since the days of Grotius there has been an increase in what we call international law. At best, however, international law is dependent upon the public spirit rather than upon any action of a society of nations. It has made distinct advance but as yet it has not abrogated the appeal to war.

"Further advance toward international morality has been made by those nations that have longest followed the principles of democracy. There have been a number of cases of arbitration which have served as precedents for building up further extension of some principle. Various conferences which have been held for the purpose of adjustment of points of differences have also served to accustom nations to reliance upon justice rather than upon war.

"The next stage is that of a conscious, scientific development of a group life of nations. Only as a reciprocal relationship is established can there be genuine morality between nations. As nations build up customs of granting each other justice and organize their group life in accordance with underlying principles of mutual dependence there will be advance in international affairs. Until there is formed some society of nations in some way comparable with the society of individuals we cannot hope to have an international morality."

THE S. S. LESSON

Aug. 16

Temperance Lesson

Gal. 5:13-24

Golden Text—"Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

The lesson selection is taken from the Epistle to the Galatians. The epistle sets forth very plainly that we are justified by faith and not by works and it also sets forth the high ideals for Christian conduct. The people of Galatia had an interesting history and were noted for certain peculiarities.

"The Galatian believers were characterized by fickleness. It was in part temperamental, for the Galatians were the descendants of the Gauls who overran Asia Minor in the third century before Christ. There were three tribes of these conquering Galatae, or Keltae, or Galli, which were eventually confined to a single province. The Trocmi centered in Tavium, the Tolistobogii

in Pessius, and the Tectosages in Ancyra. The great caravan road which connected Syria with the Aegean Sea ran through Galatia. It was at first ruled over by petty 'kings,' but about 25 B. C., having incurred the enmity of Rome by hiring out its warlike men to fight on the side of Rome's enemies, it was constituted a Roman province by the Augustus whom Paul wrote them about in A. D. 60, during his third visit to Corinth, in order to vindicate the Gospel from any admixture of law-conditions, the Galatians having fallen a victim to Judaizing legalizers."—S. S. Times.

Paul contrasts liberty with legalism and shows that it is not license. It was a glorious privilege to be free from the bondage of the law but that is something entirely different from being a law unto himself. Passions and desires make a man as much a slave as does external law. The free man always recognizes that he owes a duty of self control in everything. Applying this to the matter of indulging in the desires of one's appetite one must always keep in mind that while there are many things that one is at liberty to do or let alone the rights of one's fellows must be considered. If I want to gratify certain desires that may not always do me serious damage I still have to ask myself: Does any one suffer on this account? It may be my delight to express my joy in singing and shouting and otherwise indulging in demonstrative expression. In themselves these things are not hurtful but if my neighbors are annoyed by them I have to consider my neighbors. The nervous invalid who lives in the same house with me, or next door, has a right to be left alone with a reasonable amount of quiet. Some people maintain that they can "drink or let it alone". They insist that "one glass never hurts". Perhaps in certain instances this may be true, but we note that it is from such a class that drunkards are requited. Also, the head of the family has no right to squandor the family income in that was to the hurt of the rest. It is people of this class who would bring back the saloon with all its horrors and sufferings that it imposes upon innocent ones. Such an attitude is responsible for encouraging the liquor traffic in defiance of law. If there are not enough to insist that the weak and the unfortunate must be protected from the return of the liquor iniquity the time will soon comew hen we will again see the saloon made a legal institution and the destruction of our nation will be hastened.

If we want liberty to do as we please Paul suggests a line along which we may act that will hurt no one. He says: "By love serve one another". Imagine that all who profess to be free and have themselves under control would make it the point of their lives to use their efforts in works of love. With such a state there would be no selfish and cruel gratifications bringing their curses to others. Then all would hold to the rule suggested by the Apostle, "If meat make my brother to offend I will eat no meat while the world standeth."

Paul contrasts walking after the spirit and walking after the flesh. In verses 13 to 18 walking after the flesh is the sure road to slavery while walking after the Spirit means "Love thy neighbor as thyself". Bitterness and sexual impurities are mentioned in the long list given as fruits of the flesh. In them there is nothing but misery and death. The fruits of the Spirit are named as joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. These are the higher expressions of the Christian life that come only as the baser things of the flesh are overcome, therefore they should be cultivated. Where there is the true Christian life the flesh will have been crucified and these things will show themselves in life.

THE C. E. TOPIC

Aug. 16

Rules in the Games of Life

II Tim. 2:5, 15; I Cor. 9:24-27; I Pet. 2:11-17

Life may be spoken of as a game, but it is a serious game and there is nothing make-believe in it and upon the results of that game depends our own happiness and the happiness of many others. When we play the game of life the first thing to consider is seriousness. We must be in earnest, having a sincere desire to do our best and get the best things out of it. Our seriousness is shown in both our acts and our words. To act as though things were of no consequence and as though what we do not not matter anyhow robs us of the high things to be enjoyed and prevents us from enjoying the confidence of our fellows. The unsincere person is the hypocrite. He plays the part of a pretender and a fraud. Some people may sometimes succeed in cheating others, but a career of cheating does not last long and finally the cheat is the one who is cheated the most.

Life's game is one grand team work, if it is at all successful. We are not a law unto ourselves, we cannot live alone and be happy and we cannot work alone and accomplish much. What I do affects myself, but it also affects my neighbor as well as my family and friends. I will find it impossible to work against them very long and I will find it just as difficult to work without them very long. Since we must work together, we must learn to understand one another. We expect others to put up with many of our shortcomings and we must be just as ready, if not more ready, to put up with some of the shortcomings of others. The boy or girl who always quarrels during the game soon finds that he or she has no one who will play. Paul advises us "as much as lieth in you live peacefully with all men". Getting along with others is not a lost art, but it is an art that we must sometimes cultivate. The manager of a successful ball team once released two of his best players in the midst of a very successful season because "they could not hit it with one another". The person hard to get along with is the disturber who insures defeat. It is easier to be at peace with others and it spares one's peace of mind. It counts for the greatest happiness all around.

Discipline is the secret of much of the success there is in life. In the game there must not only be rules but there must also be an enforcement of the rules. If there is to be a leader there must be those who follow the leader. If the success of the game calls for training and for keeping from certain things that stand in the way of winning the only thing to do is to conform to that discipline. Be your own discipline in the game of life. Keep your body under so that it is not your master to your final loss. Exercise yourselves in all the goodly virtues that stand for manhood and womanhood. As a Christian keep in mind the fact that there is a line in everything beyond which the Christian must not go, then, keep yourself on the right side of that line. Discipline is for both your own and your brother's good. Paul says: "If meat make my brother to offend I will eat no meat while the world standeth".

Fairness is the rule with all gentlemen. It means that one will not want the advantage over another that does not belong to one. What is expected of others, that be prepared to do for yourself. If you want to be excused for some reason or from some duty remember that everyone else has the same right to such an excuse. If the work to be done is disagreeable and hard to perform do not expect that others shall do it and you shall be freed from it. Lay your shoulder to the wheel in the hard things as well as in the easy things.

It is a rule that the contestant in the game be clean both in body and in mind. Uncleaness is death wherever it gets the upper hand. A clean body makes one fit to associate with others. We would be unreasonable and unworthy of association if we refrained from being clean. But the clean speech, the mark of the clean mind, must be insisted in every association of ladies and gentlemen. Avoid the person of unclean speech as you would the devil. He is the defiling element that makes the game of life end in failure and shame.

In all things honesty is a condition to be insisted upon. Honesty is the only thing that makes it possible to play the game right. In the business of life honesty alone makes it possible to do things right. To every fellow we owe the debt of honesty as much as we expect to be honestly dealt with by others.

In the game of life promptness is a necessary condition. It is right not only to do our part but to do it at the right time. Opportunity comes generally but once. It dare not be neglected. If it is the game is spoiled.

MARRIAGE

Bingeman-Martin—Miss Marguerite M. Bingeman of Sunhury, Pa., to Mr. Charles Martin of San Francisco, Cal., in the Second Mennonite Church, Philadelphia, Pa., on August 1st, Rev. S. M. Grubb officiating.

DEATHS

Krehbiel—Emma Kathrien Krehbiel, born Oct. 9, 1858, in Lee county, Iowa, at the age of two moved to Summerfield, Illinois, where she grew to womanhood.

Later she lived at Halstead, Kan., for a number of years and from 1897 to 1911 at St. Louis, Mo. In 1911 she accompanied her mother and invalid brother to Reedley.

She accepted Christ in early youth and was received into church membership in Summerfield, Ill. For several years past she has been troubled with a weak heart, but for the last few months seemed to be improving.

On Wednesday evening, July 8, 1925, while reading the paper she was suddenly and peacefully called to her reward. She attained the age of 66 years, 8 months and 29 days. Funeral services were held at the house and at the First Mennonite church at Reedley.

The deceased leaves to mourn her departure three sisters, Misses Lizzie and Clara Krehbiel, and Mrs. Henry Ringleman and two brothers, Rev. H. J. and D. C. Krehbiel.

Rev. D. B. Hess officiated. Text, I Sam. 20:3b.

Benner—Mary E., wife of Russel Benner. Age 45 years, two months and two days. Funeral services from her late residence, 1802 Church Lane, Philadelphia, July 25. Rev. S. M. Grubb officiating.

JOTTINGS

The Dorcas Society of Grace Church, Pandora, Ohio, enjoyed an outing along the banks of the Riley creek last week.

Rev. and Mrs. P. J. Boehr, who have been spending several weeks visiting congregations in North Dakota and Montana, are now spending some time in the vicinity of Freeman, South Dakota. Last Sunday they spoke on missions in the Freeman College auditorium and gave their stereopticon lecture on China.

Ira Clemmer, who is connected with a large egg and meat marketing concern in Philadelphia visited Berne, Indiana, and called on several farmers who are shipping eggs to the firm with which he is connected.

On July 25th the Living-Link Sunday school class of the Berne, Indiana, church enjoyed a very delightful outing in Lehman's Grove near that place. The class is taught by Miss Inda Sprunger, and is composed of young ladies just above the teen age. Forty of the present members of the class and many of the former members attended.

On July 19 Dr. Ella Garber Bauman was ordained a medical missionary in her home church, Fortuna, Missouri. Dr. J. W. Kliewer preached the sermon. In the afternoon Dr. Harvey Bauman gave a very interesting talk on medical missions and Dr. Kliewer spoke on his observations of the foreign mission field during his trip several years ago. A basket dinner was served in the basement of the church during the noon hour.

Miss Welma Goebel of Mundridge, Kansas, entertained the Count-on-Me Class of the Mennonite church of Halstead.

Rev. H. Riesen, who is visiting the churches of the Pacific Conference in the interest of Bethel College, addressed the churches in Dallas and Pratum, Oregon on July 26th.

On July 26th Mr. Sumner Haynes, of Portland, Indiana, a prominent Jay county lawyer and a widely known religious leader, addressed the "Class in the Corner" of the Berne, Indiana, Sunday school.

Rev. A. S. Bechtel, of Summerfield, Ill., has just returned from a ten days' auto trip. He visited Pulaski, Iowa, and preached there on July 19. He reports that the trip was fine, the weather good and the roads excellent. Bro. Bechtel conducted an open air community service at Trenton, Ill., four miles east of Summerfield, on August 2d.

Dr. J. H. Langenwalter, pastor of the Hebron, Buhler, Kansas, church, has organized a class of young people who wish to study the great problems of life. They meet during S. S. hour. At the last session there were 38 present. Dr. Langenwalter is preaching a series of sermons: Divine Suggestions from the History of the Church of Jesus Christ. It is a practical study of events following the resurrection of Jesus as revealed in the Gospels and in the Book of Acts. The source material gives both the preacher and the congregation much food for thought.

Rev. J. M. Regier of Pandora, O., who was prevented from attending the meeting of the Home Mission Board, of which he is a member, because of an attack of the "flu", is again able to attend to his pastoral duties.

Rev. D. D. King paid the Pratum, Oregon, Mennonite church a very interesting visit on his way home from the Pacific Conference which was held at Reedley, Calif., arriving on July 15 and preaching that evening and the evening of the day following.

A history of the German settlement in the vicinity of Bluffton, Pandora and Settlement is being compiled by Mr. P. B. Amstutz, which will be ready for distribution shortly. Mr. Amstutz has spent considerable time in procuring material for his history.

Sister Martha Burkhalter visited the Beatrice, Nebraska, church on July 18th, and spoke at the Ladies' Aid Society in the afternoon and to the congregation in general in the evening. The congregation feels that such visits by missionaries are a great stimulus to the cause and hopes for more of them.

Rev. and Mrs. H. D. Penner, of Beatrice, Nebr., visited friends and relatives in Oklahoma, Texas and Kansas. In Oklahoma they visited our four mission stations and attended the Workers' Conference at Hammond. In Texas they visited Mrs. Penner's mother who is 88 years of age. Bodily she is weak, but spiritually she is strong in the Lord. While en route Bro. Penner preached in Geary, Perrytown, Bethel College and Hillsboro.

Hesston College, Hesston, Kansas, is in the midst of a drive for $10,000, which it hopes to realize before the summer is over.

Bro. C. F. Claassen, of Newton, Kansas, trasurer of the General Conference, is summering with his family in Colorado Springs, Colo.

The concluding exercises of the Souderton, Pa., Daily Vacation Bible School will be held on the evening of August 2. The initial enrollment of the school was 45. This was somewhat increased by later enrollments.

On July 19th, the Mennonite Men's Choir of Berne, Ind., was heard by an over-crowded house in Ridgeville, Ind. Evidently the Ridgeville people were well pleased with the concert since they were given forty dollars of a fifty-dollar offering after they had previously agreed to sing for only half of the offering. The money received by the choir goes entirely to the mission fund.

The Gospel Herald calls attention to the fact that the Litwiller family who are to go to South America as missionaries under the (Old) Mennonite Mission Board have engaged passage aboard the steamer Voltaire, which sails from New York September 5th. Here is a case where the name of the noted infidel is associated with the sending abroad of the Gospel. It is also asserted that the very press upon which the works of Voltaire were printed has since been used in the printing of Bibles. God has a way of overcoming evil that good may come of it.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, AUGUST 13, 1925. No. 32.

THE SUNDAY SCHOOL SYSTEMATICALLY ORGANIZED AND GRADED

(Concluded)

True as this is of our public schools it is no less true of our Sunday schools. Every church and Sunday school, educational program, regardless of what other courses it contains must provide for a course in training teachers. It should be said at the outset, however, that in teaching religion nothing can take the place of vital religious life and character and further that nothing can be substituted for personal consecration. Any attempt to substitute a knowledge of educational technique for spiritual values will end in utter failure. On the other hand, personal religious experience and consecration to the task of teaching do not of themselves fit one for the teacher's work. Successful teaching is a highly specialized art and in the light of modern psychology is becoming a science. Teaching religion constitutes no exception to the general fact. The training of administrators and teachers in the field of religious education is one of the most important tasks confronting the church.

There are two types of teacher-training courses: First—general courses designed to furnish a foundation in knowledge, in attitudes and in interests. Such courses include thorough courses in general Biblical knowledge and similar courses in psychology.

Second—Professional courses designed for those already in the teaching service. Such courses provide for classes in the principles of religious education, systematic courses in child and adolescent psychology and specialized courses covering particular fields of the Bible. Thus there will be courses in The Aims of Religious Education; Methods of Teaching; The Organization and Administration of the Sunday School; Primary Methods; Junior Methods; Intermediate Methods; Story Telling; Childhood Religion; The Religious Education of the Adolescent; Old Testament History; New Testament History; The Life of Jesus; The Apostolic Age; The Prophets and Their Message; The Poetry of the Bible; and many others.

Naturally the possibility for such a comprehensive program depends to a great extent upon the teaching force. The chief sources of supply of teachers for training school work are,

1. Sunday school teachers of training and experience.
2. Directors of religious education.
3. Public school administrators and teachers.
4. Ministers and their assistants.

If it were possible for all of the churches of a given community to unite their efforts and pool their resources the problem of training the teacher could be more readily and easily solved. An ever-increasing number of communities are doing just this thing. Among the most notable, perhaps, is the Community Training School of Religious Education, sponsored by the Calumet District Board of East Chicago and a similar Community School of Evanston, Illinois. Each of these schools was founded in 1920. The former maintains two terms of eight weeks each, the latter one term of twelve weeks annually.

Another phase of Sunday School organization which has proved valuable wherever tried is that of regular teachers' meetings. In order to be successful these meetings must have,

1. A definite program.
2. Careful preparation on the part of all concerned.
3. Competent leadership.
4. A regular order of procedure to avoid waste of time.

The problem of properly grading the Sunday School is coming more and more to the foreground. There is a so-called gradation based on the practice obtaining in many Sunday schools dividing the school into departments. This means that all the children of the primary department use one set of lesson material, those in another department—say the junior—use another set, and those in the intermediate department still another set, and so on. Each group, however, is studying and reciting the same lesson. This plan, with which all of us are familiar, has its good points and its evils. Its basic principle, however, is the same as that of the completely graded school, namely the adaptation of the lesson material to the ages, needs and mental abilities of all the pupils of the Sunday school.

The graded Sunday school follows a system closely akin to that of our public schools. The following are the standards used in grading pupils. In grading any pupils these factors must be taken into consideration.

1. The chronological age.—It is assumed that a child of 6 or 7 belongs to the first grade, if he is normal.

2. The physical or anatomical age.—This does not correspond to the chronological age in all instances. A child who is accelerated or retarded physically is also accelerated or retarded mentally.

3. The mental age.—This standard recognizes the psychological fact that there exists among children of the same age different degrees of intelligence. A pupil may be twelve years of age chronologically but does not manifest a degree of intelligence higher than a normal child of nine.

4. Personal characteristics of the pupil as determined by the teacher.—In grading a pupil such things as the attitude toward the school or classroom must be considered; the degree of independence or initiative manifested by individuals; the dominant interests in and out of school.

In either case, whether the school has the completely graded system or the departmental system there should be a promotion day—and the promotion of pupils should depend upon the standards herein outlined and upon nothing else. That will eliminate a lot of grief—and in some instances unpleasantness—with which many schools are now contending.

L. J. Horsch.

CORRESPONDENCE

Bethel Church near Fortuna, Mo.—On Sunday, July 19, Dr. Ella Garber Bauman was ordained as missionary. The meeting was opened by song service led by Lawrence Aeschbacher after which Dr. Harvey Bauman read a Scripture passage and Rev. Hilty led in prayer. Dr. J. W. Kliewer then preached the sermon and officiated at the ordination after which Mrs. Bauman made a few fitting remarks. In the afternoon Dr. Harvey Bauman gave a talk on "Medical Missions" and in the evening Dr. Kliewer gave an address on, "Observations in Our Foreign Mission Fields", as he saw them during his tour there.

On May 31 Missionary P. J. Boehr and family were with us. Rev. Boehr spoke to us in the morning and gave an illustrated lecture in the evening. We were glad to see and hear our representatives from China. May all these missionary meetings inspire us with greater love and awaken a sense of nearness for our missionaries and their work.

Our Vacation Bible School closed on June 12, and on the evening of June 14, under the directions of their teachers, Rev. and Mrs. Hilty and Sarah Aeschbacher, the children entertained us with songs, memory work and class exercises.

Grace Church, Pandora, Ohio—During the pastor's illness the congregation had the privilege of having Professors Hartzler and Quiring bring each one Sunday morning message. These sermons were greatly appreciated by the audience.

The churches of Pandora and community have commenced a series of union services. The first of these was held in the St. John church last Sunday night with Rev. Dibert, of the Methodist church, as the speaker. He brought us a very fine and helpful message. The next service will be held in the Methodist church, Rev. Rosenberger being the speaker. The pastor shall preach the sermon in the Missionary church on August the 9th, and on the 16th, Rev. Tropf will bring the message in our church. We believe that these union services will be very helpful to us all. Let's attend them as faithfully as we can.

The Dorcas Missionary Society enjoyed an outdoor picnic one afternoon a few days ago. Some sixty girls had been present.

Missionaries Walter Schutz have recently arrived in America from West Africa. They are at present visiting with Mrs. Schutz's family in Pennsylvania. After a week or two they will come to visit with the Albert Schutz family here.

About two weeks ago the

Northwestern Ohio Bakers Association had their regular meeting in Pandora. The ladies of our church were asked to provide the supper. Sometimes it is almost impossible for such conventions to be held in small towns, since there is no place where a common meal can be had. The bakers appreciated that the ladies furnished the supper. The small profit that accrued will be used to pay for the kitchen equipment.

The Women's Missionary Society rendered a very interesting inspirational program on Sunday night, July 19th. The special music furnished by the group of larger girls and also by the small girls was much appreciated. Of special interest were the addresses given by Missionaries Martin, of South America. South America is nearer to us geographically than our own mission fields but we hear so little of the mission work there, since our church has no stations in that field, that these addresses were exceptionally interesting to the listeners. When we listen to the reports from the various mission fields we understand better again that it is true what Jesus said in His parable of "the sower" that the "world is the field." All unevangelized fields need Jesus equally much. But as a small denomination we must concentrate our strength upon only a few places and consequently we are unable to carry on missionary work in that needy neighboring field to the south of us also. The Martins are doing a noble piece of work for our Master.

Wibaux, Montana—"O give thanks unto the Lord; call upon His name: and make known His deeds among the people." We praise Him for these words and that we can have a part in giving Him thanks, calling upon His name and also in making His deeds known. Wherever we are there we have this to perform and that to His glory and honor. So also we praise Him for His leading us to this place and leading us while here. We have been here in this work since the middle of May. It is a group of people who have severed from the Congregational Conference at least in the process of the same.

We have had blessed meetings from time to time. A few weeks ago we were privileged to baptise nine (9) souls. These were all young people. There is a fine group of young people who are very willing to forward the service of the Lord. Which is great help in the work. We have Young People's meeting every Sunday night. And every one takes very active part in taking certain parts of the Scripture and giving comments or explanations on it. Which is not only helpful but uplifting.

A week ago on Sunday night we had a program arranged with the men's quartette of this town, and with the church filled they rendered a very heart searching program. In connection with this we also had a testimony meeting in which many took part. Also at the close a message from the Word, "The Twice Born Man".

The Sunday school has been increasing in attendance from Sunday to Sunday. The attendance is around 60. The other service usually from 100 to 150. This is beyond the membership and so we see that there are many coming that belong either to some other denomination or some do not belong to any, but we are glad that they come to hear the Word.

Another interesting feature which we started some weeks ago was the cottage prayer meetings in the country. There are many of the farmers who cannot come into town for the services on Wednesday night and so we go out to the country. They have been very well attended. The attendance has been as many as 20 in one evening. All expressing their wish of the continuance of the same. Although just at present, namely in the harvest time, we have put them off till a little later in the summer.

The young people get together every Friday. One week for song practise, theother for a social gathering and a Bible Study. The study is taken care of by the writer of this. Although there remains, as everywhere much to be done in every line as well as in working with the young to get more interesting and those interested to be led deeper into the Word.

We have communion service first Sunday of every month. Participants for this varies very much but we are very glad when around 60 or more take part of this so important ordinance which is instituted by our Lord, in which we are to proclaim His death till He come.

There is a great field here to be touched as yet and also difficult work right at the door. So will the readers please join us in prayer for this so important cause. Beside the regular services here we are also going about 20 miles north of here once a month to conduct a service in the afternoon. There are a few scattered people who are glad to get some one to come there to tell the Word. There is a Lutheran church but most of them have moved away leaving only three members. These with others in the community come together on such a day as is appointed by us.

There also is a place about 10 miles west of here which we take care of the same way, namely once a month. This is mostly a farming community. The town of Wibaux has about 600 inhabitants, only one Protestant minister here now.

An extensive field of labor and very much to do, but never too much for the Lord. In loving kindness in His service,

Mr. and Mrs. G. M. Baergen.

A MODEL CHILD

Marion Brownfield

Every mother hopes that her child will be a model child, and some secretly think that theirs are models, although they are apt to add that they "don't expect children to be perfect!"

But we quote a wise old French philosopher, "Children need models rather than critics." When we come to sift the matter down a model child needs a model mother.

A school teacher readily recognizes those children whose mothers are "on their job", for well-behaved children come from such homes. And while school teachers, friends and relatives have influence with children, the mother's influence is first, nearest and most personal. The hand that tucks the cover in at night is more intimate than the one which corrects the arithmetic paper!

Of course the conscientious mother teaches her child honesty, kindliness, charity, thrift, good manners and many other details of good character and breeding. But the model child is not conscious of such teaching, the model mother teaches by example. Children, being extremely imitative naturally, observe and copy whatever is close at hand. The model mother does not say, "Respect your elders," she goes out of her way, herself, to show deference to the grandparents, and the children unconsciously take the cue in their manners toward old age.

If a mother's voice is sweet and gentle, children are far less likely to snarl at each other. If she is scrupulous about paying bills and giving everyone his due, the model child likewise scorns to cheat.

When a mother permits no waste in the kitchen, keeps clothes neatly mended, brushed and cleaned, the model child, though he does not become faultless at once—this is too much to expect—has nevertheless the idea of thrift and orderliness very firmly fixed for the rest of his life.

Children, of course, need direction and advice, which can be suggested in a friendly, tactful way. But the model child is really the result of a model mother—for above all "Children need models rather than critics."

UNREST IN CHINA

It may be well to call the attention of all our mission friends to the present unrest in China, of which many of you, undoubtedly, already have read in the papers. Such times of unrest are always critical times for a country, and in this case also for the missions in that country. All mission boards feel that there is special need for prayer in behalf of China at this time. When hordes of bandits traverse the country, robbing and plundering, and destroyed whole villages, it is natural that missions and mission workers are not always safe, even if they do not experience the worst of the banditry. In addition to all this, civil war is still going on. Dr. Lohrentz writes that a number of wounded soldiers were brought to his dispensary for treatment, and he kept them in his care for some time.

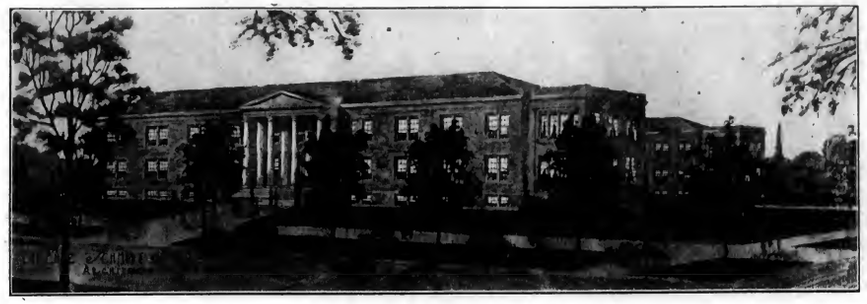
In one of our school villages 300 robbers stayed for three days. The people had to feed them well and then they moved on. One of our Christian helpers was robbed of $200.00 mission money, which he tried to take from one station to another.

It is now generally admitted that Russian bolshevism is largely responsible for much of this upheaval in China. This anti-Christian movement has taken hold of many students in China, who claim that Christianity and all that comes with it is detrimental to the welfare of their people. May the Lord with His mighty hand protect China and the missions there from the terrors that have come over Russia! He can do it, and undoubtedly will do it and hear our prayers in behalf of China, unless China is ripe for such a judgment, as Russia was ripe. Five years ago China was not yet ripe for it. At that time it was not Bolshevism but Mohammedanism which seriously threatened Christian missions in China, and had all plans laid, even the date set for the general onslaught, when God with a mighty hand intervened. In regard to this the Sunday School Times has the following item in a recent number:

"Twenty-five years ago a Chinese Mohammedan commenced an extraordinary rise to influence and power until he was given a name almost as high as Mohammed. Five years ago he had his plans made, with countless followers, for a Holy War. Four days before Christmas of 1820 he met with his leaders in a great cave in the mountains of western China. That night came the most destructive earthquake in the history of the world, taking the lives of almost 200,000 people, and no trace of this Mohammedan leader and his lieutenants has ever been found. The story of this amazing act of God in keeping China open for the Gospel will be told in the S. S. Times by a missionary who was in that province when the earthquake occurred." (S. S. Times, May 2, 1925.)

Yes, praise the Lord, China is still open for the Gospel! But how long will it be? Will the present encroachments of modernism in the Chinese church help to make China ripe for a closed door? There is need for prayer that the door in China may remain open for the pure Gospel.

P. H. Richert, Sec.



THE BETHEL HOME FOR THE AGED

THE BETHEL HOME FOR THE AGED

Newton, Kansas

(Now under construction)

Who is building this Home?

The Bethel Deaconess Home and Hospital Society, a Mennonite Charitable Association, incorporated under the laws of the State of Kansas on March 30th, 1903. The society owns and operates The Bethel Deaconess Hospital, a 50-bed institution, and The Bethel Deaconess Home, a Deaconess Motherhouse with 18 sisters and 10 probationers, both located in Newton, Kansas, and the Bethel Deaconess Hospital at Mountain Lake, Minn., which has twenty beds for patients, and eight to ten beds for the aged. Only Mennonites are eligible to membership in the society. There are nearly 600 members, scattered over a large portion of the United States.

Where will this Home be located?

South of the Bethel Deaconess Hospital in Newton, Kansas, in one of the best residential parts of the city.

Why in the city?

Chiefly for economical reasons. In the first place, the new institution can be served by the same supervisors and sisters that serve the Bethel Deaconess Hospital. It can also use the central heating plant, the same engineer service, and the steam laundry equipment of the hospital. Moreover it can be supplied from the city with water and electric power. Then, too, we believe that the old people will prefer to live where they can take some part in the community and church life, and where they are easily accessible to their friends. All these things will be possible with the Home located as it is.

How much will the institution cost?

The real estate $10,000.00, the building about $75,000.00.

How is the money raised for this purpose?

Through personal solicitation of gifts. The sum of $47,000.00 has already been raised in this way. Of this amount $1,025.00 were sent from California; all the rest has been contributed in Newton, Brudertal, Garden township, Elbing and Whitewater, and vicinities. Up to the present time about one-fourth of the sum is from Mennonites, the balance from other friends and neighbors of the institution.

How large is the building?

It is 130 feet long, 40 feet wide, and has two stories and a basement. It will house from 24 to 30 inmates and the personnel for their care.

How is it constructed?

It is fireproof, the material used being brick and reinforced concrete made up in a simple but dignified colonial design, with dark red tapestry brick, white stone trimming and a slate roof. The interior is very simple, finished and stained yellow pine. There are sitting rooms, an office, an assembly room, kitchen and dining room, and bath rooms and toilets for both men and women. The single rooms are 11x12 feet in size, the double rooms about 14x16 feet. Provisions are made for a simple but efficient system of ventilation, and the cement floors will be covered with a heavy soft linoleum or a composition floor. The building is so planned that two additions can be made, and the capacity of the home increased to 100 residents, with only slight changes in the part of the building now being erected.

Who will be admitted to the benefits of the Home?

1. Life members who wish to make their home in the institution. These must be worthy aged people not less than 65 years of age, who have been residents of Harvey or adjoining counties for at least three years.

2. Temporary residents. These can be of any age and from any locality. The conditions of such temporary admissions shall be determined in each case according to circumstances.

How will the institution be maintained?

By the admission fees, the charges for room and board, by gifts, and by an endowment fund.

Is there an endowment fund?

There is none at the present time. However, a donation of $7,500.00 will permanently endow a room. In this case the donor may designate in writing the class of applicants which shall be admitted to the use of the room. Such applicants, when accepted, shall be entitled to all benefits of the Home without expense. This includes medical attention when sick, and a simple Christian burial after death. The endowed room may bear the name of the donor, or any person in whose memory he may wish to name the same. The fund may also bear this memorial name.

A contribution of $5,000.00 makes the donor a founder of the Home and entitles him to the use of a room and all benefits of the Home without expense during his lifetime, or if he so desires, he may designate a second person to have the use of the room; it also entitles him to designate a second person to have the use of the room after his death, or the death of the first beneficiary. This room may also bear the name of the donor, or any person in whose memory he may wish to name the same.

Is this a Home for Mennonites only?

It will be owned and operated by Mennonites exclusively. Its service, however, will be extended to all as a testimony of Christian love and helpfulness. There will, therefore, be no preference shown to Mennonites, either in the terms of admission or in the opportunity for entrance. A future addition can be erected for Mennonites only, if there is a demand for it. Preference of admission will be given on the basis of the need of the applicant for the benefits which the Home offers, and the localities which have cooperated in the erection of the Home will naturally be served first.

When will the institution be completed?

Between January 1st and March 1st, 1926.

The Bethel Deaconess Home and Hospital Society earnestly solicits prayerful and helpful interest in this cause. There is a real need for the service which the Home expects to render to aged people of limited means. In order that this may be possible this Home must be free from debt when completed.

Gifts for this work may be sent to

The Bethel Home for the Aged,
Newton, Kan.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

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REPORT OF PAC. DISTRICT CONFERENCE

Convened at Reedley, Calif., June 14 to 17, 1925

Rev. Christian Hege, who was to preach the Home Mission sermon in the German language Sunday morning could not be present. John K. Lichti of Upland substituted. His text was chosen from Habakkuk 3:2, "O Lord revive Thy work".

If the prophet needed to pray thus, is it needful today that we with our modern **machinery** of **organizations** pray, "O Lord revive Thy work"? Indeed it is necessary. We are so apt to rely on the work of the machinery instead of the work of the Holy Spirit.

Bro. Lichti endeavored to answer the following questions: 1. What is the Lord's work? 2. What are the conditions of God's work? and 3. What are the needs of God's work? Rev. M. M. Horsch preached the English sermon on Foreign Missions. Numbers 32:6 was chosen for text. He applied the question Moses asked the tribes of Reuben and Gad to our missionaries in the field in three divisions, It will be shirking our duty, It would be an unjustice to our brethren, It would be a dishonor to our Master.

The Sunday afternoon session was given over to the Calif. C. E. Conference. A very interesting and practical program was carried out. Very likely reports will be sent in by the secretary of that organization. In the evening a much appreciated musical program was rendered by the Reedley church, principally by their Men's Chorus. Few churches indeed are blessed with such a large number of members of musical talent as the Reedley church. There is no limit for the blessings that a community may receive by such talents.

Monday morning the actual session of the conference began. After song service and the regular introduction Rev. D. D. King, of Lind, Wash., President of the Conference, delivered the conference sermon in the English language. His theme being: "God's law of Sacrifice". Among others he mentioned the following points:

1. Antiquity of sacrifice.
2. Universality.
3. Immutability.
4. All sufficiency.

He emphasized especially the shedding of blood, in the sacrifices of the old Covenant and the necessity of the shedding of blood for our Redemption through the **greatest of all Sacrifices, Jesus as the Lamb of God.**

However we may dislike the business end of any conference meeting yet it must be attended to. Consequently the rest of the morning was taken up in preliminary business and organization. As the conference secretary was absent F. F. Jantzen was appointed to act as secretary with E. H. Haury as assistant for the English report.

The following churches were represented:

First Mennonite Church, Aberdeen, Idaho, with 14 votes.
First Mennonite Church, Reedley, Calif., with 32 votes.
First Mennonite Church, Shrag, Wash., with 10 votes.
First Mennonite Church, Shafter, Calif., with 6 votes.
First Mennonite Church, Ruff, Wash., with 6 votes.
Immanuel Church, Los Angeles, with 10 votes.
Escondido Mennonite Church, with 1 vote.
First Mennonite Church, Paso Robles, Calif., with 5 votes.
San Marcus Church, Paso Robeld, Calif., with 8 votes.
Emanuels Church, Aberdeen, Idaho, with 9 votes.
Mennonite Church, Monroe, Wash., with 11 votes.
First Mennonite Church, Upland, Calif., 28 votes.
Mennonite Church, Dallas, Oregon, with 6 votes.
Colfax Mennonite Church, Colfax, Wash., with 8 votes.

Time arrangement:

Morning session 9 a. m. to 11:45 a. m.
Afternoon session 2 p. m. to 4:30 p. m.
Evening session 7:30 p. m. to—

The Minutes of the last Conference Session were now read both in English and German and approved as read. The Business Committee suggested the following names for the various commitees:

Nominating Committee
Chairman, Rev. Albert Claassen; Rev. P. A. Kliewer, Bro. L. J. Horsch.

Resolution Committee
Chairman, Mrs. S. S. Haury, Miss Lena Stuckey, Mrs. B. A. Claasen.

Auditing Committee
Chairman, D. C. Krehbiel, Ed Vogt, D. J. Dyck.

Report of the treasurer was read and by motion was accepted and placed into the hands of the Auditing Committee for examination and approval.

Motion was made and carried to extend an honorary vote to Bro. H. Riesen representative of Bethel College, Missionary Frey and Miss Burkhalter. Dismissed by prayer and adjournment to basement for lunch.

The afternoon program was begun with the song, "Let Your Light Shine Wheree'er You Go".

Rev. P. A. Kliewer had charge of the devotional. Read Eph. 4: 1-17 and led in prayer.

As the business took up all the time of the morning session it was necessary to crowd four papers into the afternoon. This many thought was too much of a good thing at one time.

The conference theme was: "Israel's journey through the wilderness a type of a Christian's career."

The first paper on the topic: Moses and Joshua the leaders of Israel typical of Jesus as the leader of His children, was read by F. F. Jantzen of Paso Robles in the German language.

After the various comparisons of the leadership of Moses and Joshua with the leadership of Jesus our Master it was very appropriate for all to join in the song, "All the Way My Saviour Leads Me". Bro. P. R. Aeschleman since the birth of the Pac. Dist. Confer. some 23 years ago had not failed to be present at any of its sessions; but on account of illness could not be present in person this time; hence his paper, "Israel at Mara and Elim pointing to the experiences in the life of the child of God" was read by Rev. M. J. Galle. He treated his subject under the three main heads. Going out, going through and going in.

After singing of the song No. 115 "Joy to the World" Rev. Albert Claasen of Los Angeles gave his paper, "The Cloud and Pillars of Fire a type of the Holy Spirit." Eight points were given and comparisons made, Guidance, Protection, Punished for murmuring, Revived, Destroying fire cleansing, Inspiring presence, Revelations of Mercy, Mediator.

The songs "In the Cross of Christ I Glory" and "Es ist ein Born" were sung, after which Rev. M. M. Horsch read the paper prepared by Rev. S. S. Baumgartner on, "Jesus the true Bread of Life for the Christian typified by the Manna. Manna from heaven, the true bread from heaven, Christ". Manna included all properties necessary for the physical and mental life. It was given daily, suggesting daily spiritual food, quiet hour, communion in prayer, etc. A brief discussion of the foregoing papers followed and the afternoon session was closed by prayer.

The evening song service was led by Herman Dalke. After the regular devotional period of Scripture reading and prayer Bro. P. A. Kliewer of Monroe, Wash. read his paper on the theme: "The Passover Lamb, the Type of Redemption". The lamb gave up its life for the first born of Israel. Jesus gave His life for you and me. It was **safety** by blood applied. The blood of Jesus **applied** gives assurance of perfect (safety) redemption through grace and not judgment. The Passover lamb only for the first born. The blood of Jesus for all nations.

Following the Anthem rendered by the Reedley Junior Choir Rev. H. Riesen representative of Bethel College spoke on Mark 13:33. He wove his thoughts around these points: Watch your ways physically and spiritually, watch your words, watch your acts, watch your time, watch or guard your most sacred possessions. This latter was applied first to parents as guarding and training, caring for their children and young people as their most sacred possessions and Mennonites guard your most sacred possessions in the **Faith of Your Fathers.**

Tuesday morning and afternoon were taken up by the programs of the Pac. Dist. Sunday School and Christian Endeavor Convention. The report of the Field Secretary and the various papers read will in due time be published in the Mennonite.

(To be continued)

THE WILL OF GOD

Charles Wesley

He wills that I should holy be,
That Holiness I long to feel;
That full divine conformity
To all my Savior's righteous will.

See, Lord, the travail of Thy soul
Accomplished in the change of mine;
And plunge me, ev'ry whit made whole,
In all the depths of love divine.

On Thee, O God, my soul is stayed,
And waits to prove Thine utmost will;
The promise by Thy mercy made
Thou can'st, Thou wilt, in me fulfill.

No more I stagger at Thy power,
Or doubt Thy truth which cannot move;
Hasten the long expected hour,
And bless me with Thy perfect love.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

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Souderton Sunday School

Our attendance on the average is higher than last year for which we are indeed glad. We are especially thankful for the splendid example that is set for us by our out-of-town members who make it a special point to be here every Sunday as well as on time. We are also glad to note that an increasing number of our people arrange to be present in time for our opening exercises.

Our memory work in Sunday school is not progressing as rapidly as it should due to the fact that our time is so very much limited. Some definite plans must be worked out for a definite course in memory work in conjunction with our Bible Reading in Sunday school. Let us encourage our children to bring their Bibles or Testaments with them every Sunday morning by bringing one ourselves.

Our second missionary offering on Mothers' Day was indeed encouraging, not only to the school but to our missionaries, Brother and Sister Moyer in India, as well. They can be assured that if we back them up with our gifts, we will surely back them up with our prayers and that is what they always tell us they need as much as anything. The offering amounted to $170.00. Our offerings on June 14, which is Children's Day, both in the regular Sunday school session as well as the Children's Day program in the evening will go toward the Carpet Fund of the church which the Ladies' Bible Class are endeavoring to raise.—Superintendent.

The annual Sunday school picnic of the schools of Souderton will be held July 18, at the usual place, Leidy's Grove. All who can do so, should be present for a day of fellowship and enjoyment.

THE HOUSE INSIDE

I have a house inside of me,
A house that people never see;
It has a door through which none pass,
And windows, but they're not of glass.

"Where do you live?" ask folks I meet;
And then I say, "On such a street,"
But still I know what's really me
Lives in a house folks never see.

And sometimes when I am to blame,
I go inside and blush for shame,
And get my mind in better frame,
And get my tongue and temper tame.

I meet my Heavenly Father there,
For He comes down to hear my prayer,
To smooth my brow and cure my care,
And make me brave to do and dare.

Then after I have been made strong,
And things made right that have been wrong,
I come outside where I belong,
And sing a new and happy song.—Sel.

The Children's Day program of June 14th was very splendidly given, and was greatly enjoyed by all. Rev. E. S. Shelly, of Pennsburg, gave the address to the children in the pastor's absence.

DAILY VACATION BIBLE SCHOOL

Our first Daily Vacation Bible School opened July 6 with an initial enrollment of 45 children. This number has been increased somewhat since by later entrances. Much interest is shown by the children and a very successful school is anticipated.

We are particularly fortunate in securing a very able staff of teachers. The Misses Mildred, Mary, and Marguerite Moyer compose the staff, and they also are showing a very splendid interest in the work. Since the success of the school rests largely upon the work of the teachers, we need have no fears that the most detailed attention will not be given to every phase of the work.

The daily program of the school is as follows:

9:00—Opening of school.
9:00-9:15—Devotional period.
9:15-9:40—Memory work.
9:40-10:05—Catechetical Bible study.
10:05-10:15—Rest.
10:15-10:35—Bible stories, and habit talks.
10:35-10:50—Mission stories.
10:50-11:20—Handwork.
11:20-11:30—Closing exercises.

Visitors to the school are welcome, and we trust many of our people will avail themselves of the opportunity of observing the work of this undertaking.

The concluding exercise of the whole school will be a program in the evening of August 2. The program will consist of work done during the four weeks' period of school.

PATRIOTISM

Ten years ago the nations of the world changed their whole plan of living in an expression of what they called patriotism.

America gave her money, her munitions, her men, for patriotism. The one who withheld was deemed a slacker.

Our historical landmarks have been made by our armies and our navies. The triumphs of war have been our greatest glory. We have considered the martyrs of war the great heroes of the nation.

There is a higher patriotism than the patriotism of war. There is a nobler sacrifice than the sacrifice of battle. There is a greater need in America than physical defenses. Truest patriotism is expressed in youth fully educated in mind and morals—youth trained in the highest citizenship—Christian citizenship.

Noblest sacrifice is the sacrifice of time, money and thought to train our young people to adequately fight the peaceful battles of making conquests for Christ in America today.

The greatest need of today is the need for Christianity expressed in everyday living of so exemplary a character that it compels a following.

The real patriot will make no less a sacrifice today when war's call is absent, than in 1917 when we sacrificed to make a world safe for democracy.

The same sacrificial spirit manifest in as great a degree will win a world for Christ and educate a generation for sacrificial service.—Pennsylvania Herald.

According to reports there is a possibility of the establishment of a Mennonite school in the Willamette valley, Oregon. Both the cities of Salem and Dallas are being considered as prospective locations. In Salem a site near the Deaconess' Hospital, with which F. B. Wedel is connected, is considered as a most likely location for such an institution. Plans for this school provide for an Academy with a Bible school connected with it. It is believed by those who are interested in the matter that such a school would supply an actual need of the Mennonites on the Pacific coast.

WEEK END OR LORD'S DAY

The gradual displacement in the speech of many people of the old and hallowed names for the first day of the week is suggestive. They no longer speak of Sunday, Sabbath or Lord's Day; they speak of the "week-end".

The phrase itself is an importation. It came to us from England and might well have been prohibited if any tariff scheme could have been found effectual enough to avail against it. It is an undesirable alien. But the temper which it expresses is independent of frontiers and custom houses. It is as old as paganism and universal as the line of least resistance. "The week-end" in its contemporaneous use represents not only far-reaching changes in our habits, but profounder changes in our ideals.

The Lord's Day is a day to be employed; we spend our week-end. The Lord's Day is a point of departure, a threshold across which we pass to whatever the week asks or brings; the week end is the goal toward which we strive. The Lord's Day is worship, inspiration, vision in the beginning; the week-end is pleasure, more or less refined at the finish.

The Lord's Day is the reverent undertaking of the tasks of life; the week-end is too often the frivolous dismissing of the week's work. The Lord's Day chants the Te Deum; the week-end intones, "Two up and one to go". The Lord's Day is preparation; the week-end, at its best, is recreation. The Lord's Day is re-

newal by inspiration; the week-end is renewal by relaxation.

The Lord invites the weary and heavy-laden to discover the elemental sources of peace and comfort; the week-end calls the weary and heavy-laden to the country house and the golf club. The Lord's Day is considerate of other people's burdens; the week-end lays an added burden upon the servants of our caprice, our comfort or our pleasure. The Lord's Day summons men to regions of the Spirit; the week-end dismisses them to regions which are too often sadly wanting in goodness and restraint. The Lord's Day is the consecration of time to the highest and holiest; the week-end is at the best the short-sighted use of time for passing purposes, at the worst the vulgarization of time. The Lord's Day is the recognition of God, the week-end is the affirmation of the sovereignty of self.

Such reversals as these reach a long way. A society which finds its point of departure in worship is unbelievably remote from a society whose ends are pleasure. The one will be held constantly to nobler conceptions of life and duty by the sheer force of its aspirations and devotions; the other surrenders itself to a kind of force of gravitation which is always unmoral, too often immoral and whose profounder depths lie far, far down in the shadows.

Just now these two conceptions are set one against the other. We have only to listen to current speech to find how far the week-end has prevailed. As we surrender the Lord's Day we surrender consecrations and devotions which are fruitful in all the finer, better qualities of immemorial civilizations. As we hold fast to it, we safeguard something more than a day we safeguard conceptions and dispositions of life which keep men high above their tasks, to give them vision and near enough the spring of strength to give them power.

Dr. G. G. Atkins.

CORRESPONDENCE

Colfax, Wash.—The Colfax, Washington, church is still struggling for more light, power and greater Christian activity. Still worshipping in the small chapel erected over twenty years ago by a small band of workers, then either living on rented farms or steeped in debt. But they were men and women with broad vision and a childlike faith and trust in a living God. When the needs of a larger church—a better equipped church—are discussed there are too many **cant's** and **costs too much** in the way of the task of a real growing **faith.** The Pacific Conference, already overdue here, could not be invited. Nevertheless, the dark clouds have largely received a silver lining. A church building fund has been started, although still like a feeble little child it can and **will** grow, for God always honors an honest effort.

MIDDLE DISTRICT CONFERENCE VISITORS

Please Note

We give these suggestions for the benefit of those who may not be familiar with the way of reaching Summerfield by rail. Summerfield is on the B. & O. R. R. running from St. Louis to Cincinnati, Ohio. Trains from the east arrive at Summerfield at 7:57 A. M. and 6:20 P. M. Trains from the west, St. Louis, arrive here at 10 A. M. and 6:56 P. M. From St. Louis there is electric line service to Lebanon, three miles west of Summerfield, every hour beginning at 5:15 in the morning and ending at 12 o'clock at midnight. St. Louis electric cars leave from the Eads Bridge electric station at foot of Washington Ave. just one block west of the Washington Ave. R. R. station.

There is also a Motor Bus service from St. Louis to Summerfield. Busses leave St. Louis, 4th and St. Charles Sts. (Nugents store) or 5th & Washington Ave. at 8, 9:15, 11:30 A. M. and 1:00, 5:15, 6:00, 9:00 P. M. making the run to Summerfield in an hour and 15 minutes. This is really the most convenient way if one does not come on the train from St. Louis.

Will any who plan to come on the electric cars to Lebanon kindly notify either Miss Katharine Baer or Miss Marie Bechtel both of Summerfield, Ill., so that we may make provision to meet you there.

Persons driving through from the east over the National Trail paved road will turn south at Highland, Ill. to Trenton and then west to Summerfield. Persons driving through St. Louis will take hard road No. 12 in E. St. Louis to Summerfield. Persons driving through by way of Springfield to Edwardsville will go from Edwardsville to Troy, to St. Jacob, to Summerfield.

The Reception Committee will be at the church on the afternoon of Aug. 26th to welcome any who may be arriving here during that time. Be assured of a hearty welcome with us. Come.

Sincerely yours,
Reception Committee,
Summerfield Menn. Church.

THE S. S. LESSON

Aug. 23

The Macedonian Call

Acts 16:6-18

Golden Text: "Come over into Macedonia and help us." Acts 16:9.

Paul was filled with the Word and ever ready to declare it. But Paul was a Spirit-led man and so followed his direction. Human beings, no matter how well they intend to be and do, must let the planning to God. In His own good time He will direct. To Paul, no doubt, the Roman province of Asia offered opportunities for preaching the Gospel, but the Spirit directed that he must defer this for a later time. The same was true of Bithynia. God had a larger field waiting for him, and so, at Troas, appeared the vision that called him to Europe. The call was personal and direct. There was someone there waiting for help and he was calling for Paul. To us today there is a field waiting everywhere for work for Jesus, but there is a special place in which to work and God directs us to that place. In order to find that place we must wait patiently for the directions that will show us our field. There were others who could work in Asia, but Paul was specially fitted for his work in Europe. None among the Apostles possessed the qualifications that Paul did for entering the great Roman world with the Gospel. Though a Hebrew of the Hebrews, he was by training, education and experience the man for the place. Besides, he had been particularly called to be the Apostle to the Gentiles.

We note that there was no hesitation on the part of Paul. He immediately endeavored to go. When we examine the work of the early Christians we note that one secret of their success was the fact that they were men who **straightway** undertook to do God's bidding. God has planned so much for us to do and the unsaved world is still so large that none of us can afford to hesitate in the face of a plain duty and our business is to be straightway Christians. Macedonia was a part of ancient Greece and therefore a part of the country that led in ancient culture. The country offered an advantageous opportunity for sowing the seeds of the Gospel so that it would speedily find a place in the thinking world. The Gospel appeals to all kinds and conditions of men, high and low, wise and not so wise, but when the intellectual leaders are reached it attains to a position of greatest usefulness. The lowly were not neglected. To them the truth was first declared, but the thinking and influential are needed to assume leadership and give their support. Even in Europe, Paul did not reach the highest at first, indeed he wrote soon after this that not many great and not many noble were chosen, but the Gospel was brought through him to their doors. The responsibility of accepting or rejecting rested with them.

One may wonder what would have been the result if Paul had been called East instead of West. In that case we might still be, as were our ancestors, without Christ, living, perhaps, as they did in the rankest kind of idolatry and, in that event, instead of sending missionaries to India, China or Japan, we might be receiving the glad message from these countries now. The straight course of the apostle's journey led to Philippi, an important center in that part of the world. We learn that it was a Roman city, that Paul was some days in the city and that there were devout Jews there not to the extent that they were able to maintain a synagogue, but enough to gather regularly on the Sabbath Day. In this case the open space by the river was a convenient gathering place. Whatever else he did, Paul did not miss the Synagogue service. This is one of the things to be impressed upon our people in a day when the house of God is so notoriously neglected. We miss much and perhaps a special message to our eternal happiness when we neglect public worship. It is also to be noted that the women were conspicuous at this meeting. In this the service of the House of God has not changed much in our day. Women may always be depended upon for better regularity than men.

The Word does not return void. On that first Sabbath in Europe the first convert to Christ was made—a woman. Lydia was one, 1. who attended Public Service, 2. She worshipped God, 3. God opened her heart, 4. She gave heed. Was converted, 5. With her came her family, 6. She sealed her faith in baptism, 7. She exercised hospitality, that splendid Christian virtue, and entertained the Apostle and his companion. When we want a hint as to how to exercise our religion it will be well to note the case of Lydia.

We note that the Apostle continued in public worship and we also note that an unfortunate girl, possessed with the power of the evil one and used as a medium or fortune teller by her masters, came to the attention of Paul and that she was drawn to him in a desire for relief from her bondage which was imposed upon her for the gain of her masters. Paul came to bring a power that can subdue the powers of the evil one and quite naturally he could not listen to the appeal of the girl without bringing her her release. The first recorded miracle in Europe is one of release from the power of the devil. Today that is the thing still needed in all the world. The evil one chains his victims to him. There is but one way of freeing them. It is the acceptance of the Gospel of salvation through Jesus Christ.

THE C. E. TOPIC

Aug. 23

The Perils of Envy, Anger and Hatred.

Matt. 5:21, 22; I John 3:11-15.

Envy is one of the baser passions of mankind that sometimes grows and developes unseen and unnoticed in the heart to the extreme injury both of the one whom it affects and those who surround that one. It is an evil that is not limited to age or condition in life. Little children often betray a spirit of envy very young and it is apt to lead them into all kinds of trouble. If people did not envy one another there would be none of the awful results of jealousy and covetousness. The jealous person envies another of that which does not belong to him, and to which he is not entitled. Those who do the best they can with the strength and talents that God gives them in the circumstances in which they find themselves will find their greatest sources of happiness in doing their duty honestly and fairly with no desire to enjoy the fruits of those things that belong to another. It is one of the evil tendencies of human nature to suppose that honors and successes that others enjoy are unfairly bestowed. Perhaps such things are not really merited, but God is the Judge in such matters and in His own good time He will make things right according to His justice. In the meanwhile one does not make one's self happier by brooding over such things. The better way to meet the temptation to be jealous of another is to feel that that one has his own mission to fulfill. It is told of a certain great minister that he has a fellowminister for a neighbor whom he could not like because he was successful. Finally he determined to put an end of what he called his childish jealousy and so invited this brother to occupy his pulpit and preach. Then he said: "I sat and squirmed." He found the brother a delightful person and ever after they were great friends. Envy is often the beginning of terrible crimes. There is nothing debasing that does not seem to have been aggravated by envy. It surely is the thing that makes one unfit to be a loving and faithful child of God. Most of the wars that have cursed the earth with their sufferings have at their roots the envy that nations nurse and fan until they become a terrible and mighty flood of bloodshed and destruction.

Covetousness is another passion that leads to envy and the awful results that come from it. People seem to think that covetousness is one of the little weaknesses of man. It is one of the worst. God speaks against it. Not only does the Bible say, "Thou shalt not covet", but time and again it speaks in disapproval and condemnation of this sin. The sincere child of God will not allow the seeds of covetousness to take root in his character. He will be constantly on guard against them. We need to impress our children and be impressed ourselves with the danger of this sin. Francis Xavier, one of the most remarkable missionaries, with an experience that covered many years and many countries, once observed that he had heard the confessions of all kinds of men under many kinds of conditions to all kinds of sins and unimaginable, imaginable yet of the thousands whom he heard he could not recall a single instance of any one confessing to the sin of covetousness.

Anger is the outward expression of the envy and hatred that is in one's heart. It is the thing easily recognized and betrays the unlovely, part of our natures. Anger often is the result of unreasoning impulses and so may lead to the most unreasonable action. We are advised to be angry and sin not. That is a just attitude toward all kinds of wrong. But the anger that condemns us is the result of sin already in the heart that finds a sudden opening for expressing itself. Anger unfits one for any kind of right service. An angry person can do no kind of work rightly. In anger the tongue is loosened to do all sorts of mischief. It vents forth in abuse, profanity and untruth. Where there is anger love has gone out. So, without love, there is the possibility of all the meanness that can find lodgment in the heart. The angry person realizes, when too late, that his defeat lies in the anger to which he has given himself and incapacitated himself. An angry friends is impossible. An angry parent or brother or sister defeats Christ's purpose of love wherever they manifest themselves. The little song that gives expression to the sentiment: "Let not your angry passions rise, your little hands were never made to tear each other's eyes", applies to grown-ups as well as to children. God desires among us nothing but the spirit of love that He sent His Son into the world to instil.

Under hatred we class everything that is in opposition to love. Hatred was brought into the world by Satan and because of it he undertook to direct the fall of mankind. You cannot hate without hating God. If you hate the children you are sure to hate the Father. If the Father is hated the children cannot be loved. There is but one cure for hatred. It is with God. Give yourselves to the Son who loved us and through Him will come the Spirit of Love that drives away hate.

MARRIAGE

On Wednesday, July 22, at Aberdeen, Idaho, in the parsonage, Miss Dora Leisy of Aberdeen, to Mr. Edwin J. Haury of Halstead, Kansas, Rev. M. J. Galle officiating.

On Sunday June 28, 1925, at the home of her parents, S. J. Moser's, Miss Melva Moser and Mr. Alvin Elliott, both of Fortuna, Mo.

DEATHS

Wilson—Blanche Umstead Wilson, wife of Earle Wilson died August 1st, in her 25th year. Funeral services from her late home, 2 Ogden Ave., Camden, N. J., August 5th. Her pastor, Rev. S. M. Grubb, officiating, assisted by Rev. M. Hartman.

Becker—John J. Becker was born in South Russia, September 4, 1851. In his youth he accepted Christ as his Savior, was baptized and received into the fellowship of the Mennonite church. October 12th, 1878 he entered the holy state of matrimony with Kathrine Boese.

In 1879 he immigrated to America and, he with his family lived in a number of states and finally moved to California.

His wife preceded him to the homeland three years ago and since then he made his home with his children.

Several weeks ago a serious illness took hold of him and Friday, July 25th in the Los Angeles hospital, he passed away, to be with the Lord. He left ten children to mourn his loss. His age he brought to 73 years, ten months and 21 days.

Funeral services were held in the Upland Mennonite Church, Monday, July 27th, at 2 p. m. Words of comfort were spoken by Rev. M. Horsch, English, and Rev. B. H. Janzen, German. Texts, Hebrews 4:9 and Isaiah 57:2.

CONTRIBUTIONS

Emergency Relief Commission for Month of July, 1925.

For Russia

H. Reimer, Treas., Beatrice, Nebr., $347.11; Mrs. J. J. Gaeddert, Gotebo, Okla., $45; Nick D. Esau, Buhler, Kan., $27.00; Hillsboro Menn. Ch., Hillsboro, Kan., $36.20; Emmaus Ch., Whitewater, Kan., $50.00; Bethel Ch., Mountain Lake, Minn., $15.00; Bergthal Ch., Pawnee Rock, Kan., $24.-32; J. T. Neufeld, Chicago, Ill., $5.00.

For Germany

Mrs. John Regier, Newton, Kan., $25.00; anonymous, Pasadena, Calif., $25.00.

General Fund

P. J. Hiebert, Upland, Calif., $26.-70; San Marcos Menn. Ch., Paso Robles, Calif., $11.64; Deer Creek Ch., Deer Creek, Okla., $15.54; West Zion Ch., Moundridge, Kan., $25.00; First Menn. Ch., Aberdeen, Ida., $21.27.

Siberia

Deer Creek Sew. Soc., Deer Creek, Okla., $10.10; N. E. Alexanderwohl Sew. Soc., Goessel, Kan., $10.00; Emmaus Ch., Whitewater, Kan., $53.15; Sichar Ch., Cordell, Okla., $23.02; Bruderthal Ch., Hillsboro, Kan., $61.-65.

For Canada

Bruderthal Ch., Canada, Kan., $45.-60; Mrs. Anna Ruediger, Galva, Kan., $50.00; Christian Ch., Moundridge, Kan., $22.00; J. F. Lehman, Trustee, Berne, Ind., $170.00; K. A. Richert, Trustee, Newton, Kan., $200.00; Medford Menn. Ch., Medford, Okla., $19.-70; Emmanuels Ch., Aberdeen, Ida., $53.84; Adam Unruh, Durham, Kan., $100.00; Bruderthal Ch., Hillsboro, Kan., $35.35.

For Mexico

Christian Ch., Moundridge, Kan., $20.00; G. G. Neufeld, Inman, Kan., $50.00; Christian Endeavor, Greenfield, Okla., $16.70.

Balance, July 1st, $3.12. Received during month for Russia, $505.08; Germany, $50.00; General Fund, $100.15; Siberia, $157.92; Canada, $696.49; Mexico, $86.70. Total, $1599.46. Paid out during month, $1594.19. Balance August 1st on hand, $5.27.

Gratefully acknowledged,
C. P. Claassen.

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JOTTINGS

Prof. P. C. Hiebert of Tabor College was in Philadelphia this week attending a meeting of the Mennonite Central Committee.

The (Old) Mennonite brethren dedicated a new church at Limon, Colo., on August 2d. The dedicatory sermon was preached by Rev. J. A. Heatwole of LaJunta.

Sister Martha Burkhalter visited the Mennonite churchinear Dallas, Orc., on July 8th, and the church at Pratum, Ore., on July 9th, and gave very interesting and impressive messages on the work in India.

The Gottshall family, one of the Mennonite families quite numerous in Pennsylvania, will hold its Nineteenth Annual Reunion in the Eden Church, Schwenksville, Pa., August 26th. Rev. Robert Gottshall of Norristown, Pa., is President of the Association. Miss Anna Gottshall of Pottsville is the Secretary.

A recent patient at Bethel Hospital, Newton, Kansas, has this to say concerning his stay in the institution: "During my recent illness it was my privilege to be a patient at Bethel Hospital. As an institution it is not founded on the theory of evolution but on the Rock of Ages. An institution where Christian atmosphere always surrounds the patient. An institution where from the highest officer to the latest entered Sister they are trying their uttermost to nurse and attend the patient in such a manner that he forgets his ailments and pains and considers it his home. God bless the institution, all its supporters and workers!"

Rev. A. A. Smith, of Minneapolis, Minn., preached for Rev. A. Rosenberger in Pandora, O., on August 2. On August 9, the congregation was visited by Missionary Kaufman in the interest of the work in China.

On Sunday, August 1st, the Christian Endeavor Society of St. John's Church, Pandora, Ohio, gave a program at the Hancock County Home. Union meetings are being held in Pandora. Grace church united with the Methodist church last Sunday.

The American Branch of the World Alliance for Promoting International Friendship through the Churches is to hold its tenth annual conference in Detroit, Michigan, November 10-12, 1925. In conjunction with this meeting it is planned to hold a National Congress on Peace and Security.

At this time of world crisis, the churches of America need to take counsel together as to their duty and opportunity for service both national and international.

There are to be seven sessions, all of which promise to be of special importance.

Practically all the International organizations and those interested in social work are being invited to send delegates, as are also the churches. It is hoped that these organizations and the churches will so feel the importance of this occasion that they will pay the expenses of their delegates.

Headquarters will be the Hotel Statler. All sessions will be held in this hotel, with the exception of the Mass Meeting on November 11th. The place of this meeting will be announced later.

The Washington, Illinois, Mennonite church has secured Dr. Hartzler of Witmarsum to deliver a series of lectures on young people's problems.

Sister Martha Burkhalter was in Mt. Lake, Minn., over Sunday, July 23. She addressed the Bethel congregation in the evening, on the missionary work in India.

Our brethren in Manitoba and Saskatchewan are about ready for the harvest which begins about the middle of August. Prospects for this year's crop are good all through Canada.

Bro. John P. Quiring, Superintendent of the 1st Church, Sunday school, Mt. Lake, Minn., was caught in an automobile accident on August 5, his Ford having collided with a heavier car. He received numerous bruises and a cut in the back of his head, but is reported to be slowly recovering.

July 23 the mission societies of the different churches of Moundridge, Kansas, met in the home of Mrs. N. W. Krehbiel and rendered an unusually good program. Three speakers told of their experiences in foreign countries. Mexico was represented by Miss Eldridge, principal of a school in Chihuahua, and Miss Anna Bell Dyck, who spent the past two years teaching, gave very interesting accounts concerning their work in Mexico. Mrs. P. J. Galle, who has just returned from a trip through foreign countries told of interesting places and displayed a number of articles gathered on the trip. Mrs. E. W. Rupp, and Misses Margaret Regier and Emma Rupp rendered selections of music.

On August 5th the Bixel-Bixler family held a reunion on the campus of the College at Bluffton, Ohio. Numerous members of these families were expected to attend.

Last Sunday morning Rev. Elmer Basinger, Freeman, S. Dak., gave the convention sermon for the Hutchinson county council of religious Education at Olivet.

The remodeling of Bethany church, Freeman, South Dakota, is progressing very rapidly. The church is now being plastered and it is expected that it will be ready for re-dedication some time in September.

The Buhler, Kansas, congregation had the great joy of receiving twelve young persons into its membership on Pentecost. The following Sunday the communion of the Lord's Supper was celebrated.

In the Second Church, Philadelphia, there exists the pretty custom of placing flowers in the chancel as a memorial to dear departed on the Sunday nearest the birthday of such friends. Recently flowers were so placed in memory of Dorthea Coucher, Joseph Schmid and William Deusch.

A wind, rain and hail storm swept over Arlington, Kansas, some days ago that did considerable damage. Chickens and jack rabbits are reported to have been killed by the ice. The large windows of the Mennonite church on the northeast of the town were broken out as well as the windows of the school building near by.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, AUGUST 20, 1925. No. 33.

THE PACIFIC DISTRICT CONFERENCE

The State Conferences of our denomination in Oregon and Washington and two sessions with workers in Sunday school and Christian Endeavor in Idaho, have been held. The California S. S. and C. E. Conference is assembled now. The Field Secretary was privileged to attend all. You are interested to know what his findngs are and what recommendations he will offer.

The attendance was exceedingly gratifying. A conservative estimate would place the number at 1500, including the California Conference. The remarkable and very gratifying factor in all the conferences was the presence of so many young people. This fact kindled the imagination and visions of the future Mennonite church and caused prayers of gratitude to be sent to the throne of God.

Statistics do not reveal the true status of the S. S. and C. E. work in the conference because the reports and records are often inaccurately kept. Too long have churches contented themselves with mere mental records. Leakages were discovered only after the ranks were depleted and the escapes beyond repair. This condition, however, is undergoing a change for the better.

Herewith is submitted a summary of the reports available at this time:

Sunday School Statistics

Enrollment	2106
Teachers	174
Teacher Training	86
Catechism	80
Daily Vacation Bible School	132
Added to Church from S.S.	80

Christian Endeavor Societies

Enrollment	758
No. of Senior Societies reporting	10
No. of Intermediate Societies reporting	2
No. of Junior Societies reporting	4
Tithers	44
Experts	6
Life Recruits	2
Support to Missions:	
Evangelist	1
Orphans	2
Offering	$346.16

The Field Secretary submits the following recommendations:

1. A closer cooperation between the secretary and the Evangelistic Committee in working out an itinerary for the former so that when the annual trip is made his time be utilized to the greatest benefit of all within reach. It is rather embarassing for him to say to the churches that they arrange for meetings with workers and committees. That desire should be expressed by others.

2. The office of the Field Secretary should be considered a Clearing House for teachers, officers, pastors, and any other worker who may desire information on a certain phase of work. If the Secretary cannot answer the questions he will know of some one who can and will gladly do so. An interchange of ideas will bring us all closer together and in the united effort we will be able to accomplish more for the kingdom of God.

3. Training of volunteer workers has been receiving considerable attention at the various conferences. The need of trained workers is apparent and is recognized by all leaders in religious education. In addition to recommending and urging teachers' Training through a three-year course and the regular monthly Workers' Conferences there has grown up a demand for a Mennonte Traning Institute on the Pacific Coast, an Institute somewhat like the Bible Institutes conducted by our colleges. In every State Conference endorsement was given to such a project. The young people everywhere hailed the announcement of such a possibility and expressed a readiness to enroll provided the parents would make such enrollment possible. The Institute would be of two weeks' duration, centrally located, at such a time when most of the young people would be home from school.

4. We are constrained to speak of a matter which may seem superfluous to some. It has made inroads into some churches to the extent of crippling its working force. We are speaking of those calls which have come to our young people from outside organizations and which have diverted their loyalty from their own church and denomination. We recognize the advantages that come from the larger contact and therefore we grant that a few of our number should serve with organizations such as the District C. E. Union and the County and State S. S. Council of Religious Education. But when pressure is brought to bear for workers in such increased numbers that we run the risk of an impoverished program and a weakened working force within, we are justified in entering a protest. We would recommend then, that whenever a call comes to one of the workers the matter be taken up with the pastor and others in responsible positions before acceptance is made.

5. We find that systematic missionary instructions sadly neglected both in the S. S. and the C. E. Societies. Very few have superintendents whose primary duty it is to provide this instruction. Surely there is sufficient material available to acquaint our young people with our mission fields and the workers. Surely our missions are as worthy of study as the missions of other denominations are to their young people. Surely we are deeply concerned about the future progress of our mission field. Yet this fact is inevitable that unless we acquaint the oncoming generation with the needs and the privileges of the mission field, and unless we hold out a real challenge to them there will be a dearth of workers and the stations will go begging.

6. Daily Vacation Bible Schools may meet with serious obstacles in the rural church where there is not even a nucleus to begin with. Wherever the D. V. B. S. has been in operation it is always spoken of in very encouraging terms. It is a really worth while supplement to the regular church work. We would recommend a conscientious study of this problem in every church.

7. Proper grading and systematic organization, both in S. S. and Christian Endeavor Societies is an outstanding need in many churches. There is a strange hesitancy, as if something quite profane were being introduced. It has been proven beyond the shadow of a doubt that the grading of pupils according to mental development and the teaching of the Holy Scriptures according to the mental status of the pupil meets with the most gratifying results. The high school boy and girl do not leave the Sunday school because they are no longer interested in religious education; they leave because they do not care to submit to some of the methods which some Sunday schools put into practice.

Respectfully submitted,

C. F. Mueller,
Field Secretary

THE ART OF TEACHING

Dear Friends: What topic offers more food for thought, looms up bigger as a subject of which we know very little, and today is demanding more attention and thoughtful consideration of the thinking public? As the art of teaching becomes more perfected, so to a great extent shall life itself become more perfect. It is during the teachable age when the plastic and undeveloped mind is molded in the cast, which is to be altered, very little, as the years of maturity speed by.

The topic presents two questions. What is an art and what is teaching? Definitions of the two words were found as follows: Art may be defined as skill or practical ability actually shown in the pursuit of some calling or activity. Teaching, essentially means to give instruction. These definitions as given by recognized authorities, however, do not answer the above questions. They are questions which shall remain unanswered as long as there are individuals to teach.

Through the years past, people have been making investigations, observing and experimenting, trying to find out what methods of teaching will produce the desired results. I think it is generally accepted that no set method will ever be universally applicable, due to the fact that each individual presents a new problem to the teacher. Our ideas of education have been rapidly changing within recent years. Nevertheless, I like Herbert Spencer's view on the aim of education. He says "The great aim of education is to fit men and women to live completely, to teach in what way to treat the body, the mind, manage our affairs, behave as citizens, in what way to utilize all sources of happiness, which nature supplies, how to use all our faculties to the greatest advantage of ourselves and others." So we see that good

teaching is to give instruction which will aid in the physical, mental and moral growth of the child and next to understand that this growth comes only through the activity of the body, mind and conscience of the child. It is obvious that teaching is a personal affair, and must be held under the jurisdiction of those principles which control the rights and duties of persons.

In our Sunday schools we find the teacher facing the grace responsibility of supplementing, or supplying the necessary religious and moral instruction which often the home and the public school have failed to provide. The teacher of the Sunday school must be better equipped than any other teacher, in the art of teaching, due to the very nature of her work. The good old custom of the entire family attending Sunday school is becoming a novelty, so to speak. Many of the parents today only think that their children are in Sunday school. It is a voluntary school, and thus it depends upon the teacher to make the school so attractive and interesting that the youth may be enticed to spend a half an hour in receiving instruction in God's Word. Let us ask ourselves what should be some of the requirements that the teacher should meet? May I briefly enumerate some of the points which Rev. P. A. Kliewer presented on this very question at the Washington Sunday School Convention of last month. They are as follows: The teacher should be a soul winner, having had experimental knowledge of Christ as a Savior. He must be a clean person in every respect and a living example for his students. He must know his subject matter, primarily the Bible ,and know how to teach the child, its content. It is with this last statement that we are chiefly concerned in this discussion.

The following shall be no attempt to advance any definite method of teaching, but rather to give some ideas which may be suggestive.

Many teachers have made the mistake of thinking that the sole purpose of teaching was to impart book knowledge. But with little success, for the potentiality for development is in the child, not in the subject matter. Thinking of the Sunday school especially, character building should be the task which the teachers should have uppermost in their minds. At times it is despairing to see so many of the young people, who have enjoyed the privilege of being trained in the best institutions and homes, come forth with a character which is faulty and questionable. They are absolutely lost, having no sense of justice and right, of what their relationship to others is, and even often times lack due regard for themselves. Unless youth may go forth with sound character their future is undermined.

Christ may be used as an example of what a teacher should strive for in her teaching. His method of teaching seemed to be effective. He used the words of common men in the sense in which common men understood them. He made them think by finding their point of contact with their common occupations and surroundings, and proceeding from this starting point to whtever truth He had in view for them. One of the great faults in our religious teaching of the child has been that we have not found his penetrable point. Our approach to him has been through adult ideas, complicated with conventionality, institutionalism, and abstractions. We have not regarded the plane of his experience as the essential way of approach to him. We must begin at his point of contact with external life as he sees it. Children's experiences are concrete rather than abstract, simple rather than complex, and immediate rather than remote. Ask yourselves what conceptions does the child have of ancient governments as described in the Biblical stories, or what do the Ten Commandments mean to him? The more closely anything lies to our personal experience, and the nearer it is to the level of our ordinary vision, the more easily we become interested in it and the better starting point it is, therefore from which to follow a line of thought. This is not peculiar to the child, but is common to all. What is meant by finding the point of contact may be illustrated by a story related in the Sunday School Times. A teacher was asked by the superintendent to take a class of "toughs", which had already been given up in despair by four teachers. The threat of the superintendent to throw them out of the room if they did not behave was received with laughter. As soon as they were settled down, one of the boys took a blacking box and scraped it across the face of the one next to him. The teacher noted this little act, took the box and said, "I know something about this box that you do not know." The point of contact had been made. Instead of being reprimanded as previously was the case, this teacher was going to tell them something new about this insignificant box. By the interesting development of the history of that box and various facts connected with its manufacture, she had raised with in each one a feeling of reverence. Slowly, but surely she built up an altar in them to the unknown God, which altar was necessary before the God of righteousness and of mercy and of love could be preached to them.

In aiming for new truth, and especially spiritual truth, the child must be allowed to make the final reach through self activity. Experience is the best teacher is an old adage, which is applicable here. A child must in some way be able to relate the new facts as they come into his life with what he already knows, or he must resort to self activity of actually experiencing what it really means. The child learns most quickly that fire produces heat by burning his fingers.

Teaching should not only make its objective the present, but should call forth enough interest on the part of the student, to have him continue in his study. Does learning cease when formal instruction is ended? Even if formal instruction has come to a close the student should have gained a foundation by which he may continue as his own teacher, learning truths as yet unknown to him. Teaching should not only call forth an interest in the subject matter, but should also give training in good habits, such as order, obedience, punctuality and industry, should create an atmosphere of love which may be woven into our activities and those of our associates. The test of the teacher's work is not in having the child be able to repeat what he has been taught, but of seeing that child going out and developing by self activity. In closing may I say that religious teaching should look to the education of the heart through the intelligent loving exercise of a consecrated will.

Harry C. Krehbiel,
Lind, Wash.

REPORT OF PAC. DISTRICT CONFERENCE

Convened at Reedley, Calif., June 14 to 17, 1925

(Concluded)

In the evening the Ladies' Missionary societies rendered a very interesting, helpful program. The secretary of this organization will undoubtedly report to our publications. Wednesday morning Bro. King led in the song service and Bro. H. Riesen in the devotional, using for his Scripture passage: The Vine and the Branches, followed by prayer. Rev. John Toews of Idaho now read his paper, "The Crossing of the Jordan into the promised land, a picture of the believer entering through the Valley of Death into the heavenly Canaan." Israel, unfaithful and disobedient, were not permitted to enter the promised land. This shows the necessity of the Christians to be out and out for Christ. Jordan, the boundary, the climax reached after 40 years in the desert. Jordon of death the last station in the life of the Christian. Only one Guide Jesus. Faith strengthened and hope revived before entering Jordan. All must cross the Jordan, ark of covenant going before into the river remaining there till all pass by. Jesus goes with us bringing us safely to the other shore.

The remaining portion of the morning was taken up by the regular business of the conference.

The following resolutions were made and placed on record:

1. That a vote be granted to Missionaries J. B. Frey and Miss Martha Burkhalter.

2. That the Pac. Dist. Conference reimburse Foreign Mission Board one-half of the traveling expenses of representative of Board Meeting of Bethel College. (Explanation, same delegate usually represents both Foreign Mission Board and Bethel College.)

3. That the report of Auditing Committee be accepted and Treasure report be placed on file.

4. That the conference thank the Brethren Toews and Galle for their services rendered at Minidoka, Idaho, and request them to continue the work.

5. That the work at New Port, Washington, be continued.

6. That we as Conference encourage the Evangelization Committee to take up the work in Portland, Oregon, of gathering the Mennonite people located in that city, and that we as Conference would suggest this to be done in cooperation with Bro. S. S. Baumgartner now living in Portland.

7. That the Minister Brethren of Reedley continue to serve Woodlake to the best of their ability.

8. That we accept report of Evangelization Committee with thanks towards those who have given their services for this cause.

Report of Evangelization Com.

Bro. Aeschliman reported on Newport (written report). Newport is located about 50 miles north of Spokane, Wash. Have here a gathering of about 100 people consisting of the various branches of the Mennonite faith, but having expressed their desire of organizing and uniting with the Pac. Dist. Confer.

The Brethren Toews and Galle reported on the work at Minidoka, Idaho. Although there are only about 25 people there the outlook and promises for the future are very good.

Bro. Hess reported on Woodlake and stated that for various reasons the Conference plans of a year ago could not be carried out.

9. That this Conference strongly recommends an aid plan of Pac. Coast and that all the churches be urged to join the one already organized, with headquarters at Reedley, Calif.

10. That we accept the report of Field Secretary C. F. Miller and give opportunity to act on the various recommendations.

11. That the Field Secretary work out an itinerary for visiting the churches of the district, in cooperation with the Evangelization Committee.

12. That it be recommended, that whenever calls come to our own church workers to accept positions and offices with outside Christian organizations, before accepting the call they confer with their pastor or some one in a responsible position of the same church to which they belong in order to make sure their divided attention will not reduce the efficiency of the program of their own local church.

13. That a committee of five members be elected to consider the matter of creating a Mennonite Institute and report at the next conference session.

14. That the Nominating Committee name four persons, one from each of the four states represented at the conference. The president of the Conference to be the fifth member of the Com.

15. That the members of the Institute Committee be elected by acclamation, as follows, Rev. M. J. Galle, Peter Jantz, David Braun and L. J. Horsch.

16. That the Conference recommends that after this the entertaining church make a nominal charge for the noon and evening meals.

17. That the Sunday offering of $81.14 be equally divided, one-half to remain in Conference Treasury for Home Mission purposes. The other half to be sent to the Treas. of Foreign Mission of General Conference.

18. That the invitation of Bro. P. A. Kliewer to meet at Monroe, Washington, next year be accepted. (This was unanimous.)

19. That the Conference votes its appreciation and expresses its thankfulness for the favors of the local postmaster, Bro. D. B. Hess to be requested to render these to him.

20. That this Conference recommends that a short memorial service be held each year in memory of those departing during the year.

Result of Election

Pres., Rev. P. A. Kliewer; V.-Pres., Rev. D. B. Hess; Sec., D. C. Krehbiel; Treas., E. H. Haury; Member Evangelization Com., Rev. S. S. Baumgartner; Member of Business Com., Rev. D. D. King; Bethel College representatives, Rev. M. J. Galle and Rev. M. M. Horsch; Trustee, Bro. A. J. Richert; Field Sec., Bro. C. F. Miller.

Report of Resolution Committee

1. That we express our gratitude to our Heavenly Father for the pleasant weather that enabled us to enjoy the spiritual feast with a greater degree of comfort, also for the spirit of unity, cooperation and love, which has been manifested during the sessions of this conference and that we give expression to this by singing verses 1-2 of hymn No. 29 in Joy to the World.

2. That we thank all those who have contributed to make this conference a success either by their papers or by their songs and request that all papers be sent in to our periodicals for publication.

3. That the Pac. Dist. Confer. requests the S. S. and C. E. Convention to send in for publication all papers read during its sessions.

4. That we extend a vote of thanks to the local congregation for their kind hospitality and the bountiful entertainment shown to all visitors and express this by rising.

5. That we especially thank the teachers for the practical illustrations they gave of the value of the daily vacation Bible school, and we recommend to all congregations on the Pac. Coast to establish so far as practical such schools in their home churches.

6. That we regret, that Rev. P. R. Aeschliman, who has been present at every session for 23 years, has been unable to be with us this time; and ask the secretary to thank him in the name of the Conference for the greetings he sent to the Conference and send our greetings in return.

That the Pac. Dist. Conference recommends to the Publication Board of the General Conference that it, out of the page of the Sower create a Young People's paper which will be adapted to the needs of the intermediate and junior ages of our Sunday schools and Christian Endeavor societies.

Mrs. S. S. Haury, Chair.
Lena Stuckey,
Margaretha Claasen.

After the adoption of this report, prayer and benediction the Conference adjourned to meet next year at Monroe, Wash.

E. H. Haury,
Asst. Sec. Pro tem.

Statistics of the Middle District Conference for the Session of 1925

Church	Elders	Membership: Baptism	Membership: Increase: Letter	Membership: Increase: Death	Membership: Decrease: Removal	Membership: Decrease: Dismissal	Membership: Decrease: Excommunication	Total Membership	Blessing of Infants	Preaching	Y. P. Meeting	Prayer Meeting	Mission Society	How often	Sunday School: Teachers	Sunday School: Scholars	Sunday School: Teachers' Meeting	Sunday School: Teachers' Training Class	Congregational Purposes	Foreign Missions	Home Missions	Education	Sunday School	Mission Society	Y. P. Society	Other Charity	Total Reported
Apostolic, Trenton, O.	J. E. Amstutz		2	1															$ 2,014.15	$ 271.82	$ 95.87	$ No rec.	$ 155.18	$ 60.52	$ 45.00	$ 54.83	$ 2,597.37
Bethel, Fortuna, Mo.	P. P. Hilty			2				241	2	Twice weekly Ex. July, Aug	Weekly	Weekly	Monthly	Weekly	10	117	Weekly	Yes	1,573.24	315.28	131.00	472.98	159.43	169.55			2,822.48
Ebenezer, Bluffton, O.	E. J. Neuenschwander	28		4	2	6	1	160		Twice weekly Alt. Sun. mornings	2 societies Weekly			Weekly	17	167			3,768.94	1,283.15	(3)	No rec.	775.39	532.97	198.03	No rec.	6,578.48
Emanuel, Noble, Iowa	H. J. Schrag	1	6	4	2			275		Alt. Sun. eve. Weekly	Weekly	Weekly	Monthly	Weekly	24	219	Weekly	Yes	1,043.00	512.00	281.00	748.50	214.50				2,799.00 (4)
First Mennonite Berne, Ind.	P. R. Schroeder Co. H. A. & D. Smissen, S. M. Musselman (retired)	37	4	6	21	8	965	48		Twice weekly	2 societies Weekly	Weekly (1)	3 societies Monthly	Weekly	26	425	Workers' Conf.	Yes	3,226.78	1,462.10	235.39	310.00	538.45			155.60	5,928.32
First Mennonite Bluffton, Ohio	S. K. Mosiman and Jacob Baer, (not active) M. M. Lehman	5	9	3	3			338		Twice weekly	3 societies Weekly			Weekly	20	200	Weekly	Yes		157.43	1027.00		1,112.82	51.66	167.68	194.39	2,760.89
First Menn. (S) Chicago, Ill.																			4,018.30	1,927.52	324.11	248.03	567.87			600.30	7,686.13
Grace, Pandora, O.	J. M. Regier	10	5	2	11			327		Twice Weekly	Weekly	Weekly	Monthly	Weekly	27	341	Occasionally		5,200.00	425.14	171.56	500.00	75.00			45.00	6,416.70
Pulaski, Iowa	W. W. Miller		1	4	6			215	1	Weekly	Weekly	Weekly	Monthly	Weekly	19	200			1,451.33	1,168.96	249.88	194.00	200.73			39.35	3,504.25
Salem, Dalton, O.	A. R. Keiser	12	8	2	2			184	13	Twice weekly	Weekly	Weekly	Monthly	Weekly	28	288	Workers' Conf.	Yes	2,539.66	1,057.67	206.24	100.00	219.04			191.48	4,408.09
St. John, Pandora, O.	A. S. Rosenberger	11	11	3	9			284		Sun. mornings Alt. Sun. eve.	2 societies Weekly	Weekly	Monthly	Weekly	10	120	Quarterly		1,639.43	282.84	140.00	167.50	207.92				2,437.69
Summerfield, Illinois	A. S. Bechtel	12	1	3	3			134	6	Sun. mornings Alt. Sun. eve.	2 societies Weekly	Weekly	Monthly	Weekly	8	180		Yes	2,134.88	169.87	123.48	110.00	222.41			23.85	2,784.49
Wadsworth, Ohio	L. L. Miller	12	14	4	3			205	2	Sun. mornings Alt. Sun. eve.	Weekly	Weekly	Monthly	Weekly	20	256	Weekly	Yes	1,112.50	169.87	123.48	110.00	318.01				2,036.47
Wayland, Iowa	H. J. Schrag	7	3	5	3			282		Weekly	Weekly	Weekly	Monthly	Weekly	15	203	Monthly	Yes	3,035.03	520.94	193.74	1,180.00	139.97			105.22	4,104.90
Zion, Donnellson, Ia.	John E. Kaufman	3	2	2	1			192	3	Twice weekly	2 societies Weekly			Weekly	15	203	Monthly	Yes	3,035.03	520.94	193.74	1,180.00	139.97			105.22	4,104.90
Totals		142	64	43	54	48	9	4311	76						316	4745			$37,633.01	$12,216.48	$5,476.92	$8,172.01	$7,123.14	$834.70	$410.73	$1,033.14	

(1) Temperance Society first Wed. each month. (2) Includes purchase of Parsonage. (3) This sum counted with Foreign Missions. (4) Contribution of S. S. of $742.30 for Foreign Missions and $247.43 for Relief is counted twice but not in Total. (5) No report received.

THE MENNONITE

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EDITORIAL

There are many things for which our church is remarkable. No Protestant denomination of its size covers such a wide extent of territory. The church is remarkable in that it has a continued existance, in s pite of the difficulities and persecutions that have been thrown in its way, during its centuries of life. Our faith is set forth in the simplest language, indeed, simplicity has been one of the outstanding characteristics of the Mennonite people whenever and wherever they have manifested themselves. We have a literature that has impressed itself upon our people in many ways. Even our family ties are remarkable. In no other church would it be a normal thing to find numerous families with relations in many countries. With us it may happen that one has brothers and sisters in three or four countries and even more in these abnormal times. The institutions we have established have made names for good for themselves. The benevolences of Mennonites are an amazement to outsiders Wherever our people locate they soon become the substantial citizens of that quarter. All this is well to note, but we sometimes feel that our people do not sufficiently appreciate the distinctions they enjoy. Take some of our most remarkable achievements, like our work on the mission field. The names of our missionaries and the places where they are located should be in the lips of every member of our conference churches. Perhaps, many do know that much about Mennonite missions, but how about the work done by Mennonites of other conferences? Who can tell about the long established work in the Dutch possession? Who of our readers knows of the work in Africa or in South America? Then there are the educational interests of the Mennonites. Who knows anything of the ancient Theological Seminary maintained by the Mennonites of Holland? Who before the many Russian refugees began to flee across the ocean could give an intelligent account of the educational undertakings of Russian Mennonites? What have people been learning about the hospitals and sister houses maintained by Mennonites? Questions such as these make us think. Yet there is no reason for being ignorant of what our church has been doing and is doing. We have our periodicals and other sources of informations, all good in themselves, but not sufficiently used and consulted. We maintain that no one is fully informed about the work of the church unless he reads the church papers regularly. Likewise we insist that every book published by the church should be in every home and read by every member of the family. Our conference publishes an annual Year Book. This is a great source of information .both as to our history and our doctrine as well as of the personel of our conferences and other institutions. Every member should be familiar with its contents. We appeal to our ministers especially to make this hand book familiar to their members. Let the minister refer to it occasionally, let him quote from it and let him direct the membership to it for information. In doing this it will soon be found that the Year Book becomes absolutely essential to the Mennonite home and in the meanwhile the readers will be acquiring information which they should have at their fingers end anyway.

CORRESPONDENCE

Souderton, Pa.—Our first attempt at conducting a Daily Vacation Bible School is a matter of history now. The school closed July 31, and the program was given to a very appreciative audience August 2.

We feel that the school has been a real successful one. This feeling is based upon the spirit of cooperation and interest that was shown throughout the school by both pupils and teachers. The children were not only willing to do the work that was assigned to them, but were really anxious to do their work. Also their attendance speaks well for their interest in view of the fact that we of course had no compulsory attendance. The total number of children enrolled was 54. Of these 31 had a perfect record of attendance for the four weeks. An average attendance of 51 pupils per day was maintained. The total aggregate attendance was 1031 days as against a total aggregate absence of only 39 days.

We realize that much credit for the success of the school is due to the teachers who worked faithfully and hard to interest the children, and therefore we wish to express the appreciation of the spiritual council for their splendid service. They eagerly seized the opportunity of sowing a kind and helpful word, and of teaching God's Word to the little ones.

The program on August 2 consisted of songs and actual class work as it was done during the school period. This demonstration of work was highly appreciated by the audience, and proved instructive to all. Much wonder and surprise was expressed by many at the amount of Bible work that had been covered in so short a time.

The display of hand work which had been done in 30 minutes per day periods, also proved attractive. The exhibit was held in the room of the Men's Bible Class. Many little things were made by the children that brought a smile of satisfaction from the parents as they saw the work of the little hands.

The children are already looking forward to the school for next year. Every pupil in school expressed a desire for another school next summer by a raised hand on the closing day of school. We trust indeed that it may be possible again to conduct such a school next summer for the sole purpose of placing the open Word of God into the hands and hearts of the little ones.

The dedicatory services on August 2d of our new Sunday school rooms, the ladies' rest room, and nursery, and the new carpets furnished by the Ladies' Bible Class, were largely attended. At the close of the service the baptism of Lester Bishop took place. This was a very appropriate close for this service as it showed a spiritual growth in the congregation as well as a material one. Mrs. Lester Bishop was also received into the congregation upon her confession of faith, she having been a member of the (old) Mennonite congregation at Blooming Glen. We welcome them into our congregation.

ORDINATION OF REV. S. M. ROSENBERGER

Although a little late in reporting the ordination of Rev. S. M. Rosenberger to the office of Elder, and pastor of the Swamp charge, we trust this report will still be of much interest to the readers of The Mennonite.

The event took place on Sunday, July 12, and was the occasion of a real banner day for the entire Swamp charge, consisting of the congregations known as the West Swamp Church, 5 miles west of Quakertown, Pa., the Bethany Mennonite Church in Quakertown, and the Flatland Church east of Quakertown. The ordination took place in the West Swamp Church in the afternoon. This is the old home church for Rev. Rosenberger, for here he went to church and Sunday school as a boy. An outstanding incident in connection with the ordination is the fact that his son, Rev. Arthur S. Rosenberger, pastor of the St. John's Church, Pandora, Ohio, performed the ceremony. It is not unusual for a father to ordain his son, but it is rather rare that a son is given the privilege to ordain his father to such a high calling. Rev. Rosenberger was assisted in the laying on of hands by the attending elders, A. J. Neuenschwander, N. B. Grubb, F. H. Swartz, Howard Nyce and G. T. Soldner. The ordination sermon was preached by Rev. A. J. Neuenschwander who was until recently the pastor of Bro. Rosenberger. The sermon dealt chiefly upon the spirit of cooperation that should exist between the pastor and his members. Many very fine thoughts and illustrations were given in the sermon. Before performing the service of ordination Rev. A. S. Rosenberger brought a strong message on the theme of Christian Leadership, in which he suggested points that are of vital concern to every Gospel messenger of today. After the ordination, G. T. Soldner, as president of the Eastern District Conference, read the service of installation. Two solos by Mr. John Wieand of Philadelphia were much appreciated by all.

In the evening the installation service for the Bethany and Flatland congregations took place in Bethany church. At that time Rev. A. S. Rosenberger brought another message to the congregation and their new pastor on the Christian life. After the sermon G. T. Soldner installed Rev. S. M. Rosenberger as pastor of the two congregations.

May this work be blessed by our Heavenly Father, that pastor and members, shepherd and flock, may enjoy their new relationship and His name be glorified through the united effort of the good people of the Swamp charge.

G. T. Soldner.

The sinner has no more right to use profane language in public than the Christian has to demand that it be discontinued.

Let your life be bigger than your creed. Jesus brought not a creed

THE MENNONITE YOUNG PEOPLE'S RETREAT

Being held at Bluffton, Ohio, August 8-16 gives every indication of fulfilling the purpose for which it was founded. Bluffton College campus offers an ideal setting for a Retreat of this nature and a spirit of earnestness and spirituality is everywhere evident.

The days are busy ones for the delegates beginning with breakfast at 6:00 A. M. followed by a morning watch period, when a short time is spent in quiet meditation and prayer as a beginning for the day's work.

Three class periods are held from 7:50 to 10:15 followed by a devotional period at 10:30 which brings all the delegates together again, after which an open forum under the leadership of Dr. Collins of New York gives opportunity for discussion of national and international problems.

A quiet hour is observed from 1 to 2 after which the remainder of the afternoon is free for recreation and rest.

In the Sunset Hour service on the campus the delegates continue to enjoy that feeling of spiritual fellowship and common thinking which pervades the morning hours. The evening services are public meetings addressed by men who are ably fitted to make these meetings a fitting climax to the events of the day.

There are about 60 young men and women registered, coming from Ohio, Illinois, Indiana, Pennsylvania and Canada. The seven courses offered and their instructors are:

Teachings of Jesus, Rev. Lester Hostetler of Sugar Creek, O.

Leaders of Israel, Rev. I. R. Detwiler of Goshen, Ind.

Missions, in China, Rev. Ed. G. Kauffman, now on furlough.

The Bible and Missions, Mrs. S. K. Mosiman.

Young People's Tasks, Rev. A. J. Neuenschwander of Philadelphia.

Life Problems, Dr. J. H. Langenwalter.

Mennonite History and Principles, Rev. Wm. B. Weaver.

SPECIAL PROGRAMS, ACTIVITIES, ORGANIZATIONS

Used to Win and to Hold the Young People to the Sunday School

Ruth Krehbiel

This topic deals with the problem found in each Sunday school. What shall we do to win and to hold our young people to the Sunday school? In modern times when amusements and pleasures are within such easy reach of every young person, the problem becomes greater. Young people do not see the need of spiritual things as well as older people, and because of their lack of judgment and discernment, they look upon the Sunday school as something for older people or as a place of torture where you sit and listen about men of unattainable character and as a good place for father or mother who like to listen to such things. They then look elsewhere for some place where they can do things.

Lack of interest for the young people in the Sunday school often lies in this organization itself. Are you giving your young people something to do? Are you giving them some place in the church? In homes or schools, teachers and parents find that if some special task is assigned to a child he will take more interest in that institution because he sees that its maintenance to some extent depends upon him, and this responsibility will make him spend more time there and also keep him from going to questionable places. If the young people seek entertainment, give them some form of spiritual, up-building entertainment in the church. The largest attendance of children at Sunday school is found at the time of some special program. Each person has some special talent that he must show or some desire that must to some extent be realized. Programs such as Children's Day, Christmas, Thanksgiving, Missionary or other programs provide an opening for the presenting of their talents, be it taking part in the program or making conditions favorable for the rendering of it. Have some programs that can be directed by the young people, putting the responsibility upon them and show them that they are needed and that each has a special task to perform in the Sunday school.

Many young people are drawn to the Sunday school by the different activities it takes part in. Perhaps this is what most Sunday schools lack and what seems most interesting to the younger people. What are some of the activities that can be followed by the Sunday school? There are those activities that are purely social, while there are those which tend greatly for the furtherence of the good work. Both not only bring about a feeling of fellowship among the participants, but also prove a great drawing and holding power for the Sunday school. Picnics by the entire Sunday school or by the individual classes of the Sunday school, are sources of winning power. Debates between the different members of one class or a group of classes over some question in the Bible and supervised by the officials of the Sunday school are enjoyed by both the older as well as the younger ones. Activities that deal with the raising of money for charitable purposes, the building of mission houses, supporting a heathen school child, or the sending out of mission workers, do much for the holding or for the drawing of the young people to this organization. Another activity that might be more instructive and worthwhile is to send out groups of young people into communities without churches, to start a Sunday school or to assist at some church service.

Besides the programs and activities which are magnetic sources for winning and holding the young people to the Sunday school, there are different organizations which offer great opportunities of work and entertainment to all. Among one of the greatest drawing organizations, is the choir. There can be a junior choir and a senior choir, making it possible to take care of a greater number of those who may be available for such work. Young people however are generally found at places where there is an abundance of music and the organization of a choir will win many of them. If possible arrange for the organization of an orchestra. This proves especially interesting to the boys. Young people however unresponsive they may be to different forms of work are never too tired or too sluggish to take part in different forms of athletics. Some Sunday schools have athletic organizations. Admittance to this organization is gained only by merit of grades in Sunday school work. One organization that has been experimented upon by many churches and found extremely successful is the organized Sunday school classes. These classes are arranged according to the age, understanding and ideals of the child and the older ones. When this organization is active in the church, there can be no reason for any one not attending Sunday school. Besides these organizations, there is the Teacher's Training Class, an organization that deals chiefly with the instruction of the young people that later on take their places as teachers in the Sunday school. The C. E. working in conjunction with the church is indispensable in any Sunday school. In the larger Sunday schools, this department is divided into three parts, the senior, for the older people, the intermediate and the junior for the younger people. The different departments of the C. E. provide tasks for each and every member, be it to render programs or to assist with contributary work and will greatly help to make the Sunday school work more interesting for its members because of its great opportunity for each person. Sunday school conventions held between groups of churches are most successful in developing the interest of the young people. Entrance requirements into the different organizations will do much to increase the desires and interest of the young people.

Before blaming the young people for their lack of interest and disregard for Sunday school, investigate conditions in this organization and see if you, in any way, have not neglected to bring the attractions and importance of the greatest of all organizations, the Sunday school to the young people. If careful and prayerful inspection is made, the results will be fruitful.

Lind, Wash.

THE S. S. LESSON

Aug. 30

Paul and the Philippian Jailer

Acts 16:19-34

Golden Text:—"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

The unfortunate girl whose relief we learned about in our last week's lesson, when free from her affliction, was useless to her masters who were making money out of her misfortunes. We condemn them as wholly unworthy characters. How about the men who profit from the world's misfortunes by making money out of war or how about those who profit by the misfortunes of the drunkard's wife and children and continue to sell him the stuff that damns or how about those who exploit their fellows in various kinds of industeries that they may become rich? How about the exploiters of children for profit? They are all as mean as those who enriched themselves at the madness of this poor little girl.

Having lost their evil business, these masters turned upon Paul and Silas as the cause of it all. They were like that element in a community stirred by a mighty revival. They find themselves hindered in their evil practices and they do all in their power to discredit and injure the revival. Sometimes they resort to violence. The charge that Paul and Silas exceedingly troubled the city was made as wide as pos-

sible by those who had no thought but to ruin these two missionaries. Where the Gospel is preached you will find that the city is troubled. What we need in our cities today is more of that Gospel that does trouble the city. The men who make gain out of sin need to be troubled and driven out of their evil business. We note here that the masters of the girl appealed to patriotism. They made much of the peace of the city that would let them continue their iniquity unhindered and they made a parade of their being Romans. Little did they suspect that there were other Romans who had rights also. They were patriots for profits. When the gun makers, the powder makers, the professional soldiers and the like of those who make patriotism a mask under which they may pile up profit for themselves appeal to the patriotism of the community for their support it is about time that they be regarded with suspicion. In these men, engaged in an unlawful business, we have a type of the kind who in our day want the protection of the law while they themselves disregard the law. They remind us of the "bootleggers" who want to be protected from the "hi-jackers". Those who will not regard the law place themselves outside of the protection of the law.

Paul and Silas had done nothing but good and their reward was arrest, flogging and imprisonment. From an earthly point of view this was a poor reward for doing good, but it was as the Master had led His followers to expect. There was a blessedness, even in persecution, that brought a peace to their hearts that the world could not know. They could go to prison with the consciousness that they had done much good in Philippi. A contented mind is better than all the prosperity and happiness of the world. Few of us could appreciate what it would mean to be sent to the stocks with our backs bleeding from cruel beating. Yet the apostles present a mighty picture of contentment. They prayed and sang songs in the night. Prayer is the refuge of every child of God in trouble. It becomes ones help when nothing else helps. Just what the songs were that they sang we do not know, but we may be certain that they were the magnificent songs of praise that the Christians could sing together. Often a song is the sweet comfort that God lets us have when our state seems hopeless. It was a glorious exercise of their faith that enabled them to sing. There was another matter about those songs—the prisoners heard them. Who can tell what was the mission of those songs to the course hard prisoners? But we do know that many a soul has been uplifted by song and many a sinner has had his thoughts turned in God's direction when a song reached his heart. Singing is one of the ways by which the Gospel is declared. Songs in the night remind us that where there is suffering and troubling all around us there may yet be opportunity for praising God.

God answered the prayer, the songs and the persecutions of the wicked men with an earthquake. It was another demonstration of His supreme power. The prison shook and the bonds of the prisoners were broken. Unbelievers say that earthquakes often come, true, but here the miracle happens in timing the earthquake to the needs of the apostles.

In the conversion of the jailor we have an instance of an instant and thorough conversion. In a moment a hard brutal man becomes an inquirer.

1. He realized his lost condition. He had been asleep but was suddenly awakened and brought face to face with death. Says Torry, "He was brought face to face with two holy men and with God. He saw himself utterly lost." 2. He asks how to be saved with thorough earnestness. 3. He heard the only way by which salvation can be found. 4. He accepted Jesus as his Lord. 5. He was transformed. He became compassionate. He confessed Christ in baptism. He became happy. He showed hospitality. His entire family was transformed. If such a character as the jailor could become such a Christian there is hope for the worst of sinners.

THE C. E. TOPIC

Aug. 30

What is the Gospel? Why Preach it?

I Cor. 15:1-11; 9:16-23

(Missionary meeting)

A defination of the word Gospel would be incomplete if it did not make Jesus Christ the subject of its message. We use the word variously. It is applied to the four books of the New Testament because therein we find the life of our Lord portrayed. In a wider sense it is applied to the whole system of Christian truths. The word is sometimes loosely used in reference to any system of truths, especially religious truths. For our purpose we will consider the Gospel the revelation of God of Himself to man thus enabling man to know Him and the way by which he may assure Himself of an eternal and happy destiny. God reveals Himself in various ways, as in nature and in the inner consciousness of man, but to know Him rightly and truly we must know Him as He reveals Himself in the Gospel as revealed in His inspired Word, the Bible. No one can really know the Gospel who has only an intellectual knowledge of the Bible. There must go with that an experience of His love and an assurance of the salvation that is to be secured through faith in His Son, our Lord.

An old name for Gospel is "Good news". The Bible brings several examples of specially good news as when our first parents were promised the coming of One who should crush the head of the serpent or when the voices of the angels were heard at the time our Lord was born, or when it was revealed that the tomb held no dead Saviour and the Christ was risen in triumph. The Gospel is good news to all who receive the assurance of forgiveness through the blood of the crucified Christ. All those who experience a new birth in Christ and have the consciousness that they have become the children of God are recipients of good news —the best that can be brought to any one. The Gospel is compared to Light and those without it are sitting in darkness and in the valley of death. When the Light of Christ is made to shine in such dark places there can be nothing but the highest and noblest form of joy.

A Bible figure makes Hope and Anchor. We know the application. The mariner has nothing to rely on for safety but the security of the anchor that holds his ship. The Gospel is the only hope of humanity. Without it we would be "without God in the world "and" of all men the most miserable. Do we concern ourselves about the life that is to follow this? Are we conscious of our inability to master the sins that hold us in bondage? Is there anything that is to make this a better world in which to live? With injustice everywhere and wrong seeming to triumph in every quarter can we look or hope for anything that will make right prevail and righteousness to the ruling passion of men? Are we to separate from dear ones forever when we take our last earthly glance at them at the side of the grave? If these and many other questions of just as vital importance are to be answered satisfactorily we must look to the Gospel for without it we would be only a higher variety of creatures without moral worth or prospect of anything beyond this life.

The Gospel is the story of the love of God for all men. Martin Luther used to say that John 3:16 was the Little Gospel in that it in short told the whole story of His relation to mankind. Much is being said in these days concerning what the Bible teaches and what it does not, but in a word the Bible is the story of the redemption of mankind through the atoning sacrifice of His Son our Saviour. What the Bible reveals is the Gospel. Anything more or less than this divine revelation is not a part of the Gospel. One should recall the caution uttered in the last chapter of the Bible concerning taking from or adding to that sacred revelation.

The Gospel is the best that man has. Nothing can surpass it in the blessings it brings and the happiness it makes possible. To know the Gospel means that one is called upon to bring out the best that is in one for the good of fellow man and for one's own good. Again, the Gospel is absolutely free. It is for all who will have it. Its blessings are encompassed in the word "whosoever" in John 3:16. That includes all. There can be no wider term than that.

Now, why should the Gospel be preached? Because we are commanded to preach it to all the world by our Lord. We owe the blessings it brings to our fellows. If any are deprived of the opportunity of accepting the Gospel it is because some have neglected to do their part in bringing it to the unsaved. Gratitude to God demands that we prove our appreciation of His love by declaring it to others. To know the cure of sin and permit others to suffer because of their ignorance is the highest type of cruelty. To share our joy in the Lord with others the most reasonable thing we can do and brings them the blessings that will make them eternally happy. Saving of souls is the mission of those who accept the Gospel. It was the choosen mission of our Christ and there is nothing more noble than to walk in His footsteps and like Him become a saviour of souls.

MARRIAGE

Wunsch-Stocker—William H. Wunsch of Philadelphia, Pa., to Harriet Stocker of Bardley Beach, N. J., Aug. 13, 1924. At the home of the officiating minister, Rev. S. M. Grubb.

DEATHS

Wonder—Herman Wonder of Philadelphia, Aug. 5. Funeral services conducted by Rev. S. M. Grubb. Burial in Northwood.

PROGRAM

Middle District Conference, August 26 to 30, Summerfield, Ill.

Wednesday Evening, August 26th, 8 P. M.

Conference sermon by Rev. J. E. Amstutz, Pres. of Conference.

Thursday, August 27th.

Sunday School und Young People's Day—Morning, afternoon, evening.

Address in evening by Dr. Cameron Harmon, Pres. of McKendree College, Lebanon, Ill.

Friday, August 28th. Conference Session.

Opening singing and prayer.

Bible study address—45 minutes—Prof. P. E. Whitmer. Subject—"Paul Founds the Galatian Churches."

Prayer period—15 minutes—Conducted by Rev. W. W. Miller.

Organization—Reception Delegates credentials, minutes, order of day appointments, etc.

Topic—"Importance of Catechetical Instruction and How to Give It."—Rev. P. P. Hilty.

Friday Afternoon Session.

Opening singing and prayer.

Bible study address—45 minutes—Prof. P. E. Whitmer, — Subject: "Paul's Apostleship Questioned and Defended."

Prayer period—15 minutes—Conducted by Rev. A. R. Keiser.

Topic—"The Need of Christian Education for Children, Youths and Adults."—Prof. E. J. Hirschler.

Topic—"What Do We as Mennonite People Owe to the Evangelization of Russia?"—Rev. M. M. Lehman.

Supper hours.

Friday Evening.

Ladies' Missionary Society Program.

Saturday Morning, August 29th.

Opening singing and prayer.

Bible study address—45 minutes—Prof. P. E. Whitmer. Subject: "Salvation according to Paul's Epistle to the Galatians".

Prayer period—15 minutes—Conducted by Rev. John Kauffman.

Topic—"Hindrances to the Church and the Spread of the Gospel of Jesus." Rev. E. J. Neuenschwander.

Business: Reports, Evangelization Committee; Educational Committee; Trustees; Resolution Committee; Witmarsum Seminary Support; Election; Officers; Member Program Committee.

Dinner Hour.

Saturday Afternoon Session.

Opening singing and prayer

Bible study address—45 minutes—Prof. P. E. Whitmer.

Prayer period—15 minutes—Conducted by Rev. Henry Schrag.

Topic—"What Does Each Congregation Owe to Its Community?"—P. P. Wenger.

Sunday Morning—Missionary Service.

Missionary E. G. Kauffman from China will speak.

Sunday Afternoon.

Special service in charge of Rev. P. R. Schroeder.

Sunday Evening.

Missionary service—Doctors Harvey Bauman and Mrs. Banman, who go to India this fall, will speak. Mission offerings at both Sunday missionary services.

Hearty invitation from the Summerfield congregation to attend all these sessions Let us make it a blessed time together.

Ministers' conference will be in charge of Rev. L. L. Miller and most likely will be held Saturday after supper.

PROGRAM

Christian Endeavor and Sunday School Day, Middle District Conference, Thursday, August 27, 1925, Summerfield, Ill.

Morning Session.

9:30—9:40 Song service, led by Walter Ruth.

9:40—9:50 Devotions, led by Rev. A. S. Bechtel.

9:50—10:10 "Missionary Training in the Sunday School." — Rev. Henry Schrag, Wayland, Ia.

10:10—10:25 "Peace Teaching in Our Sunday School."

10:25—10:30 Special Music—Summerfield Sunday School.

10:30—10:45 "Tithing in the Sunday School."—Rev. John Kauffman, Donnellson, Iowa.

10:45—11:00 "Training of Teachers for Our Sunday Schools."—Rev. J. E. Amstutz, Trenton, Ohio.

11:00—11:20 Discussion of these topics. Many take part.

11:30—11:40 Closing song and prayer.

Afternoon Session.

2:00—2:10 Song service, led by Walter Ruth.

2:10—2:20 Devotionals, led by Rev. P. P. Hilty, Fortuna, Mo.

2:20—2:40 "Religious Education in Week-day and Vacation Schools".—Rev. J. M. Regier, Pandcra, O.

2:40—3:00 Round Table: What About Our Young People — How Much Social and Spiritual Life Do They Need? How Develop It? Led by Rev. P. R. Schroeder, Berne, Ind.

3:00—3:15 "Our Summer Retreat" —Rev. A. R. Keiser, Dalton, Ohio.

3:15—4:00 Business Session: a) Reports of Officers; b) Election of Officers; c) What Shall We Do This Coming Year?

Evening Session.

7:30—7:45 Song service, led by Walter Ruth.

7:45—7:55 Devotionals.

Selection—Summerfield Choir.

Address: Dr. Cameron Harmon, Pres. McKendree College, Lebanon, Ill.

Plan to be present.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR JULY, 1925.

General Treasury

Emmaus Ch., Whitewater, Kan., $498.50; Schweizer Ch., Alsen, N. Dakota, $128.23; S. S. Con., Alsen, N. Dak., $37.10; Bethesda Ch., Marion, S. Dak, $179.00; Christian Church, Moundridge, Kan, $20.65; Bethel College Menn. Ch., Newton, Kan., $65.47; Young People's S. S. Classes, Bethel College Menn. Ch, Newton, Kan., $36.56; S. S., Menn. Ch., Monroe, Wash., $15.70; S. S., Bergthal Ch, Corn, Okla., $13.06; Tabor Ch., Goessel, Kan., $43.96; Sister Hillegonda, Newton, Kan., $20.00; Menn. Ch., Geary, Okla., $28.64; Menn. Ch., Deer Creek, Okla, $31.12; Bethany Ch., Kingman, Kan., $21.30; S. S., Bethel Ch., Kinderfest, Hydro, Okla., $9.67; West Zion Ch., Moundridge, Kan., $51.00; Mrs. Ben Waltner, Freeman, S. Dak., $35.00; Bethesda Ch., Henderson, Nebr., $20.17; First Menn. Ch., Upland, Calif., $31.53; First Menn. Ch., Berne, Ind., $200.-61; S. S., Johannesthal Ch., Hillsboro, Kan, $124.59; Bergthal Ch., Pawnee Rock, Kan., $19.66; friends, Renfrow, Okla., $7.00; Friedensthal Ch., Tampa, Kan., $28.05; Rosenort Ch., Laird, Sask., $357.17; Mr Alwine Thimm, Plains, Kan., $10.50; S. S., Eden Ch., Moundridge, Kan., $165.45; Pacific Dist. Conference, Reedley, Calif, $40.57; S. S., Zion Menn. Ch., Sonderton, Pa., $171.15; Anna Voth, legacy, Walton, Kan., $6,409.03; Menn. Ch. & S. S., Pratum, Oreg., $8.65; S. S., Hebron Ch., Buhler, Kan., $50.-00; Menn. Ch., Arlington, Kan., $7.-00; Fiftieth Anniversary Collection, Mt. Lake, Minn., $138.70; First Menn. Ch., Newton, Kan., $384.05; Bergfeld Ch., Kinderfest, Mt. Lake, Minn., $33.62; Menn. Ch., Buhler, Kan., $73.-87; Zion Ch, Elbing, Kan., $614.55; Greenfield Ch., Carnegie, Okla., $11.-25; Zion Ch., Bluffton, Ohio, $17.20; S. S., Salem-Zion Ch., Marion Jct., S. Dak, $38.00; Salem-Zion Ch., Marion Jct., S. Dak., $95.00; Grace Menn. Ch., Pandora, Ohio, $65.57; Gnadenberg Ch., Whitewater, Kan., $40.75; First Menn. Ch., Shafter, Calif., $32.99; Immanuel Ch., Los Angeles, Calif., $131.73; Bethlehem Ch., Bloomfield, Mont., $110.08; 1st. Menn. Ch., Reedley, Calif., $63.75; Hoffnungsau Ch., Inman, Kansas $35.87; Bethesda Ch., Henderson Nebr., $132.30; Menn. Ch., Hanston, Kan., $10.60; Menn. Ch, Pulaski, Ia., $26.85; friend, Beatrice, Nebr., $25.00; Bethel Ch., Fortuna, Mo., $75.40; S. S, Saron Ch., Orienta, Okla., $35.08; Christian Ch., Moundridge, Kan., $22.00; Garden Ch., Moundridge, Kan., $54.23; Bethesda Church, Marion, S. Dak., $50.00; C. E. Soc., Menn. Ch., Beatrice, Nebr., $25.00; Bergthal Ch, Corn, Okla., $11.40; San Marcos Ch., Paso Robles, Calif., $50.00; friend, Goessel, Kan., $109.00; Alexanderwohl Ch., Goessel, Kan., $91.00; Daniel J. and Hazel Unruh, Quarryville, Pa., $9.20; Mechanic Grove Mission, Kinderfest, Quarryville, Pa., $8.98; H. J. Becker, Spokane, Wash., $20.00; S. S., Hoffnungsau Ch., Inman, Kan., $28.15; Eden Ch., Moundridge, Kan., $152.61; S. S., City Ch., Beatrice, Nebr, $180.00; Zion Ch., Dallas, Ore., $24.-50; S. S., Menn. Ch, Berne, Ind., $150.7; Bergthal Ch., Pawnee Rock, Kansas, $45.97; Bethany Ch., Freeman, S. Dak., $41.69. Total, $12,-027.94.

Special Fund

Friend, Berne, Ind., for Hospital, in India, $10.00; C. E. Soc., New Hutterthal Ch., Freeman, S. Dak., for Dr. Lohrenz in China, $85.00; S. S., Bergfeld Ch., Mt. Lake, Minn., for Aganetha Fast, in China, $18.63; S. S., Bergfeld Ch., Mt. Lake, Minn., for H. J. Brown, in China, $17.58. Total, $182.73.

Treasury for Orphans, Workers, etc.

C. E. Soc., Menn. Ch., Avon, S. Dak., $40.00; S. S., Eden Ch., Schwenksville, Pa., $30.00; C. E. Soc., Garden Tp. Ch., Moundridge, Kan., $32.99; C. E. Soc., Zion Ch., Dallas, Ore., $15.00; G. B. Regier, Inola, Okla., $45.00; Mrs Martha K. Goertz, Newton, Kan., $30.00; Mr. and Mrs. H. H. Baumgartner, Berne, Ind., $30.00; Intermediate C. E. Soc., 1st. Menn. Ch., Berne, Ind., $30; Elizabeth Voran, Moundridge, Kan., $15.00; C. E. Soc., Eigenheim Ch., Laird, Sask., $40.00; Gleaner's Class, Menn. Ch., Wayland, Iowa, $30.00; John A. Dueck, Laird, Sask., $30.00; Anna Abrahams, Goessel, Kan., $30.-00; Jacob H. Krehbiel, Moundridge, Kan., $30.00; C. E. Soc., Bergthal Ch., Corn, Okla., $25.00; C. E. Soc., Bergthal Ch., Pawnee Rock, Kan., $20.00. Total, $626.99.

China Building Fund

Total received (receipted by Mrs. J. G. Regier), $1263.35.

China Chapel

Schweizer Ch., Alsen, N. Dak., $50.-29; Bethlehem Ch., Bloomfield, Mont., $70.05; C. E. Soc., Salem Ch., Munich, N. Dak., $42.00; Menn. Ch., Arena, N. Dak., $35.00 Total, $197.34.

Sundries (Verschiedenes)

Gift for Mary Y. Burkhard, by J. S. Slabaugh, Nappanee, Ind., $150.-00; received for Mission Quarterly, $0.25; refund, $105.00 Total, $255.-25.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

July 1st, 1925 in bank, $281.64. Receipts during July: General Fund, $12,027.94; Special Fund, $182.73; Orphans, Teachers', etc., $626.99; China Building Fund, $1263.35; China Chapel, $197.34; Sundries, $255.25. Total receipts during July $13,416.60. Money borrowed during July 10,000.00

Balance and total receipts $23,698.24
Paid during July 21.736.96

In bank on Aug 1st, 1925 $ 1,961.28
On Aug. 1st, 1925 our Board has a debt of $15,200.00

Gratefully acknowledged.

J. G. Regier, Treasurer.

Newton, Kansas.

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For catalog and other information write to

President JOHN E. HARTZLER, Ph. D.
Bluffton, Ohio.

JOTTINGS

According to the Gospel Herald, the total contributions of the (Old) Mennonite Board of Missions and Charities during the month of July was $15,358.55, nearly $2,000 more than the July average during the five years previous.

The Souderton, Pa. church will hold its Annual Harvest Home Service on Aug. 23. This event will be made an occasion for special offerings for the support of Missionary Moyer who is the representative of the congregation on the Foreign Field.

The Waterloo County Historical Society designated the site where the first church building of any denomination in Waterloo county was erected by placing a bronze tablet on the front of the (Old) Mennonite church in Kitchener, Ontario. The first church was erected by Bishop Benjamin Eby in 1813 and was a log structure. This was replaced by a frame building in 1834 and the present building was erected in 1902.

The Anniversary of The Mennonite Home for the Aged will be held on the Home grounds at Frederick, Pa., Saturday, Sept. 12. As usual dinner will be served at a reasonable cost on the lawn. There will also be a booth for the sale of fancy work, etc. This event is usually attended by a large number of people from the community and the churches of the Eastern District Conference. Last year more than 200 people took dinner at the Home and, if the weather permits, it is expected that the number of visitors will be as large, if not larger as on previous occasions.

The C. E. Society of the West Zion Mennonite Church, Moundridge, Kansas, spent a delightful social evening on the church lawn on July 29. The group was divided into three distinct divisions, the small, the younger and the older folks. The leaders of each group furnished sufficient entertainment for the entire evening.

The Mennonite churches in the vicinity of Altoona, Pa., have arranged a Bible Conference to be held in Clark's Grove, near Man's Choice, Pa., Aug. 22 to 25. The program provided for meetings every evening during the week and three on Sunday. Practically all of the workers in the district are taking an active part in this conference.

A life membership in the Y. M. C. A. of Jerusalem was conferred upon Sir Herbert Samuel, retiring High Commissioner of Palestine, at a farewell reception given at the Jerusalem Y. M. C. A. by Christian Arabs to him and Lady Samuel. This was in recognition of his "great service to the Association, particularly the assistance during the purchase of the site and the building of the Y. M. C. A. headquarters," according to an account in the Jewish Daily Bulletin, published in England.

"Speaking of the work of the Y. M. C. A. in Jerusalem," says the Bulletin, "Sir Herbert stated that the Association exercised great influence because of the fact that it stood aloof from controversies. 'Palestine needs more labor, more capital, more energy and more character. The service of the Y. M. C. A. is that it builds character,' he said."

Rev. B. W. Harder, pastor of the Emmaus church, Whitewater, Kansas, spent his vacation attending the Bible Conference at Winona Lake, Ind.

A double wedding was celebrated at the Red Moon Mission, Hammon, Okla., when the father of the brides, Rev. H. J. Kliewer officiated. Roland van der Smissen, of Berne, Ind., son of the editor of the Bundesbote, became the husband of Linda Kliewer and Peter Linscheid the husband of Ruth Kliewer. Because of the poor health of Mrs. Kliewer, the wedding was quietly celebrated.

In 1860 the total annual income of all Protestant missionary societies was $4,000,000. In 1900, $20,000,000; in 1923, $70,000,000. Of this latter figure in 1923 the United States contributed $45,000,000. In 1900 the number of white men and women missionaries was 15,000. In 1923 it was 29,000. The converts have increased from 1,235,000 in 1900 to 3,640,000 in 1923.

"A man is fully and worthily employed only when his whole personality, physical, mental and spiritual, is developed and in service. Paul calls us to the ideal: 'Till we all come to a full-grown man.' This man is symmetrically developed in body, mind and soul, crowned with conscience; his whole personality is in full employment in worthy fields of service. If we 'all' did thus come to 'a full-grown man', there would be an enormous output of all the goods of life. The immense waste of wickedness and sin would be largely elminated; life would rise to a high level of wealth and worth."—The Continent.

About sixty young people enrolled at the Mennonite Young People's Retreat at Bluffton, Ohio. The young people attending are from Pennsylvania, Ohio, Indiana and Illinois.

Ten young people of the Emmaus Church, Whitewater, Kansas, have finished the course for Teacher's Training for the Sunday school. The diplomas they received were issued by the Board of Education of the General Conference.

The Middle Canada Conference which convened near Rosthern July 6-8, was well attended. Two newly organized churches, composed of brethren lately from Russia, joined the conference. On the Sunday preceding the conference a Mission Festival was in the Rosthern church. About 2,000 persons attended and nine addresses were given.

The church at Berne, Indiana, is closed for several weeks while painters are decorating. For the several Sundays during which the church will be closed there will be a change from the routine of service. The evening services will be omitted entirely and the C. E. Society has not yet decided on a program. Church worship was held in Lehman's Grove on August 9, service beginning at 9:45. Instead of the regular session of the Sunday school Rev. Schroeder expounded the Sunday school lesson. After worship the congregation remained in the grove for a social period. Each family or groups of families arranged for a basket dinner. On August 16 services will be omitted altogether.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, AUGUST 27, 1925. No. 34.

CHRISTIAN ENDEAVOR AT TAMINGFU

Dear Friends:—

Last winter we organized two Christian Endeavor Societies, one in the San Ye Boys' School and one in the Jun Te Girls' School. These schools have closed for the summer now and at our last meeting I complimented them on their good work telling them I would write our young friends in America about their societies.

Mrs. Sylvia Pannabecker, who had experience in Junior C. E. work in the homeland, helped us and gave us many valuable suggestions. Since the schools are separate we thought it would give the girls a better chance if they had a society of their own instead of together where the boys would naturally take the leading part. They alternate giving programs, each society attending the other's meetings. Each society has a president, vice-president, secretary and treasurer who with the program committee make out the programs. Besides this they have a membership committee, a sunshine or sick-aid committee and a social committee. The work of the membership committee was soon over; they simply persuaded most of the students that all were automatically members of C. E. and would be expected to serve on the program if asked. The church members signed the "Active Member's pledge" and served on Committees, etc.

I wish young people at home could attend some of their meetings. In the boys' school they had the last year lower primary two years higher primary and first year junior middle school, in the girls' school all six years of what is called the primary school. The boys average several years older than the girls and consequently can do more, but the girls do not let themselves get bluffed out. When the committee made out the first program the suggestion was made that they have one of the teachers speak on the general topic at the end of the program. The second time another teacher was put on the program, but the girls later asked if they might dispense with the teacher's part saying the boys had no teacher on their program, and they thought neither did they have to. This confidence in themselves was encouraged and at all of their programs this spring the girls did all of the work, even being chairman. This is remarkable when one remembers that even now in some of the villages where these girls come from girls between 12 to 18 are not seen outside the home and speaking in public is out of the question.

At the C. E. meetings the older girls have short discussions of the topics, while the little ones recite Bible verses, have sentence prayers or sing little songs. Sometimes rounds are sung in three parts, and when a topic lends itself to story-telling that is done by one of the older girls. At the last meeting the general topic was "The Return of the Twelve" and one of the sub-topics, "Paul and Barnabas Return from the First Missionary Journey." A map was drawn on the blackboard by one of the fourth grade girls and the whole journey from Antioch to Derbe and back traced on it. Some have taken the active members' pledge to spend a certain time each day in Bible reading and prayer, others are more reticent to sign a pledge although they are willing to do what the committee asks them to. Consecration of their time and energy is easy fo them compared to giving a few "cash" or coppers, as we found when we tried to have them buy the C. E. "Hints and Helps". A membership fee seemed out of the question, free-will offerings not much better, and the booklets only a very few bought. The reason was only partly because of their poverty, because most of them spend the eight coppers that it took for these books (one and one-half cents gold) in a short time for notions of all sorts. The other and probably greater reason is the undeveloped understanding among our Chinese Christians of the claims of Christian stewardship. Even if, as in the case of these booklets, they get the benefit from them and more than their money's worth, they begrudge the money and feel they really ought to get things for nothing.

Again and again we see this in our work and we can only pray for greater love and patience in ourselves and greater consecration in them. Will you pray with us? And further will you give of your material resources that the Word of God may the more speedily be dispersed over this great company of young people and they may be led into ever deeper truth concerning their Lord and Master.

Matilda K. Voth

THE CHICAGO MISSION

Aug. 14, 1925

1500 W 72d Place, Chicago, Ill.

Dear readers:

You have no doubt read something in the public press concerning the great crime deluge flooding this huge metropolis of the middlewest. Someone has remarked that Chicago is the crime center of the world. We do not know whether such a statement is true, but we who live in this rapidly growing center know that it sorely needs a heaven born revival.

A few days ago a missionary said to us unless we see a change coming soon China will have to send missionaries to Chicago. We realize full well that we are in need of men and women who are numbered among God's watchmen who according to the prophet Isaiah are set up as watchmen upon the walls of Jerusalem "who shall never hold their peace day nor night, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

What is needed for Jerusalem is needed for Chicago, especially when the enemy is coming in like a flood, but praise be unto God "for the Spirit of the Lord shall lift up a standard against him".

We praise the Lord for the willingness of many to lay down their lives upon the altar of the Lord and to stand in the gap for Him. Many more are needed all over the world. "Pray therefore the Lord of the harvest that He may thrust forth laborers" is an admonition which should constantly ring in our ears so that we may never forget it.

We praise the Lord for many blessings which have recently come to us. Sister Martha Burkhalter from India visited us. She spoke to our Summer Bible School pupils. It was a great pleasure to see the interested response the children gave her. Her talk to the children was a very good advertisement for the evening when Sister Burkhalter spoke to the adults. On July 26th we had the privilege to hear Missionary A. J. Martin of Cuyaba, Brazil, speak of the missionary work in South America. The message he brought was intensely interesting and practical. Surely it is marvelous how the Lord blesses the faithful servant. May many more be sent out to those needy fields.

On August 7th Bro. Kaufman from China gave us a very interesting address on the school work in China. We regret that there were only so few out to hear him. It makes one rejoice to hear what the Lord is doing among the Gentile nations. We hope Bro. Kaufman will be able to come again on a Sunday when he shall have a larger audience.

Our Summer Bible School came to a close August 2 with a program of exercises given by the pupils. Much of the success is due to the excellent leadership of Miss Catherine Niswander. Under her guidance and inspiration the work continued without difficulties to the end. We have discovered that it is possible to conduct a Bible School without hand work or manual training. If the Bible is presented in the proper way children will respond readily. Many of the children wished that the school might continue. Our total enrollment for the five weeks was 48 and the average daily attendance 34. Four teachers were employed. We are well pleased with our first year's experience of Summer Bible School. God has signally blessed the efforts and we have no reason to doubt that our school will be considerably larger next year.

Our choir has been doing splendid work under the experienced directorship of Prof. G. A. Lehmann. We highly appreciate his splendid aid given during the absence of his brother, C. A. Lehmann. At the end of this month Prof. Lehmann and family will leave for their chosen field of labor at Earlham College. We wish them the Lord's abundant blessing in their new field.

We will all be glad to have Bro. C. A. Lehmann and family

back again. We miss them in every department of the church work. Bro. Lehmann's business connection with the Lorenz Publishing Co. required a tour of the Western states while Mrs. Lehmann and children went to California to live with her father, Mr. Daniel Welty of Los Angeles.

We are also looking forward to the time when our other vacationists return. We hope they come back to us refreshed in body, mind and spirit.

Very sincerely yours and His,
M. M. Lehmann.

EDUCATION AS A TRUST

Edison Sprunger

The word trust as used here has a different meaning than that which we are accustomed to give it. It is here used as a noun, usually it is used as a verb. In the expression "Trust and Obey" its meaning is clear to all. To illustrate the meaning implied in the subject, the following illustration will be helpful. In most cities there are business institutions that are called trust companies. These trust companies will reinvest your deposits in securities so that you, or in case of your death your heirs, will be assured of a certain income earned by this investment. Or a trust company, if your property is committed to it, will at your death execute your will. This institution must be worthy of the people's confidence and wisely deal with the funds that are entrusted to its care. In like manner education must be a means through which people trustfully hope to be endowed with skill and knowledge to fit them for life's work.

Education should not be an end within itself but a means to an end. The fact that a man is educated does not mean much if his education is not a means to reach a certain objective. Almost without exception the world's greatest tasks are directed by the educated. Yet many educated men contribute less to humanity than some that are uneducated. Just recently a man who is holding a responsible position in one of our business institutions that our country could ill afford to do without, stated that if he would be more educated he could do his work better with less effort and in less time. Education to him would be a trust on which to rely. This is what education should do; equip a man to do his work in the best way with the least effort and also make him capable of doing more and better work than he could do had he not been educated.

What will education do for a man's religious life? This is a question that is baffling the minds of many people, and it is also a just question to ask. Education alone will never save humanity nor will it ever be a cure for this bloodthirsty and carnal world.

A man does not have to be an inntellectual genius to understand the Scriptures. A consecrated and surrendered heart is all that is required. Pious fathers and mothers with little or no training are gaining entrance into God's kingdom by knocking at the door of faith, while in the universities their sons and daughters are taught to reason the source of everything, and instead of entering remain outside the door fumbling with the latch. In Matthew 11:25 it is written: "At that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

This is not ignoring education, I believe in education and I feel that I need more for my task. The educated have many advantages over the uneducated. Of two men equally consecrated to God's will it is evident that if one of them is educated and the other not, the educated one will be able to do greater service for the Master. To claim that a great amount of intellectual culture is necessary to understand the Scripture in the light of modern times should be refuted. The assertions high school and college students often make about the older people and ridicule them because of their intolerance of modern liberalism and worldly indulgences, show intolerance themselves and should be reproved. This is not speaking comtemptuously of education but putting it where it belongs.

Education accomplishes a good deal in this world but not everything. Intellectuality is not spirituality, yet to some it seems to be so. There is a vast difference between the two. Coleridge said that all mere products to understanding tend to death. Another writer has written "Faith men are greater than science men. Divinity is more than philosophy, soul more than body, and a big heart more than a big head." Not all great men are wise, for some of them would have lived longer had they died sooner. This means that after they had reached their greatness, and honor was paid them, it tended to produce pride and pride comes before the fall.

David says "Thou through thy commandments hast made me wiser than my enemies, for they are ever with me, I have more understanding than my teachers for thy testimonies are my meditation, I understand more than the ancients because I keep thy precepts". A sun dial is a useful instrument but what good can it do without the sun. So is education, a very useful and almost indispensable instrument in which we place our trust, but what lasting good does it do if man does not receive his inspiration from a higher source? Job gives us the key in this passage, "But there is a spirit in man: and the breath of the Almighty giveth them understanding."

THE RELIGIOUS SITUATION IN RUSSIA

Thousand years are past since the Eastroman Church of Byzantine departed from the old Roman Catholic church and grew to a nearly unlimited power in Eastern and Southeastern Europe. The strongest branch of this so-called Greek Orthodox church was the Russian church under the Patriarch of Moscow. In the year 1917 the membership of this church was 130 million with five metropolits, 1600 convents, 52,000 parishes. On salary were 56,000 priests, 23,000 deacons and 62,000 psalm singers, 4 theological academies and 52 theological seminaries with a great number of students were supported. The estate of the church contained five and one-half million acres of good land and the cash value reached one milliard roubles, a relative big sum in respect to the population of the country. It was the official church of Russia with its influence on all affairs of political and public life.

And now that once so powerful structure of an old and traditional religious system lies destroyed and tramped with feet before us. The Russian church could not stand the first wave of godlessness, which swept over the country.

Today Russia is a country without religion, where everybody can see the broken vessels of the tradition, where it is not in fashion to belong to a religious society, to a church. The slogan is: There is no God beside man and religion is just opium of the masses. The clergy of the church has divided in fractions. One part with the leader, archbishop Alexej says, that it was a fault of the Eastern church, thousand years ago, that she separated from the Roman Catholic church. Alexej has sent a legation to the pope at Rome with a petition to take the lost sheep up in his mother church. The second branch formed the so-called Living Church or, as it is named by the Russians,—the Communist Church. They reformed the ritual of the old church, changing the clothing without changing the heart. They agreed in all matters with the Soviet Government, taking part in the activities of the Cheka, persecuting the priests of the old church. Foreigners, and especially American Methodists supported in their shortsightedness this Living Church, which bears the mask of Protestantism. A conservative part of the Russian church is for keeping the old church, but for filling the old vessels with new life. The old Patriarch of Moscow, Tikhon was the last leader of this part. He did not see liberty for the last three years of his life. First he was in prison for 15 months and, after he had been attacked by a stroke, he was brought to his home and kept there under guard until his death on Good Friday this year.

Finally there are the Baptist and Evangelical churches, which are formed through the missionary efforts of western Protestantism. About two million of Russian prisoners were kept during the Great War in Germany and were brought under the influence of Protestantic teaching. After the return of these prisoners to their home country the number of the Baptists and the Evangelicals rapidly increased reaching three million about a year ago. These churches consists mostly of newly converted Christians, who are full of love and enthusiasm, but they are greatly oppressed by the Government in their church affairs. They are without literature. Since 1917 there was printed no Bible in Russia, nor is it permitted to import the Bible and other Christian literature. There is no religious paper for this population of 130 million, except the official organs of churches, which are limited to printing of announcements. The Sunday school is not allowed for children under 18 years of age. At 20 years young men are drawn into military service where they receive instruction of an anti-religious character. Missionaries of other countries are not allowed to enter Russia (exception in this respect evidently is made for the ministers of the American Methodist church, who freely enter and leave Russia because of their influence with the Living Church".)

It would be too long a story to tell here of the persecutions and struggles of Russian Christians for their faith, of the wandering preachers who travel from place to place, preaching, singing, testifying, till they are caught and put into the "hole" or sent to Siberia for anti-soviet propaganda. There is an "unwritten" story of thousands of martyrs for Christianity. We pray the Lord that He may open the doors of our beloved country for the spirit of Christianity.

J. Kroeker.

August 10, 1925.

DEACONESS WORK AMONG THE MENNONITES

H. D. Penner

Let us first define the terms used, and, by way of an introduction, give a short account of this type of work in general. Diaconate means service, specifically, service done from love to the Lord, for the building up of His kingdom on earth. The meaning of the word as used in the present-day language has been limited to the forms of service carried on within the church, consisting of the works of mercy and love, done by both men and women.

The service rendered by women is known as **deaconess work**, i. e., the female diaconate. The service of women in the kingdom of God goes back to the earliest times. In Exodus 38:8, women are mentioned that "ministered at the door of the tent of meeting." The Lord fits women, through special gifts of the Holy Spirit. for special work in His kingdom. They are also specially endowed by nature for the special work of nursing the sick and caring for the needy.

The Apostolic church recognized these gifts and made use of women thus qualified and called by the Lord. They were officially installed and supported by the church. Phoebe (Rom. 16) was such a deaconess in the church of Cenchrea, giving assistance to many, among whom was the Apostle Paul. In I Tim. 5:9, 10 Paul lays down the necessary qualifications for deaconesses, who were elected from among the dependent widows of the church for this important and honorable position. We can thus go back to the Old and the New Testament times for "Lessons in Deaconess Work."

The history of the Christian church tells of orders and societies of women formed within the church, which devoted their time and talent to deeds of mercy. It is not within the scope of this paper to go into details; but those who desire full information on this important subject should study the following two books: "The Deaconess and Her Work", by Sister Julie Mergner, translated from the German by Mrs. Adolph Spaeth, and "Principles of Deaconess Work", by Rev. F. P. Jens, Supt. of the Evangelical Deaconess Home and Hospital, St. Louis, Mo. Both books may be ordered through our Mennonite Book Concern, Berne, Indiana.

No one seems to have been quite as practical and successful in handling and making the most of the deaconess work as Theodore Fliedner of Kaiserswerth, a man of tireless energy and undaunted faith and courage. The fact that Fliedner received the suggestion and his first impulse for such activity from the Mennonites in Holland is of special importance to us. As there is an abundance of literature on deaconess work in other churches, we shall limit the scope of this paper to our own church, as the title of our article suggests.

In one of the oldest "Confessions of Faith" in the Mennonite church (the Dortrecht Confession 1632) we find in Article 9 the following passage, in free translation: "That also honorable orderly widows be elected by the church as deaconesses, who with the deacons, shall care for the sick and bereaved, the needy and downcast, the widows and orphans, comforting and supporting them according to their needs, and who shall also, according to their several abilities help to regulate the affairs of the congregation."

Dr. J. G. de Hoop-Scheffer of Amsterdam reports to Rev. Schaefer, author of "Geschichte der weiblichen Diakonie", that the Mennonite congregation of Danzig, Germany, has maintained the office of the female diaconate until the year 1810. In the Hamburg-Altona congregation the deaconess work was well known and practiced during the ~~seventeenth~~ 18th century (Mennonitische Blaetter, 1885, P. 92).

Fliedner himself wrote in 1829: "In the congregations of the Mennonite church in the Netherlands there are still deaconesses, who are chosen by the church board and whose work is under the supervision of this board. They receive no pay. Some of them come from the most influential and wealthiest families. They minister to the wants of the needy in a spirit of great self-denial and fervent obedience to Christ's call." This type of deaconess is still in vogue in the Amsterdam congregation and several others.

It is to be regretted that while the deaconess work in other denominations was receiving due attention and was brought to great strength and efficiency, it was almost entirely lost in the Mennonite church for a while. But toward the close of the last and at the beginning of this century the spirit of the ancient deaconess cause was revived. At this time we find Mennonite Sisters in Germany, Switzerland and Russia, who received their training in the existing Evangelical deaconess institutions. Some of these affiliated with these so-called mother-houses, while others took up work in their own church as congregational sisters or as nurses in hospitals or other benevolent institutions. One of the most noted of these is the "Krankenhaus" in Muntau, South Russia, which was founded by Bro. Frank Wall, and his family. This institution was officially recognized and duly supported by the "Bundeskonferenz" of the Mennonites of South Russia. During the war it received support from our American Mennonite Relief, and many private parties in America. It is still doing a great and laudable work although seriously handicapped by the social and economical conditions in Russia. Brother Wall and the deaconesses are held in high esteem by all, and especially by Dr. Tavouius, the head physician of the hospital, a very efficient and highly honored authority in his profession. Only Mennonite sisters are admitted to the Deaconess Home "Moriah", and they receive their theoretical and practical training in the home institution. The hospital receives financial aid from the government. It has also received a grant of land which is worked by helpers and thus furnishes a part of the needed means of support. Poor patients are cared for free of charge.

In our General Conference the first move toward deaconess work was made in 1890, when Bro. D. Goerz read a paper on this subject. In 1893 the subject was again under discussion, and the Committee on Home Missions was requested to advance the cause as circumstances would permit. In 1896 this committee reported that it had made an attempt to begin the training of some sisters who had declared their intention to become deaconesses. The conference voted that this branch of home mission work should not be dropped from the calendar of the conference. But the opportunities for training did not materialize, as the prospective candidates were led in other directions of labor in the Lord's kingdom. So there was no report given, and no further official action taken at the next conference in 1899.

The Conference, though, took notice of the fact that at Goessel, Kans., the Bethesda Hospital Association had been organized in 1898, and a hospital had been erected in the spring of 1899. This suggested that it might be more practical if the deaconess cause were made more of a local affair, and the conference seemed to be of the opinion that this might be the better way to begin the work. And thus we have now come to the history of the origin and development of our several Deaconess Home and Hospital Associations within our Mennonite church in America.

(To be continued)

A STORY TO TELL

A Book Found Again

A little girl once asked her father for two Testaments. He in surprise asked her why she she wanted two Testaments. She couldn't read but one book at a time.

She answered, I want only one for myself, but I want one to send to a little heathen girl." She was given the two books and on the flyleaf she wrote in the painstaking handwriting of a child:

"A little girl who loves the Lord Jesus wishes with all her heart that whoever reads this should also love and believe on Him."

The New Testament went to India and fell into the hands of a Hindoo lady who could read English, but was unable to write.

The large and distinct character of the child's handwriting attracted her so much that she tried to imitate it again and again. Gradually the sense of the words made an impression on her, and the question arose "May not these words have been written for me?" She began earnestly to read the New Testament, and she learned to know and love the Saviour!

Years passed on. The little girl had meanwhile grown up and thought no more of the New Testament she had sent once upon a time to the heathen, but her love for missions had grown up with her, and she went to India as a missionary. There she entered one day the house of a native Christian lady. In the course of the conversation this lady showed her visitor a New Testament, and told her how she, a Hindoo, had been by its means brought to Christ.

Imagine the joyful astonishment of the lady missionary when she recognized the same New Testament on whose flyleaf she had many years ago, as a little girl, written those words which had served to show the poor Hindoo lady the way to Jesus. Together they knelt down and thanked God who had drawn them both to Himself. "Cast thy bread upon the waters: for thou shalt find it after many days."
—Sel.

THE MENNONITE

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EDITORIAL

It is the hope of the editor to secure as much news relating to our churches as possible and have it as fresh as possible. We feel that no one can be better interested in the paper than when he sees the particular work in which he is interested getting notice. The Mennonite is the official paper of the General Conference and so should have the support of the members of the churches belonging to the General Conference, not only in subscriptions, but in furnishing news and otherwise giving moral support to the enterprise. All of our congregations should see to it that some responsible person is appointed to act as correspondent and then that he keeps "on the job" We would remind those churches who have elected persons to act in this position that if there is no notice from the home church appearing regularly it is time to prod the one, who has made himself responsible to do this work, into activity. We would also appeal to those congregations who have not provided correspondents that they take up and attend to this matter as soon as possible. No church or individual member of a church can justly find fault with the church paper when he does not give it his support. The management and editing of any paper can be improved if there is material supplied with which the improvement can be made and if there is the moral backing that there should be. The field of religion is large and there cannot be too much religious literature, but the loyal member of the denomination should have his own denominational interests sufficiently at heart to help keep them and better them. We might just as well lose interest in our own congregation and withdraw our support, because the field is so large, as to neglect our church paper. If the policies of the paper are not in accord with the ideas of some of its readers the straightforward thing to do is to write to the editor or the publication board expressing whatever criticism there is to make. Nothing is so welcome in any enterprise as criticism that is sincere and frank. It is only by knowing what the readers think that an editorial policy can be planned. We know, of course, that there are some who are "chronic kickers". Let them have their say. Sometimes there is plenty of reason for continual objection—only let one see to it that he objects to the right persons. In a business place where we make occasional purchases there is displayed the sign, "If we please you tell others. If we don't please you tell us". That is, it seems to us, a very good policy to follow in relation to our church papers as well as in other things.

We always are glad for items that may be classed as jottings. We note that our readers turn to this column first. We would be glad to furnish more. With this in view we have furnished the pastors of our churches with post cards. On these cards we ask them to give us information of whatever happenings there may be. Perhaps you have not seen anything from your own church lately. If you have not, ask your pastor what has become of the card the editor has sent him, or, better still, suggest to him one or several items he might send in.

WHAT DO THEY REALLY WANT?

Mary S. Stover

Did you ever have the experience of giving a child some carefully selected and perhaps expensive gift which was not appreciated because the little one's heart had been set on something else?

It may be that you knew in advance what the child most wanted, but you could not easily procure it or considered the other thing more suitable; again, it may be you were enlightened only by a resentful or heart-broken outburst regarding the sled, bicycle or toy of heart's desire.

At such a time nobody should be too much impressed by the child's apparent ingratitude, nor too anxious to hurry down-town and secure what he wants. More important is the open-minded consideration of his desire. It what the child want in reason? Does he really long for it, or is this merely a passing whim, perhaps the selfish desire to own like whatever a playmate has?

One can do a child grave injustice by getting him everything he wants. This is a world of limitations, thwarted wishes, necessity for sharing with others. The person whose every early wish was granted finds it hard to adjust himself to life.

We ought, however, to choose our gifts from the standpoint of sympathetic regard for the child and less from what catches the adult fancy; there ought also to be more concern for the needs of his developing life. Knowledge of what the child really wants furnishes valuable understanding of his personality. This means not only to know what he wants but why.

Two boys may declare that they want "a sled like Fred's", and yet have very unlike desires. Joe may express his reasonable wish for a sturdy, well designed piece of play apparatus that he would continue to value, care for and use for a long time; John may only want to have a shiny new sled because Fred has one. Keeping up with all the neighbors is a dangerous ambition, as we have tragic witness everywhere; fostering that spirit is no mark of parental kindness, nor should we cater to unduly expensive tastes in the children.

On the other hand, a boy or girl who seemingly "wants the moon" may in reality be yearning for something essentially more attainable, such as moonlight! It is worth much patient inquiry and observation to learn what children really want to have, since their longings are significant sign-posts pointing the way that individual tastes and abilities lead.

The child who talks of wanting a violin may only be hungry to hear good muisc, an excellent but different thing. Perhaps he does want to play some instrument but would be discouraged by beginning on such a difficult one as the violin.

The boy who teases for expensive mechanical toys may have his real wish better gratified in the ownership of materials with which to experiment and construct his own metal toys. Of all things, one should be sure not to stunt a creative talent by the presents he gives.

SUNDAY SCHOOL IN GERMAN SWITZERLAND

By Prof. Dr. Theol., Arnold J. Rüegg

In 1913 there were in German Switzerland 250 Sunday schools, 1,230 Monitors and 29,000 Scholars. The Zurich Sunday school association has just made a census and the report for 1924 is 278 Sunday school, 1,303 Monitors and 30,228 scholars. The free churches are not included here but their numbers are considerable. My estimate for the whole of Switzerland is, Sunday schools 2,700; Teachers and Monitors 9,000; Scholars 165,000. The population of Protestant Switzerland is about 2,500,000. There has been an increase since the World's Convention in Zurich in 1913 and it would have been much greater except for the recent war.

A monthly periodical for Sunday school workers has been started, and we were very happy to secure the services of Mr. Fankhauser, now director of a normal school of public teachers, as the editor. The paper appeared in 1915 and is now in its ninth year of circulation and the number of subscribers is increasing. Anything that is of interest for the Sunday school worker gets its place in the "Weg zum Kinde" (Way to the Child). Through the Federation of Protestant churches in Switzerland there is friendly intercourse between the Sunday school associations of several denominational organizations. As a token of good-will I mention the very liberal gift of American books on Sunday school work which were presented to our Zurich University library by Bishop Nuelsen. In more than one of our Universities the teachers of practical theology give lectures about the history and the best way of conducting Sunday schools and children's services which are followed not only by regular students but also by monitors from the laity.

To make progress in Christianizing Switzerland we need home missionaries and home missionaries of the very best sort. But do you know a better one than the child? The child with his influence over the heart of father and mother. Let the children be our missionaries. But before you can send them you must teach them. When Christ said "Go ye into all the world" He also meant the child's world. O what a beautiful task we have! Therefore let us with all our consecrated endeavors do our best, our very best, to bring the children to Jesus. As it is the conviction of this whole organization so we are also in Switzerland fully persuaded—through the child we will conquer the world for our Lord and Saviour.

If we would cleanse our ways, let us give heed to them according to the Word of God. To set up our own standard as opposed to His Word might result in failure.

WHAT SHOULD BE THE AIM OF A CHRISTIAN ENDEAVOR SOCIETY?

Alma Stauffer

1. For Christ.
2. To help build up the church and to get the young people of the community interested in church affairs.
3. To win souls for Christ.

1st, for Christ: Let us first see what the word aim means. It means to direct the intention or purpose. Every new day that we begin we have at least one definite thing that we want to do that day. We must have an aim in everything that we do. We can accomplish nothing unless our aim is right, and how are we going to know whether or not our aim is right? There is only one way, and that is by having Christ in our lives. If you have Jesus in your life and let Him control your life your aim is sure to be right. So many times people accept Jesus but they only give Him a dark corner of their heart to live in; they seem to be ashamed that they have accepted Him; when out in public they want Jesus to stay in that dark little corner of their heart and they don't want Him to be seen in their lives. The only time they want Him is when they are alone. How would you like to live in a dark attic and never could go to visit anyone? Never could go and be with the people of the house when they had company; the only time that you could go would be when they were all alone. I know you wouldn't like it and I know Jesus doesn't either.

Let it be our fundamental aim: "To study to shew ourselves approved unto God, and to be a workman that needeth not be ashamed, rightly dividing the word of truth."

Let us praise the Lord with all our hearts. What benefit do we get or what blessings do we receive if we are always seeking praise for ourselves, instead of praising the One from whom all blessings flow? That wonderful Fountain of blessings. How much happier we would be, and how much brighter our lives would shine if we sought to praise the Lord. We cannot only praise Him with our tongue but also by doing work that is approved of by the Father. Christ says: "Let your light so shine before men that they will see your good works and glorify your Father which is in heaven."

2nd, the aim of a C. E. society should be to help build up the church, and to get the young people of the community interested in church affairs.

If we get the young people to come to our Endeavor it is our duty to make the meetings so interesting that once they come—they will come again. You know most of us don't do things or go places unless we have a desire to do them or to go. So our aim should be to make our Endeavor meetings so interesting that the young people wouldn't think of going anywhere else at that hour. Then if we get them to come to Endeavor we can easily coax them to come to church.

Down at Monmouth I know of one particular case where a girl said, "Oh, I'll never go to church. What's church good for anyway? Go to a place where they teach such dry stuff, I guess I won't." And she went on making fun of Christ. But several weeks later I saw this same girl at church. Her friend had coaxed her to go to Endeavor and after she stayed for the evening service. So we, as Endeavorers, can see that if we do our part in bringing folks to our meetings, the spirit of the Lord will work in them and give them a desire for higher things. If we do our part the Lord will always do His part.

Then, too, I think it is our duty to let the outsiders know that we are doing work for Christ. But how are we going to let them know? There is one sure way and that is by living right kind of lives. So many times people seem to be ashamed that they are doing work for Christ, but I think that its nothing to be ashamed of, but rather it is something to be proud of, to be a child of a King; not just a king, but a child of the King of kings and Lord of lords! When we meet a stranger our lives should show we are Christians!

You are writing a Gospel,
A chapter each day,
By deeds that you do
By words that you say.

Men read what you write,
Whether faithless or true—
Say what is the Gospel
According to you?

Then, too, we should live happy lives. By that I don't mean that we can always be happy. No, because we all have our "ups" and "downs" in life, we all have times when we feel down and out. We all have troubles, some more than others, but at any rate we can be joyful—maybe we do not show it but yet in our hearts we are joyful. Our lives should be beautiful. By that I don't mean that our outward appearance is to be beautiful, no, not for one moment for Christ says: "Man seeth not like God seeth; man looketh on the outward appearance but God looketh on the heart." We should live such lives that the outsiders will see that there is something more behind us than just ourselves That they will see that a Christian life is one that is worth while living.

3d, the aim of a C. E. society should be to win souls for Christ.

As I've stated before we as Endeavorers can do much to win souls, for Christ. Many people now belonging to church got their first start by going to Endeavor.

One girl told me how she was saved. She said that she happened to be in a certain town where they were holding revival meetings. She attended these meetings and was converted. But she didn't enjoy her life as a Christian should. She didn't have that "joy unspeakable" in her heart, nor that yearning, longing desire to win souls for Christ. But while these meetings were being held she became acquainted with the young people of the town and started going to Endeavor. One Sunday evening out of every month they had decision day, and it was on such an evening that she definitely took her stand for Christ. She hasn't only a form of godliness, but she has the real power thereof. She remarked the other day, how that she might not yet have been a working Christian if it hadn't of been for going to those Endeavor meetings.

So we as Endeavorers, can see what a great opportunity we have in winning souls for Christ. Also, what a great responsibility we have to carry if one soul should stay away from the meeting just because you or I did. So many times you hear people say, "Well, I'm not going to Endeavor this evening. I've been going regular and I want to have a good time for once." But listen, my dear friends, it might have been just on such an evening that your friend would have gone with you if you had gone. It is also our duty to take an active part in the meetings. It might be your word and only your word that would lead some soul to Christ.

Winning souls for Christ means self-sacrifice. There are many things that we, as Christians, could do, but we must be careful not to cause the weaker to fall. They watch our lives and we must so live that they cannot stumble on account of our lives. We must lay our all on the altar of sacrifice if we want to follow the Lord.

We, as Christians, are watched the closest, and are much criticized by outsiders. You will often hear, "Well, I'm just as good as she is and I don't have to go to church." But, listen my friends, Christ says that there is only one that's good and that is God. We could never be saved by our goodness or our righteousness, because our righteousness is just as filthy rags. But we can be, and we are saved by the Precious Blood of the Lamb which can wash away any sin, no matter how crimson or how black.

Then you often hear, "Well, I'm not going to join that church as long as she goes." Then they go on finding a long list of faults. If I should pick up this pencil (picks pencil up) and hold it in front of me, could I hide behind it? You would, of course, say "no" for I'd have to be much smaller than the pencil is. So it is with the one who is always finding fault; she has to be much smaller than the deed she is criticizing for she is trying to hide behind it.

We can see that it isn't easy to win souls for Christ. It takes much patience, courage, perseverance, and self-sacrifice. But we need not fear for the Pattern is straight ahead of us.

"They tell this curious thing of the patient, plodding weaver:
He works on the wrong side evermore, but works for the right side ever.

It is only when the weaving stops and the web is loosed and turned.
That he sees his real handiwork, that his marvelous skill is learned.

Ah, the sight of its delicate beauty, how it pays him for all his cost!
No rarer, daintier work than his was ever done by the frost.

Then the master bringeth him golden hire, and giveth him praise as well,
And how happy the heart of the weaver is no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun,
Wherein we are weaving ever, till the mystic web is done.

Weaving blindly, but weaving surely, each for himself his fate—
We may not see how the right side looks, we can only weave and wait.

But, looking above for the pattern, no weaver hath need to fear;
Only let him look clear into heaven, the Perfect Pattern is there.

If he keeps the face of the Savior forever and always in sight,
His toil shall be sweeter than honey, his weaving is sure to be right.

And when the work is ended, and the web is turned and shown,
He shall hear the voice of the Master, it shall say unto him, "Well done!"

And the white-winged angels of heav-

en, to bear him thence shall come down;
And God shall give him gold for his hire—not gold, but a glowing crown.

Pratum, Oregon.

WIN THEM YOUNG

That saintly man Ashbel Green, at the close of his successful life, said, "If I had my ministry to go over again I would give more attention to the children." Dr. J. G. Holland once said, "We can raise more Christians by juvenile Christian culture than by adult conversion—a thouand times more." Bishop Simpson, of blessed memory, with almost prophetic vision, said, "I am satisfied that the day is coming when, in our church (the Methodist) and in all churches of the world, we shall look chiefly to the conversion of children, and as a comparatively rare instance to the conversion of those in mature years."

The promise is, "to us and to our children," do we claim the promise as we ought? It is sure that if we do not believe that children can be converted we will not work to that end. What we want is a deeper conviction of the need of, and a firmer faith in the possibility of, early conversion. There is not the least doubt that a little child from the first distinct actings of its intellect on unseen and spiritual things may have a childlike love for God, a childlike wish to do his will, and a childlike confidence in such a Saviour as Jesus is. While we must not look for the maturity of piety which an adult may exhibit, yet a child may be as distinctly a Christian and as truly pious, according to a child's capacity.

Why should not conversion be as real, radical and positive at five years of age as at fifty? Whatever God does is well done. And He can give His grace when He will. Happy are the pastors and parents and teachers who have solaid hold upon God's promises as to work for and expect the conversion of the children very early in life.

Do we need facts to strengthen our faith in child conversion? King Josiah feared the Lord when he was eight years old. Children sang Christ's praises in the temple and he vindicated them out of the Old Testament Scriptures. Polycarp was converted at nine. Richard Baxter could not remember the time when he was not a Christian. Matthew Henry was converted before he was eleven. President Edwards at seven.

There is an old story about a little fish which cried out to a man who had caught it, saying, "Let me go; I am too small to be worth much; wait until I am larger." "No, no," said the man, as he put the fish into his basket, "if I wait until you are larger you won't bite the hook." Let us learn to catch them young; to hook and hold them for Christ and the Church while they are small.

It is true wisdom which teaches us to care diligently, with all affection, reverence and intelligence, for the children while they are impressible and plastic; and to remember that the most painstaking labor bestowed upon them is ever most richly rewarded. In the world of childhood all posterity lies before us. Here the future is in our hands. To mold them to the love and service of God is to mold the unending ages.—Expositor.

AROUSING PREJUDICE

The ease with which prejudice can be aroused was discussed recently in an editorial in the Northwestern Christian Advocate, with three items of news from one paper selected as illustrations. One told of a student of the University of Michigan who had smashed the world's record in the running broad jump, the second of an attack on a storekeeper by a thief, and the third of a musical composition sung by a choir in one of the city's churches.

It happened that the athlete, the thief and the composer were Negroes, but only once was the point mentioned—in the story of the thief. The Advocate pointed out that if "Negro" must always go on the debit side of the account, fair play suggests that the credit side might also use the word.

"He was an observant man", the editorial goes on, "who said, 'In six months I could make this country a most uncomfortable place for redheaded men if I were permitted, whenever a redheaded man happened to become a lawbreaker, to state in the newspapers that that he had red hair; always supposing that the hue of every other lawbreaker's hair should never be mentioned.' Especially, we venture to add, if, whenever a redheaded man did anything praiseworthy, all reference to his redheadedness was studiously avoided."

THE C. E. TOPIC

Sept. 6

Learning How to Pray

Matt. 6:5-15

No one can pray unless he has a sense of his own helplessness and the mighty power of God. This means that one realizes that he is in a state that nothing but the help of the Almighty may avail. Just to repeat a form of words, as though they had a magic power, will be useless. Every word uttered in prayer must register an emotion of the soul, it must apply to the peculiar needs of the one praying and the circumstances in which he is in. Prayer is more than mere words. It is "The soul's sincere desire, uttered or unexpressed." We are assured that God understands our feelings though we lack words to express them.

Most of us learned to pray at our mother's knee. It was an act of simple faith. We believed that God was listening and that He would hear us and grant our requests. Our needs as children were simple, too. We asked for direction, for bodily needs and for blessings upon others and ourselves. The prayer of the child is always a holy thing. When Jesus commanded us to become as little children He meant little children in prayer, as well as in other things. To the one who has been converted after a life of sin prayer becomes an exercise in which he developes and through which he grows. All who lead the Christian life know that they grow in prayer as in the exercises of any other Christian function. The spiritual life will decline with the decline of prayer. A great musical artist once said: "If I omit practicing for a day I know it, if I quit for two days my friends notice it, if I quit for three days the public will know that there is something the matter with me." The point of this illustration is that we increase in power as we increase in prayer. We are to "pray without ceasing." In continual prayer we develope more and more toward the ideal of the child of God.

The disciples came to Jesus and asked Him to teach them how to pray. We can do nothing better than follow their example. Keep close to Jesus as our best Friend whom we love, serve and seek to obey, and we will know what He desires of us, not only in outward acts but in the inward desires as well. It is hard to think of any one being efficient in prayer who is not a continual learner at the feet of the Lord Jesus Christ. For one thing, the answers to our prayers are assured when they are made in the name of Jesus. How are we to ask in the name of Jesus? We must be convinced that there is nothing we can ask of ourselves. It is on the merits of Jesus and His sacrifices for us that God grants all his favors. Then, in asking in the name of Jesus, we must keep in mind that we cannot ask for ourselves anything that Jesus would not ask. If we have an enemy, we cannot ask God to strike him dead in answer to our prayer. Jesus would not ask such a thing for Himself and no true follower of His could ask it. Some people are inclined to feel that God does not answer their prayers when he allows them to remain poor in this world's goods. Remember, Jesus "had nowhere to lay His head". He was the poorest of the poor. He made Himself poor for the sake of humanity. With this in mind, how can any follower of Jesus expect to be made rich through praying? True, God does sometimes send riches that may be used to His glory, but the sending of them is a part of His plan and not ours. Sometimes we pray for a "full church", for more members for our church, for popularity that brings the crowds to hear the message. It is to such gatherings that the Word sometimes makes a mighty appeal, but there were many saints who were giants in prayer to whom God sent His blessings, who knew nothing of the popularity of the world. Prayer is more than just getting success in an undertaking. It is one of the mighty powers that sustains when all seems to be failure. The martyr who went to his death, the mother who stood by the grave of her child, the husband who lost his life's companion, the dying one from whose eyes the things of earth were fading, those who had lost out in the intense competition of the world, one will find to be among those to whom prayer was the greatest source of strength and blessing, enabling them to triumph. One must come to realize that just where the things of earth are useless and unobtainable prayer comes in as a power and a sustaining force.

Prayer and faith are inseparable. One cannot imagine that prayer helps unless there is faith. Without faith nothing can be done. Faith is the motive to prayer and more faith is the answer to true prayer.

Can anyone pray? Well, we know that God will not turn a deaf ear to the cry of anyone for mercy. But to ask favors of God we must be His believing children. God cannot treat with a rebel in arms.

THE S. S. LESSON

Sept. 6

Paul Writes to the Philippians

Phil. 3:7-16; 4:8

Golden Text: "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Paul's first visit to Philippi resulted in the conversion of Lydia and the jailor and the founding of the Christian community there. "The members of the church always retained the greatest gratitude and affection for the Apostle. One of them, Epaphroditus, arrived at Rome, A. D. 62, during Paul's imprisonment, with a generous contribution to his necessities, which had been sent by the loving church. Here the devoted messenger was laid low with a dangerous illness, and almost lost his life. On his recovery he was filled with anxiety to return to his friends at Philippi, who were much dstressed at the news of his sickness. St. Paul was also anxious that he should rejoin them in order to quiet their alarm; and so Epaphroditus bearing a letter from the Apostle, in which he pours forth his warm affection to a grateful church. "In the Epistle the Apostle (1) expresses his heartfelt thankfulness for all he had heard of the consistency of the Philippians under persecution, and for their liberality toward himself. (2) He then dwells upon his own personal circumstances and on the result of his imprisonment as tending to the spread of the church. (3) He exhorts the Philippians to unity and dwells on the humility of Christ as the Great Examplar, expressing his intention of shortly sending Timothy to them and refers to the recent illness of Epaphroditus (4) He then digresses into a warning against Judaizing teachers and evil workers. (5) He urges female workers of distinction, who had fallen into strife, to reconcilation, exhorts all members of the church to a holy and consistent life and concludes with an allusion to his personal position and a salutation to the Christians in Caesar's household."—Oxford notes.

There was much in the life of Paul about which he might justly boast. In the verses preceding our lesson text he mentions some. But for Christ's sake he lets them all go. There is nothing about them of which he cares to boast. Rather he feels that the best of all is that he let them go for the sake of his Master. It is worthwhile to give careful attention to the way in which Paul dwells upon the names of his Lord. Christ—Jesus—my Lord. It was because of Him that Paul was so willing to endure, and because he held Him to be his loving and Divine Master. Paul had left everything go for Christ's sake, but it was no loss. He counted it all gain. He says, "That I might win Christ", "Be found in Him", "Know Him", "Might attain", "Know the power of His resurrection". He wanted to know Christ because only the man justified by faith can know Him. He wanted to be found in Him because that is the only way to salvation and happiness. He wanted to know the power of the resurrection because through it he was assured that God has accepted the propitiation through Christ. It is only through the risen Christ that we are saved and able to bring forth fruit unto God. The resurrection gives assurance of our own resurrection. There is power to raise us from the death of sin to new life. By the resurrection we look forward to the time when we too shall be made like Him. Note the reference Paul makes to the "fellowship of His suffering". Fellowship is always a delightful thing to look forward to so long as delightful things are anticipated, but here the Apostle counts it a positive joy to suffer with Him. This is in accord with what Jesus had to say about being blessed when we are persecuted. It is one of the secrets of the Christian life that even sufferings may become a source of happiness. Paul emphasizes his pressing on. Progress is the normal thing with the Christian. The past is what it is, it cannot be changed, but the future remains yet to be made. Paul therefore pressed on. His goal is the highest—"the high calling of God in Christ Jesus."

The exhortation is of a general character (verses 8 and 9) "He tells of the things to 'think on'. (1) **Things true.** We should take an account of the truth, we should ignore the false. (2) **Things honorable.** Reverent and venerable. (3) **Things just.** In accordance with God's will as revealed in the Word. (4) **Things pure.** Not only things which are chaste, but free from defilement of any kind. (5) **Things lovely.** True Christianity studies to please. (6) **Things of good report.** Attractive in the way of kindly speech. (7) **Any virtue.** That is, moral strength. **Praise.** The things to take an account of, to dwell upon. If we think constantly of the false we will become false, if we think of all true things we will become true". —Torrey.

MIDDLE DISTRICT CONFERENCE—SUMMERFIELD, ILLINOIS

Program for Sunday Afternoon, Aug. 30th, 1925.

An Open Discussion Meeting

Theme: The Christian Fundamentals.

This discussion is open to all—lay members are especially urged to take part. Ministers and church boards are asked to provide that one or more of their attending delegates and visiting members prepare to speak on any of the following:

1. What are the Christian Fundamentals?
2. What is Modernism?
3. Which Biblical principles and doctrines are threatened by the inroads of Modernism among the Northern Baptists?
4. Which Biblical principles and doctrines are threatened by the inroads of Modernism among the Presbyterians?
5. What relation is there between Modernism and Amusements?
6. What relation is there between Modernism and Unbelief?
7. What do the Scriptures teach about "contending for the Faith"?
8. Why do Modernists insist on staying in the Christian Church?
9. What makes Biblical Christianity evangelistic?
10. What makes Biblical Christianity zealous for Missions?
11. What did Martin Luther contend for in the time of the Reformation? How does this compare with the present-day contentions of believers in behalf of Biblical Christianity?
12. How is Spirituality related to Orthodoxy?
13. What is the difference between Biblical Christianity and the so-called New Orthodoxy?
14. What does the Bible teach about itself as the Word of God?
15. What does the Bible teach about the Virgin Birth?
16. What does the Bible teach about the Atonement?
17. What does the Bible teach about the Resurrection?
18. What does the Bible teach about the Second Coming?
19. What does the Bible teach about the Creation?
20. What does the Bible teach about Law and Grace?
21. What does the Bible teach on the following Mennonite principles:
    Nonresistance?
    Separation from the world?
    Affirming instead of swearing?
    Avoiding Secret and Oath-bound Societies?
    Baptism?
    Church Discipline?
    Good works?
    Holiness?
22. What is Christian Freedom?
23. What does destructive criticism, the theory of evolution, socialism, wealth, the deification of man, have to do with the rapid transformations of present-day religion and civilization?
24. How can the identity of the Christian Church be maintained in loyalty to God and His Word, in the midst of a rapidly changing civilization?
25. What influence does Modernism have on our Conference? What is our task?

(For the sake of clearness in this discussion it should be noted that the following expressions are used in reference to the theme, "Christian Fundamentals":

Biblical principles and doctrines,
The Faith,
Biblical Christianity,
Orthodoxy,

The following terms are used to refer to that which is to be distinguished from the theme, "Christian Fundamentals":

Modernism,
New Orthodoxy,
Destructive Criticism.)

Note: You are invited to take part in this discussion whether you have been appointed to do so or not.

DEATHS

Liechty—Elizabeth Liechty, daughter of John and Barbara Liechty, was born Aug. 3, 1851 in France, and died on Aug. 3, 1925 in her home at Berne, Indiana, after 4 days of sickness. On the previous evening she stated that she was no worse and on the next morning it was found that her spirit had flown. She reached the age of 74 years.

When she was about 4 years old her parents with the family immigrated to America, and settled at first in Wayne County, Ohio. After 4 years they moved to Adams County, Indiana. With the exception of a few years she spent the entire time on her parental farm, until she and her sister Barbara moved to Berne 10 years ago. She remained unmarried throughout life, and served the Lord from her youth as a member of the Mennonite church.

One sister is living, namely Katharina, who is Mrs. John Liechty. The following have preceded her in death: Her parents, two brothers, Peter and John, four sisters, Mrs. Mary Hilty, Mrs. Verena Huser, Barbara and Anna Liechty. Besides her one sister there remain to mourn her unexpected departure many other relatives and friends.

The funeral service was held on Aug. 6 at the Berne Reformed church, since the Mennonite church was closed for re-decoration. Bro. P. R. Schroeder spoke on I Tim. 6:6-9.

Winteregg—David Winteregg was born in Wayne county, Ohio, on July 17, 1862, and died at his farm home north of Berne, Ind., on August 3, 1925, from over a year's suffering with cancer, his age thus being 63 years and 16 days. He was a son of David Winteregg, Sr. He came to this county with his father and began farming at the parental home, which is now the Peter J. Liechty home. He lived on that farm at the time of his marriage to Miss Louisa Baumgartner on January 18, 1891. He spent eight years on that farm and then he purchased the home where the family now lives, three miles north of Berne. The couple and their children lived on the present site for the past twenty-six years.

Seven children were born to Mr. and Mrs. Winteregg, five of whom survive. They are Elmer of Berne, Homer of Monroe, Mrs. Joe Neuenschwander of Berne, and Misses Elda and Leona at home. The widow also survives besides the following brothers and sisters: Dan, John, Mrs. Levi Moser of Berne; Joel of Lisbon, N. Dak.; and Mrs. Anna Locher of Bluffton, Ohio.

Two daughters, Mrs. Amos Neuenschwander and Caroline, in infancy and a sister, Mrs. Elizabeth Depp, preceded him in death.

He was a loyal member of the Mennonite church.

The funeral service was held at the Berne Reformed Church Aug. 5, 1925, the Mennonite church being closed for redecoration. Bro. P. R. Schroeder spoke on Ps. 57:1.

Barringer—Aug. 18 Angeline, widow of the late Jacob L. Baringer, age 80, at the home of her daughter, Mrs. L. Primfold, Welsh Road, Willow Grove, Pa. Funeral service August 22. Int. Northwood Cemetery, Philada., Pa., Rev. S. M. Grubb officiating.

JOTTINGS

The community of Mt. Lake, Minn., is deeply grieved because of a terrible auto accident in which Bro. John N. Fast lost his life. The accident occurred on the road at the home of Rev. D. P. Eitzen.

According to a summary statement of the Summer Bible School at Berne, Indiana, given by Rev. P. R. Schroeder, superintendent of the school, 326 pupils were enrolled in the school and there was an income of $846.84 and an expenditure of $833.99. The school began Monday, June 15 and closed after a five weeks' term on July 17.

Our missionaries, Bro. and Sister Boehr have been in the neighborhood of Freeman, S. D., for the last two months and have given several programs illustrating the work in China. An exhibit of Chinese articles was displayed in the church for several weeks to the great interest of young and old. At present they are in Henderson, Nebr., for a month.

In a letter to the editor from Bro. C. F. Muller, of Reedley, Calif., tells us, "The Mennonite under issue of July 23, 1925, contains an article, viz., 'A Restatement of C. E. Aims and Purposes and Their Application in Our Daily Life,' which was attributed to me. I would be proud of the article if it were a product of my brain. It so happens, however, that D. J. Dahlem of Upland, rather than Alta Loma, is the author and credit should be given to him. It was my privilege to read the article at the California S. S. and C. E. Conference and that may be the reason for the confusion in placing the authorship."

Readers of The Mennonite will keep in mind the fifth All-Mennonite Convention to be held at Nappanee, Ind., September 2 and 3.

Dr. J. W. Kliewer, president of Bethel College is spending the month of August with his family in the Rocky Mountains at Boulder, Col.

On August 15, Rev. and Mrs. P. R. Schroeder, of Berne, Ind., left for a trip to Detroit, Michigan, Kingsville and Leamington, Canada, to visit several groups of Mennonite immigrants. On Sunday Rev. Schroeder spoke at the City Rescue Mission, Detroit.

The King James or Authorized Version of the Bible was first printed in 1611 by Robert Barker. The Cambridge University Press—the earliest of existing presses to produce a Bible—issued the King James or Authorized Version first in 1629.

The first Bible printed in this country was in 1663.

The first Bible in English printed in this country was in 1782.

The first Pocket Reference Bible was printed by Bagster in 1812.

The first Bible in flexible binding was bound by Bagster in 1816.

The overlapping or divinity circuit style of binding was originated by Bagster in 1865.

The Scripture in whole or in part are published in about 770 languages and dialects.

The seven most remarkable chapters of the Bible are Genesis I; Exodus XX; Matthew V; Luke XV; Romans VIII; I Corinthians XIII; Hebrews XI.—Heidelberg Teacher.

Rev. W. S. Gottshall has organized the young people of his congregation into a class for Bible Study. The class numbers 30 and is still growing. It meets in the basement of the church during Sunday school hour. At present Bro. Gottshall is preaching a series of sermons on the Lord's Prayer.

Rev. P. E. Frantz, former pastor of the Swamp and Quakertown, Pa., charges, and his wife are spending the summer with his parents in Orienta, Okla., where Bro. Frantz occasionally preaches. Lately both visited with Mrs. Frantz's parents, the Rev. H. R. Voth's, at Gotebo, Okla., where Bro. Frantz also preached on Sunday morning and evening. Both are improving in health in the sunny south.

Something of the influence of Christian colleges on the life in China is indicated in a recent report of the occupation of 3,284 graduates of the leading Christian colleges and universities in the country made by the China Christian Educational Association to the board of foreign missions. While only 164 of the graduates are engaged in the active ministry, 353 are in social-religious work. 821 are teaching in Christian schools and 197 in non-church schools. The medical profession claims 333 of the graduates, law claims 14, engineering 13, agriculture and forestry 75, public office 98, business 400. Forty-seven of the graduates were studying in other institutions in China and 186 were studying abroad when the report was made. Sixty-seven were engaged in other occupations than those just listed, while 496 of the 3,284 graduates sent in no report.

Such much interest and such an excellent attendance accompanied the Mennonite Retreat recently closed at Bluffton College that plans are already on foot for holding similar meetings next year.

A fine spirit of Christian brotherhood was shown by the Christian Endeavor of the Berne, Ind. Reformed church when it sent an invitation to the C. E. Society of the Mennonite church of that town to join with it in its meetings during the time the Mennonite church is closed for repairs. The invitation was accepted.

The Tenth Annual Meeting of the American Council of the World Alliance of International Friendship Through the Churches will be of the nature of a Congress on Peace and Security. The meeting will be held in Detroit, Mich., Nov. 10-12, 1925. Among the speakers announced are: Rev. William P. Merrill, D.D.; Mr. Fred B. Smith; Mrs. Carrie Chapman Catt; Rev. Alexander Ramsey, D.D.; Rev. Nehemiah Boynton, D.D.

On August 13, Bro. and Sister Emil J. Waltner of Spring Valley, near Freeman, S. Dak., entertained at a dinner party the Governor of the State, Hon. Carl Gunderson and Mrs. Gunderson, Rev. and Mrs. W. S. Gottshall and the missionaries Rev. and and Mrs. Boehr. The gathering was all the more interesting because the Governor and Mrs. Gunderson have a daughter in China who has been teaching music in the University of Pekin during the last three years, having been sent there under the auspices of the Congregational Board.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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TO THE MINISTERS AND WORKERS OF THE EASTERN DIST. CONF.

Greetings:

As has been announced in the columns of this paper in former issues the ordination of Dr. Harvey R. Bauman as Medical Missionary to India takes place Sunday, Sept. 13, at the morning service in the West Swamp church. The local congregation has asked through its pastor that the service and day be considered as a "Conference Day" and all Conference ministers and workers be urged to attend the services. As president of Conference the undersigned wishes to invite and urge all such ministers and workers where possible to secure other pulpit supply in order to avail themselves of the opportunity of fellowshipping with the sister congregation and partake of this missionary feast. In the afternoon Dr. Bauman will be the principal speaker of the program, and in the evening Dr. Mrs. Bauman will speak. Rev. S. M. Musselman of Bluffton, O., will represent the Foreign Mission Board, and will perform the rite of ordination. Likely he will also bring a message at one of the other services of the day.

Let us at this time also call attention to the visit to our congregations by Missionaries Martha and Mrs. Adah Burkhalter in the latter part of September. Every congregation is to be given one service by them during their last week before sailing for India. Let us make ample provision for letting all our people know the exact dates of these services as soon as notice of the dates is received.

Fraternally,

G. T. Soldner.

THE BUSINESS OF PREACHING

(Address delivered at Northern District Conference June 23, 1925, Alsen, N. Dakota, by J. E. Hartzler.)

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—Paul.

The soul of the great preacher to the Gentiles of nearly 2,000 years ago is still beating and throbbing in these most significant words. Perhaps the business of preaching has never been more fully and perfectly stated. Evidently Paul was speaking out of a rich experience motivated by the convictions that there was no higher and more responsible calling than the preaching of the everlasting Gospel of Christ; that it must be undertaken only in deeply rooted convictions of the truthfulness of his message, and that he must return to his hearers value received for the attention given to him.

Our Ideal Preacher

While there was a great difference in method of presentation between Paul and Jesus, yet the secret of the effectiveness of Paul was in this that Jesus, the crucified and risen Lord, was his conscious, as well as unconscious, ideal. Their methods were not identical but the results of their work were similar.

It is well worth our while to acquaint ourselves with the great preachers of the church during the past two thousand years. It is well worth our while to examine their technique in preaching and to observe results. But the status of present affairs among men is demanding a new type of preacher, namely, the type like Jesus. It might be well to forget long enough the great preachers who have moved this old world toward heaven to acquaint ourselves through personal experience with the greatest of all preachers, namely, Jesus of Nazareth. Looking briefly into His life and work as a preacher several essential characteristics appear:

1. **A Strong Personality.** The world hates a weakling, but has great regard for strength. Strength of personality is one of the outstanding features in the life of Jesus. Egotism, boastfulness, petty jealousies, envyings, and such like, when entertained by any man, makes it impossible for him to maintain a strong personality. The life of Jesus was unique in the entire absence of these things. Sincerity, honesty, intelligence and good judgment, among other things, were combined in His personality.

2. **Positive Convictions.** It is possible for men to be dogmatic and yet be void of convictions. A conviction is a deeply rooted opinion resulting from honest, open-minded, intelligent investigation. It implies reason and good judgment. There never was a more reasonable person than Jesus, more open-minded, more ready for honest investigation, and more sane in His judgments and conclusions. Certainly this is essential in present-day preaching.

3. **Spiritual Mindedness.** Jesus was not materialistic. He regarded material things merely as avenues through which the spiritual life of man might find expression. Jesus saw the need of spiritualizing the material resources of this world. Jesus never condemned riches as such; He condemned only the abuse or misuse of riches. All things material, for Jesus, were but temporal means for the expression of great spiritual ideals. Jesus gave to the world, the entire world, a spiritual interpretation. A man's life did not consist of "things" material.

4. **Genuine Love.** Love defies definition but submits effective to description. We know love in much the same way that we know electricity; we know electricity by the way it acts and reacts. We know love by what it does for people. We know when people love each other by the way they act toward each other rather than by what they say. Action and attitude are the real expressions of love. No person, no matter how unbelieving, can honestly bring the charge that Jesus was unloving toward men. The effectiveness of His preaching was due in a large measure to His genuine love.

5. **Sacred Regard for Things Human and Divine.** It is so easy today for a preacher to lose his sacred regard for many things religious because of the fact that he is called upon so constantly to minister in sacred rites. Things become commonplace. This is one of the temptations of modern preaching. Jesus never lost His sacred regard for things both human and divine. In fact as time went on and His preaching experience accumulated we find more and more the attitude of sacred regard. Both the human and the divine impressed Him with greater and deeper significance.

6. **Passion for the Well-being of Men.** None of the evil attitudes of men ever entered the life of Jesus. It was always His purpose to think and to do only those things which meant the good of men. He was willing at any time to suffer wrong rather than to do wrong. He was prepared to take the insults of ignorant, designing, jealous and malicious men, whether in Synagogue, Temple, State or Society, to go the second mile or to turn a second cheek, if this meant good for any one. It takes interpretative insight and a heroic spirit to see victory for right through such a smoke-screen of the devil. The world today is desperately in need of such preachers.

Essential Items in Preaching

Our good old Professor Herrick Johnson of Chicago a few years ago was in the habit of telling us preachers in embryo that there were five things which we should keep definitely in mind in our preaching, five things based on Ephesians 4:11f. The more experience I have in preaching the more I believe the old professor was right, because I believe Paul was right in his utterances. He tells us that in preaching there is an end, a means, a spirit, an ideal, and an inspiration.

1. The **End** of preaching is **manhood,** Christian manhood. The preacher has no greater task than that of leading his people into the "manhood of the Master", and this he can do only by bringing men into vital relation and association with the Christ Himself.

2. The **Means** of preaching is the **truth.** We shall know the truth, says Jesus, and the truth shall make you free. Jesus was a lover of truth rather than human tradition. In fact, men, in the days of Jesus were making void the Word of God through their traditions. The means for Christian preaching is the truth.

3. The **Spirit** of preaching is **love.** No other spirit ever appears in the preaching of Jesus. This can not always be said concerning much of the preaching of today. God so loved the world that He gave. Men today, moved by ulterior motives, demand, rather than give. The spirit of the servant is the spirit of loving service rather than selfish demands.

4. The **Ideal** of preaching is **Christ**. Paul recognized none greater. Even Moses sank into insignificance in the presence of Jesus. This is my beloved Son, hear Him, rather than Moses or Elijah. The modern preacher will do well to follow the example of Paul in his ideal of a preacher.

5. The **Inspiration** of preaching is the living **Spirit of God.** Preachers resort to various sources for inspiration but there is no source of inspiration like that of the living God. The preacher today who is in vital and experimental touch with God will find abundant inspiration for effective and efficient preaching.

The Dimensions of Preaching

Speaking of manhood, Christian manhood, as the end of preaching leads one to think that the measure of a man is not in things physical, but in things moral, spiritual and ethical. The measure of a man is in the depths of his convictions, the height of his ideals, the breadth of his sympathy and the length of his activity. This is the true measure of a man. This being the case we may rightly say that the measure of effective preaching will be found in the four similar directions.

1. **As Deep** as the convictions of the human soul. The task of preaching is to correct the thinking and the convictions of men, and so long as their is one person in all the world whose convictions are not right, so long the task of the preacher is not finished.

2. **As High** as the spirit and person of Jesus Christ. To be a Christian means the attainment, through Christ, of a Christian personality. To be a Christian is an achievement. To be a person is an achievement. Preaching has for its task the bringing of men and women into that vital relation with God which results for them in a personality after the likeness of God Himself.

3. **As Wide** as the last boundary line of human need. Jesus never considered His task finished until He had provided for the last need of humanity. The preacher who will succeed in his task today and tomorrow will accept no less of a challenge than that of meeting the fartherest boundary line of human. So long as there is a needy human being on this side of the gates of heaven the task and business of preaching is not finished.

4. **As Long** as the eternal purpose of God in man. The purpose of God in man is to take him into his fellowship, to make man the chief object of His love and affections. Until the last man on earth has been brought into this fellowship my task as a preacher is not finished.

To the young men of this generation who are seeking where they may invest their lives to the greatest profit there is no calling like that of the ministry. The challenge may well be thrown open to the world to produce one single business, one single profession, carrying with it the scope and dimensions which any ways near approximates that of the Christian pulpit. May we accept our calling with its responsibility seriously, undertake the task with deeply rooted convictions, making full proof of our ministry.

PAST THE HALF CENTURY MARK

Friday, August 21st was for the writer and his life companion a day of more than ordinary significance. Though we passed it quietly in our apartment home and in the performance of ordinary routine tasks, we had occasion to call to mind, in humble gratitude to God, the many blessings that we have enjoyed together in fifty years of happy wedded life.

Memories also of times of poignant sorrow are necessarily included in a mental review of such a period of human experience, but to the child of faith there comes with these the memory of sweet comfort from Him who is "the God of all comfort", who knows and over-rules all things for the good of His children.

The day also brought us expressions of loving remembrance and congratulation from a few who happened to know of the occasion.

A statement in outline of where and how the fifty years were spent may not be devoid of interest to Mennonite readers, especially among those with whom we had the pleasure of association in the work of the church at different places. Let me introduce this statement with a grateful mention of him who received from our lips and recorded our marriage vows, Rev. A. B. Shelly, who also had laid on our heads the hands of consecration in baptism year before.

One year (1875-1876) we remained under the parental roof while I taught the home district school and we both assisted Prof. J. H. Leslie in singing classes and concerts.

One year (1876-1877) in Muncy, Pa., teaching in the high school.

Two years (1877-1879) in Wadsworth, Ohio, teaching in the Mennonite Conference school.

Five years (1879-1884) in Newtown, Pa., as Principal of the Borough schools.

Two years (1884-1886) in Halstead, Kansas, as teacher of English in the Mennonite Fortbildungsschule.

Four years (1886-1890) in Quakertown, Pa., in editorial work.

Twenty-five years at Bally, Pa., as pastor of the Bally and Zionsville congregations (1890-1906), and the Bally and Boyertown congregations (1906-1915).

Three years in Upland, Calif., pastor of the Mennonite church there. (1915-1918.)

Three years in Bluffton, Ohio, pastor of the First Mennonite church (1918-1920), and Superintendent of the Mennonite hospital one year. (1920-1921).

Four years in Philadelphia, Pa., pastor of the Germantown church.

An adaptation of Watts' familiar lines may serve to express our thoughts at this juncture:

Thus far the Lord has led us on,
Thus far His power prolonged our days;
And every day shall still make known
Some fresh memorial of His grace.

Faith in His name forbids all fear;
O may His presence ne'er depart;
And every morning may we hear
The love and kindness of His heart.

A. S. Shelly.

WOMAN'S WORK

K'ai Chow, Chihli

Dear Friends:

You no doubt are reading of the restless conditions in which China is finding itself at present. Our district, like other parts of China, is infested with bandits that are making great demands of the people wherever they go. The city is crowded with refugees, and every day the number is still increasing. Many villages have been plundered and buildings burnt to the ground. In some places the crops have been destroyed. People are carried away and high ransoms are demanded before they are released. The robbers which move in large bands demand good eats wherever they go which must be prepared by the people and if their demands are not granted they use force.

As a rule there is no resistance offered to the bandits by the people because they have no guns while the robbers have. But only a few days ago in a village about 5 miles southwest from here the people with spears attempted to keep the bandits out killing several but were overcome by them and as a revenge they tied together about 110 people and shot them. Eighty were killed and about thirty wounded. Two days ago some women visited in our home and told how the robbers entered their village at night and how mothers with children in their arms had to flee for their lives, not knowing where to go. Many similar incidents, such as burning buildings into which people had fled for refuge, and so forth, happened in many other villages. Often the bandits send representatives to bargain for large sums of money in case the village is left unharmed. A few days ago one of the richest men in the district was carried away and a ransom of $50,000 is being asked. Often domestic animals are taken away and then the owner is notified that if he will take a certain amount of money to a given place at a given time the animal will be returned to him and then robbers knowing just when the man will come wait for him at the wayside and then take the money away so that he loses both the animal and the money.

The city is full of soldiers but they are not doing much to relieve the situation. Occasionally they have small scrimmages with the bandits but thus far they have been of no consequence. At one time the soldiers fled leaving their most powerful gun in the hands of the enemy. A very common expression of the people is that the soldiers and bandits are working hand in hand and in view of present conditions one cannot help but wonder if there is not much truth to this.

With the city so full of people we have a special opportunity to spread the Gospel, and are having daily meetings in different parts of the city. Eight of the baptized women have volunteered to help during the month and are changing off, some going out with the Biblewomen each day. Also have the women refugees of our neighborhood come to our home for a short meeting each day. Every morning we have a roomful of women whom we tell of Jesus and try to teach songs, Bible verses and short prayers. An old lady over eighty years of age has been here several mornings and is showing such great interest. One morning she asked to be taught how to pray. Slowly she repeated the words "Jesus save me. Forgive my sins, etc." but when it came for her to say it alone she could only remember "Jesus save me" and kept saying that over and over. Seemingly discouraged over the failure to be able to memorize more she asked, "Won't Jesus hear me if I only say this little bit?" and seemed so delighted when she was told "Yes, if you earnestly pray and believe Jesus will hear you."

Wishing you all God's richest blessing.

Sincerely,

Mrs. Pauline Miller Goering.

"POWER OF PRAYER"

(The following article was written and read by a member of the Berne Missionary Sewing Society at their regular July meeting.)

The way to get a thing which is purchasable is to pay for it. The way to get a thing which is to be earned is to work for it. The way to get a thing which is to be given is to ask for it. The Christian in receiving from God is neither to pay nor to earn. What we get from God comes by gift, and the way to receive it is simply to ask for it.

In Matthew 7:7 God says, "Ask, and it shall be given unto you." In Matthew 7:11, "How much more shall your Father which is in Heaven give good things to them that ask Him." In John 14: 14, "If ye shall ask anything in My name, I will do it."

When we come to a place of crisis or stress in our life, we betake ourselves to everything but this. We worry, we fret, we brood, but we do not ask. But God does not say, if ye chafe or scheme, or plan, I will do, but, if ye ask I will do. Does someone say, I do not know how to ask, I do not understand the mysteries of God's will, I do not know how to live this prayer life, the answer is simple. The way to learn to do is to begin to do. This is true of all effort. It is also true of prayer. The trouble is not so much that we do not know how to ask but that we are not asking. God can help the man that cannot pray. The Holy Spirit will teach him. But God cannot help the man who will not pray, for he gives God no chance. God does not expect us to know all the secrets of prayer before we enter into the school of prayer. He asks us to begin. To take our seat at the primary bench and learn first the A. B. C. of life. And as we go on praying we keep on learning. It is not so much our ignorance of the prayer life, but our woeful neglect that most grieves the heart of our Father.

As we enter into this prayer life we must have a place and time for prayer. We must first of all, "Enter into thy closet and shut thy door." The closet is the holy of holies where the suppliant soul meets God alone and communes with Him at the blood-sprinkled mercy seat. The highest act of prayer is impossible, unless and until the human soul deliberately seeks to meet God absolutely alone. And to secure such aloneness, we are bidden to enter into thy closet, to find some place and time where we may shut ourselves in with Him. The more completely we can separate ourselves from all other persons, all worldly pursuits and pleasures, all distracting cares or diverting thoughts, shutting out all else but God, the more perfect the fitness of the hour and place. Those who know how needful and helpful such secret times and places for prayer are, will secure at any cost the silent season even though like the Psalmist, it be found necessary to rise before the wake and prevent the dawning of the morning.

Meditating upon God's word, seeking out God's will, go hand in hand with our communion in the closet, both introduce us into God's secret chambers. As we enter into the closet, we must recognize God's presence. We must pray unto Him. There must be a conscious approach unto God. We should never utter one syllable of prayer either in public or private until we are definitely conscious that we have come into the presence of God and are actually praying unto Him. If we then should have power in our prayer, we must have an intense desire, a yearning. We find this again and again even in the old Scriptures in Jer. 29:13, "Ye shall seek Me and find Me, when ye shall search for Me with all thine heart." If we are to pray with power we must pray with intense earnestness, throw our whole soul into the prayer. We may say, how can we obtain this earnestness. Have you ever had this experience, that when you knelt to pray it seemed as though there were no one there, as if you were just talking into the air or into empty space? Shall we then stop praying and wait until sometime when we feel like praying? No, when we least feel like praying and when God is least real to us, that is the time we most need to pray. Then let us be quiet and look up to God and ask Him to send His Holy Spirit to lead us into His presence and make Him real to us, and then wait and expect. We have no other access to Him, for it is the work of the Holy Spirit when you and I pray to take us by the hand as it were and lead us into the very presence of God and to make God real to us when we pray.

Again if we would pray with power, we must pray without ceasing. If we pray today and forget to pray tomorrow; if we cry to God this week and are silent the next, our prayer life will suffer. We often pray with ceasings, with interruptions, and we lose power in so doing. It is the daily, regular habitual holding on to God that brings things to pass in the kingdom of prayer. To such a petition there comes a sense of grip, a feeling that He is prevailing. Then too, if we are not constant in prayer the devil is sure to ensnare us.

Prayer is the most important part of the ministry of our risen Lord. His ministry on earth did not close with His death. His atoning work was finished then, but when He arose and ascended to the right hand of the Father He entered upon the work for us just as important as His atoning work. "Wherefore He ever liveth to make intercession for us." So praying is the principal thing He is doing today. It is by His prayers He is saving us.

If we would have power in prayer we must abide in Him, and keep His commandments, and do only the things that are pleasing in His sight.

Dr. Torrey tells of a lady, one of the most intelligent women of the community and a faithful attendant of his church, but not a member. One day some one told him that this lady formerly was a member of his church, and upon questioning her, replied that she at one time was. "Why are you not a member now?" "I do not believe the Bible," she said, "Do not believe the Bible?" "No," she said, "I do not believe the Bible." "Why do you not believe the Bible?" "Because," she said, "I have tried His promises and found them untrue." "Will you tells me of one single promise," said Dr. Torrey "that you have ever tried and found untrue?" She said, "Does it not say somewhere in the Bible that whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them?" "It says something like that." She said, "My husband became very ill. I prayed for his recovery and believed God would raise him up but he died. Did not the promise fail?" "No, not at all." "What!" she exclaimed, "the promise did not fail?" "Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them." "Are you one of those ye's?" "What do you mean?" she replied. "Are you one of these people to whom this promise is made?" "Why," she said, "is it not made to any professing Christian?" "Certainly not," said Dr. Torrey, "God defines very clearly in His word just to whom His promises to answer prayers are made." "I would like to see God's definition," she said. So he opened the Bible to 1st John 3:22 and read, "Whatsoever we ask we receive of Him because we keep the commandments, and do the things which are pleasing in His sight." "What is God's definition of the we's and ye's, whose prayers God promises to answer?" "Those who keep His commandments and do those things that are pleasing in His sight. Were you living to the glory of God in everything, and were you doing those things that were pleasing in His sight?" "No," she said, "I certainly was not." "Then the promise was not made to you, was it?" "No," she said, "it was not." "Then it did not fail." "No, it did not." She saw her error and came back to God and became one of the most active and most useful members of his church.

There is much power and blessing in prayer for our missions. The success of our missionaries and native converts depend greatly on our faithfulness in prayer. Prayer will do more than anything else. It will bring the needed and right kind of men and women into the work. It will also bring the means to carry on the work. We should pray for an outpouring of the Spirit upon different fields. Oh, that the power of prayer that reaches down, down, where hope itself seems vain, and lift men and women up, up into the fellowship and likeness of God!

Then there is power in prayer for our church and pastor, every Sunday school teacher, every officer, that our organization may not be only a matter of human machinery, but that it may be a real soul saving device and that each member might be transformed into the likeness of God and reflect His glory upon the world. This is possible through the power of prayer.

Mrs. Zilla Sprunger.

SUCCESSFUL YEAR OF BIBLE DISTRIBUTION

An increased circulation through its foreign agencies of more than 500,000 volumes was announced by the American Bible Society at the close of its 109th Annual Meeting held at the Bible House on Astor Place, May 14. The total issues for the year amounted to 6,652,299 volumes and were in 172 languages, dialects and Scriptures for the Blind. From the Bible House almost 3,000,000 (2,907,693) volumes of Scripture in 16 languages were sent to the ten home agencies, the auxiliary societies and other organizations, for distribution in the United States, and to the six agencies in Latin America and to other foreign lands.

Some ministers destroy all the good impressions they have made in a sermon by the levity they introduce at its close.

"Love suffereth long and is kind" but human love is not boundless.

THE MENNONITE

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EDITORIAL

The Mennonite Retreat at Bluffton, Ohio, and the Young People's Conference at Bethel this year, have marked another advance for our church. In both localities there has centered an interest that warrants a continuation of these meetings and so much more has been added to the equipment of our young people for the work in the church. The time is long past when a church can be satisfied with just the regular services in the church. People want to know more about what the church stands for and the numerous workers in our congregations want the benefit of the training and information that thoroughly equipped leaders can give them. This means greater efficiency and should show itself in larger and better work for the Master. In our day all denominations are making efforts to prepare their people for better meeting modern conditions and to insure greater activity and loyalty from their young people. Should we neglect to follow this lead there would be losses in energy and membership that could never be regained. Satisfactory as were the meetings in both Kansas and Ohio, the next year's gathering should be larger and in the meanwhile pastors and workers should boost the work and use every influence toward bringing many more to be interested to the extent of making plans for next year.

We hope that every reader of this issue will note the little account that Rev. A. S. Shelly gives of the celebration of the 50th anniversary of the wedding of Bro. and Sister Shelly. Brother Shelly tells a great deal in the short column he uses but there is much more to be told. He modestly refrains from mentioning the fact that the church has shown its confidence in him by electing him president of the General Conference on several occasions. He also says nothing of the fact that for many years he was co-editor of The Mennonite. A pastorate of 25 years, such as he enjoyed in his first charge is one of the rare things in the ministry that must be the source of satisfaction to one who has had the honor of enjoying its many responsibilities. A service in the church that involved congregations on the Atlantic and on the Pacific coasts with another in the middle of the country is another one of the unusual experiences in the ministry that Bro. Shelly enjoyed. Besides this, he has on frequent occasions spoken to a larger congregation through the denominational press and thus benefitted many who did not come under the sound of his voice. The translation into English of our Confession of Faith made by him years ago places the whole conference under obligation to him. As a teacher he was one of the pioneers, having served in Wadsworth and Halstead at a time when education among the Mennonites was still an experiment. We wish Bro. Shelly many years of efficient service in the church and in the work of the Lord.

WORLD-WIDE SUNDAY SCHOOL NEWS

THE TOKYO TRAINING SCHOOL

The Five Branch Sunday School Association of Tokyo has completed a most successful term in Teacher Training. These five branches, covering different parts of the city of Tokyo, are organized into one Association to care for Sunday school interests which relate to the city as a whole. This Association is called the Gobuki, and it now has charge of the Tokyo Training School for Sunday School Teachers and Officers that was started a number of years ago by Horace E. Coleman, Educational Secretary for Japan and special representative of the World's Sunday School Association. Mr. Coleman carried the financial responsibility of the school up to the time of the World's Sunday School Convention which was held in Tokyo in October, 1920. The present independence of this school is one of the results of that Convention.

As an experiment this time, the school was conducted for only five weeks. The students came together three nights each week with three lecture periods during each session. This plan proved a decided success and the enrollment of 152 was the largest recorded in any one term. On the closing night, 128 certificates were distributed to teachers who had attended more than two-thirds of the lectures. The courses presented were: Theology of the Old Testament, 10 hours; Life of Christ, 10 hours; Child Psychology, 10 hours; New Teaching Methods for the Sunday school, 3 hours; Music, 5 hours; Practical Sunday School Methods with Boys and Girls, 2 hours. On the last night of the school, Mr. Coleman gave his stereopticon lecture on the Shonen Dan, which is the new Boys' Club organization for the Sunday schools of Japan. This method is an adaptation of the Canadian Trail Rangers' Program.

FURTHER HONOR FOR THE PRESIDENT OF THE W. S. S. A.

Rev. W. C. Poole, Ph. D., pastor of Christ Church, London, and President of the World's Sunday School Association, received the honorary degree of Doctor of Divinity from Otterbein College, Westerville, Ohio, at their commencement on June 17. Dr. Poole was elected President of the W. S. S. A. for the quadrennium—1924 to 1928—when the Ninth Convention of that Association was held in Glasgow last year. Previously President Poole had received the degree of Ph. D., after having completed a course in Religious Education in Boston University. Dr. Poole is continuing post-graduate work in one of the long established universities in London. He succeeded Rev. F. B. Meyer, D. D., in the pastorate of Christ Church and also in the presidency of the World's Sunday School Association. During the summer Dr. Poole has again visited the Holy Land. He was there also in 1924 following the Convention in Glasgow. The degree was conferred "in absentia" and word of the honor was cabled to Dr. Poole by Rev. W. C. Clippinger, D. D., President of Otterbein College, who for a number of years has been the President of the Ohio Council of Religious Education.

DEACONESS WORK AMONG THE MENNONITES

H. D. Penner

(Continued)

But before giving a brief history of each of these, let us study more specifically the character of a real deaconess and her qualifications. We quote from page nineteen of the Bethel Deaconess Home and Hospital, Newton, Kan., Souvenir:

What Is a Deaconess?

A deaconess is a woman serving Christ and His church, who, free from all other duties, desires to devote her time and effort to the service of the Lord in ministering to suffering humanity. Her desire is to honor with quiet walk and devout labor Him who has brought such peace and joy into her heart. True, it is the duty of every Christian to help suffering humanity wherever he is afforded an opportunity; nevertheless, social and religious circumstances demand that in this great field a department be established for special organized work.

Who Is Qualified for Deaconess Service?

A young woman of sound mind and physique, who desires to practice humility and love, who fears God and submits to His discipline; who has accepted the Savior and wishes to show herself grateful; who desires to see all men helped and brought to a real knowledge of truth; who has come to a realization that supreme happiness does not lie in self-indulgence, but rather in godliness; who is willing to learn, desirous to continue in the way of righteousness and enter upon a life work which, although fraught with stern realities, brings deep satisfaction, because upon its devout execution the blessing of God rests in an abundant measure: Let such a one come, and she shall know how gracious, how faithful and good the Lord is, how cheery and truly homelike the institution she enters; how rich the food that her soul feeds upon in this vocation, and how firm a foundation the name of the Lord under whose care and protection, blessing and benediction such service is spent. May the Lord call many into this field of service.

For a still fuller understanding of the deaconess calling we print below, by kind permission, a paper read by Sister Mary Feutz of the Evangelical Deaconess Home, St Louis, Mo., at the Eighth Annual Conference of the Federation of Evangelical Deaconess Associations held at Cleveland, O., from September 26th to 28th, 1916. She writes from her own experience as follows:

My Experience as a Deaconess and as a Nurse

What is a deaconess? Let us define the word deaconess: She is one who serves others or ministers unto others. Some will say, Does not a nurse do the same thing? I would answer, Yes, but the motives are entirely different. A nurse does it as a profession or as a means of earning a livelihood. A deaconess feels herself called by God and does her work for the love of Christ which is in her heart. She feels as Paul

(Continued on page 6.)

COMMITTEE
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Send all copy for **The Sower** to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

We are laborers together with God. I Cor. 3:9.

We are very glad for the contribution from the Los Angeles Mission. It is evident that the Bible School is an excellent point of contact and it is an encouraging sign that children are sent to the school. There is no doubt that the solution of our social vices lies along the line of real moral and positive religious education, not only of the head but especially of the heart.

We need more men and women who have the inward conviction that God sees all we do, and that He definitely walks with us and communes with us, if we put ourselves into the proper attitude. Statistics show that unless men consecrate themselves to God early the likelihood that they will do so later diminishes with each succeeding year. Hence the importance of "teaching a child in the way in which it should go."

God bless our City Missions!

DAILY VACATION BIBLE SCHOOL IN LOS ANGELES

Every undertaking has its period of difficulties at the beginning which must be surmounted. We as workers had been contemplating having a Bible School, but the press of other duties kept us from formulating a definite program. Problems like these and others were before us, would the children come without being canvassed after they had been in school for ten months, and we as Mennonites being strange to the parents, how financed, etc. The condition of the district clearly indicated the need of a Bible School. This was especially brought to my attention one day while out on visitation. Each visit seemed to leave the same impression. The people are in need of the Word of God. They used to know it, now they know of it. If this is the attitude of the parents toward the Word of God, what will become of the children?

With new courage the work was started. On June 29th we opened our school with 30 children. Our number at once began to increase so that at the close of school July 30th we had an enrollment of 62. The children came from various homes. Some were quite well acquainted with the Bible stories, others heard them for the first time. Some came for the sole purpose of learning. Others were sent because the parents did not know what to do with them at home. Some came because their friends came. Out of the number enrolled 11 were from Mennonite homes, 39 who had been in our Sunday school, 12 who came to us for the first time, some of these are attending other Sunday schools. We had an average attendance of 40. Most of the children did good solid work and seemed to enjoy the school. Much must be accredited to the efficient teachers who helped us.

The course of study was as follows: (suited to the needs of the various departments, primary, junior, intermediate.)

Bible stories from the Old and New Testament.

Bible lessons on Early Heroes of Faith and The Child in His World.

Missionary stories, respectively, one week China, India, Japan, American Indians and Immigrants.

Habit talks.

Learning of hymns.

Hand work—

1. A geography book which included map of Palestine, the Palestine poem, names of places in Palestine and what has happened in each, names of some cities and their meaning.
2. A book giving Paul's missionary journeys, including 3 maps.
3. A book illustrating the 23d Ps.
4. A book illustrating the story of creation.
5. Books illustrating songs memorized.

D. V. B. S. book which included
The Bible book case.
Outline of each day's lesson.
The prayers learned.
The songs learned.

Memory work—Bible salute, Ps. 119:105, 11, 18.
The Lord's Prayer.
A prayer of Thanksgiving
A family prayer.
A daily prayer.
A blessing prayer.
Psalms 23.
Psalms 121.
Psalms 1.
Christmas story, Luke 2:8-14.
John 3:16.
Beatitudes.
Ten Commandments.
Matt. 11:28-30.
Daily Bible Verses.
Names of Apostles.
Books of the Bible.

We closed our school with a program, the children reciting some of the things learned. An "A" certificate was given to each child who had attended regularly and had done faithful work. A "B" certificate for faithful work and irregular attendance or regular attendance and not the required work. 18 "A" certificates were given out and 7 "B" certificates. Before they left us we served refreshments to all, pupils and visitors. In various ways the parents expressed their appreciation of the work done with the children. We trust that what was done will mean much, not only in this life but in the life to come.

Yours in His service,
Lavina Burkhalter.

THE NEW MAN

II Corinthians 5:17

I. He has a new life:

A. **An endless life.** (John 5:24.)

Jesus says here: "He that heareth My words and believeth on Him that sent Me hath everlasting life." Jesus speaks here of the second life, for all those who believe on Him and accept Him as their personal Saviour are passed from death unto life. This also may be taken of the death here on earth. They do not say a Christian dies, he only falls asleep in the Lord.

B. **A fadeless life** (Psalm 92:114).

"They shall still bring forth fruit in old age; they shall be fat and flourishing." This verse speaks of the believers in the Lord Jesus Christ. They may be old in earthly years, yet they are young in Christ. "They also shall be fat and flourishing." That shows the believers in Christ, if they are old they shall still bring forth fruits according to their ability. Then when they fall asleep in the Lord great is their reward in Heaven!

C. **A full life** (John 10:10).

"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." This verse shows very plainly that without Jesus **we** are dead, because He said, "I come that they might have life." For Christ is our All in All and without Him we would surely fall.

II. He belongs to a new land:

A. **Heavenly calling** (Heb. 3:1).

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our professions, Christ Jesus." Paul speaks here of those that are believers in Christ. We Christians are partakers of the Heavenly calling. The Heavenly calling is: believe and be saved, also serve the Lord. In St. John 1:12 we read "that as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

B. **Heavenly position** (Eph. 2:6).

Here is again spoken of the believers in Christ. This verse tells us that all the believers in Christ shall be raised up together, and sit together in Heavenly places in Christ Jesus. What a wonderful time the believers will have all gathered together and to sit with Jesus. Where loved ones will meet never again to part, where there will be no sorrow or painful toilings as on this earth. Are **you** going to be one of them, that will sit with Christ Jesus in the Heavenly home and have a joyful time? Here on earth we have joy but it isn't complete, but there it will be. Will **you** be one to walk the golden streets hand in hand with the Savior? Or will these words be spoken to you: "I know you not, depart from Me."

C. **Heavenly possessions** (Eph. 1:3).

Here it says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Every blessing that comes to us, whether it be physical, mental, or spiritual, is from God. Some people do not even enjoy these blessings when God really blesses them with a special blessing. There are som people who never are satisfied, but every person should be satisfied and be very thankful for what he has. God sometimes blesses one person more than another in giving him a certain talent. God blesses people just to the extent that He sees best, and why not be satisfied with the blssings that God pours upon us?

III. He is under a new law:

A. **The law of life** (Rom. 8:2).

In this verse we see clearly, and plainly the law of life. We were shivering and shuddering under the law of sin and death, until Jesus Christ gave His life for us, that we might have life and have it more abundantly. That we might be free from the bondage of sin and death and receive Eternal life.

B. **The law of love.** A new commandment. (St. John 13:34).

This is the greatest commandment given from God to man-kind. This is the very thing the world is lacking today and that is **Love.** That is the greatest reason why such troubles arise nowadays—the lack of **love.** The Christians sometimes do not love their fellowmen to the extent that they should. If there was more love for one another in this world would it not put an end to wars? Would it not give God a better chance to do with us as He wishes? Just because there is not enough of this Christlike love we find much sorrow, discouragement, and disappointment in life. **God** does justice according to our works, deeds, and fruits which we bear for Him.

C. **The law of liberty** (James 1:25).

This verse shows us that we are living in the law of liberty if we obey. If we disobey the law of the United States we get into trouble. The same is true if we disobey God, will He not punish us for it? We know the laws of the U. S. and if we obey them we shall live in perfect liberty in the U. S. The same with God, we study His Word from time to time and if we obey Him we shall live in perfect liberty with God.

IV. He is given a new labor:

A. **Called to toil with God** (I Cor. 3:9).

We are God's laborers, what a wonderful privilege and opportunity to be laborers of God. Though we were trodden down by sin and even death Christ came down from His beautiful home above to live here on earth so that man may have another chance to be reconciled before God. You all know the story of the Good Samaritan. Jesus is that Good Samaritan, he stoops down to lift up the broken-hearted, the down-trodden, and those which have fallen into the deepest gutters of sin. He is **able** to save **you.**

Here the Apostle Paul tells us that we are laborers for Christ and His Kingdom. God did everything for us, yes, He even gave His only begotten Son, that we may be saved. Is it not our duty, not only duty, but privilege and our great opportunity to accept Christ as our personal Savior and reign with Him for time and eternity? That is not all but to work for Him and His Kingdom till He shall come and receive us for His own. Let us therefore work to this end remembering that we are laborers for God. We are His husbandry, and we are also God's building. All these things we are if we accept Christ into our lives.

B. **To teach the truth** (Matthew 28: 19).

This verse applies to every Christian, not only for preachers and missionaries. God has given each and every one of us some special talent to use. Do not bury this talent but use it to build up God's Kingdom. Truly the time has come that the world is full of false teachers: be careful, and do not listen to them for their religion is different than the religion of Our Blessed Redeemer. Use your talent that God has given to you to the best

of your ability, and at all times try to increase instead of decrease.

C. **"Tarry till I come"** (Luke 19:13). This verse shows us what we should do with our talents to be faithful with the talent that God has given unto us, although it may be small. When He shall come may these be the words that He shall say unto you, "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. **Jacob Stauffer, Jr.,**
Salem, Oregon.

(Thank you very much for the contribution.—Ed.)

DEACONESS WORK AMONG THE MENNONITES

(Continued from page 4.)

wrote unto the Corinthians, "For the love of Christ constraineth us." She not only serves or ministers unto others bodily but also spiritually. In my experience in nursing I have met many a noble and Christian nurse, but have found that she is simply working for the money or glory that she might obtain, and if she can get a better paying position she will accept it. For this policy you cannot censure her, as she must provide for her future. A deaconess, on the other hand, will go wherever she is sent, she will minister unto the poor, as well as unto the rich, in fact, she would rather help the poor. She need not worry about the future, she knows that the Home will take care of her. She can give her entire strength and time to her work, while the nurse must worry if she becomes sick or broken down in health, who will care for her? The deaconess knows when she becomes sick or unable to work there is her motherhouse, the deaconess home where she can go. There she will be nursed and cared for, not by strangers but by the other sisters; she will also receive the best of everything that the Home can give her.

Perhaps some may say a nurse has more freedom. Here is where I beg to differ. What is freedom? You may say, to do as one pleases, or to be exempt from the rule of others. I will quote you a few instances where a nurse cannot do as she pleases. While it is true that a nurse has more free days and she does not work as hard as a deaconess; still there are times, when she must work harder than a deaconess, even if not as long at one time.

A nurse is not as free from care and worry as a deaconess is. If she is doing private nursing or any other work in the line of nursing, when called to a patient she has the entire responsibility; so does a deaconess for the time being, but if anything should happen to go wrong the nurse has no one to whom she can go for advice or help; the deaconess has the motherhouse which is ever ready to help or protect her, as the case may be. If a nurse has charge of a hospital, she stands alone (sometimes she does not have the support of the board of managers) while the deaconess has the motherhouse back of her.

A nurse after being out nursing for weeks or perhaps months, on going home, or the place she calls her home (very few nurses can go to their own homes; most of them are boarding or are in a nurses' home) will find herself all alone, no one to welcome her. The deaconess on returning will be gladly received by the Deaconess in charge and all the other sisters, it will indeed be a real home coming for her. When once in the Home she is free from all care and worry.

The nurse has many duties to which she must attend such as paying her rent or board, her telephone, her laundry, shopping too, for she must keep up with the styles; there is the dressmaker, the milliner, etc., which she must visit. The deaconess has none of this to worry her. Her simple garb most of the time is made in the Home.

If a nurse happens to be out visiting or on business, and she receives a call from a doctor and cannot be located at once, he will not wait for her, but censure her, and say she is never at home when wanted. It may be that she gets two or three calls while out taking care of a patient and then the doctor will say he can never get her when he wants her, and if it happens too often he will become angry and not call her again.

The same is true of friends and acquaintances; if the nurse cannot come at their beck and call, the friendship will soon be at an end. The deaconess has none of this with which to contend, she goes when and where she is sent.

A nurse very often becomes discouraged and downhearted, the same as a deaconess. The nurse has not the many opportunities of comfort and encouragement received from attending services as the deaconess has. We have our morning and evening divine services, and where the Home is large enough have our own pastor and chapel; how much comfort and strength a deaconess receives from these services after the day's work is done. You may say, a nurse can have services herself. True, she can and ought to, but who of us have not experienced the blessedness of a larger number worshipping together? And do we not derive more comfort and strength from God's Word if some one else reads and explains it to us? Then you might ask, Why doesn't a nurse go to church? She would if she had the opportunity. But she may be out nursing for weeks and she cannot leave her patient, as there is no one who can or will care for the patient during her absence. It may happen that the nurse will be at home during the week, and before Sunday she will be called to another patient, and in this way it will be weeks and sometimes months before she can attend Sunday or any mid-week services. How often have I planned to go to church or attend some special service such as Easter, Pentecost, Thanksgiving, Christmas, etc., and in the mean time was called away perhaps out of town or out in the country where there was no church for miles, and I could not go even if my patient could be cared for by some one else. In this way it has happened that I could not go to the Lord's Supper for over a year. Finally I told my pastor about it, the next time I was home I notified him, and he gave me communion. In many instances, however, the spiritual life of the nurse suffers and ebbs away, until there remains scarcely a trace of it.

Another contrast: A nurse may plan to take a vacation or a trip for a few days and have all arrangements made, when almost at the last minute some special doctor or friend will call her and insist on her coming; her vacation must be given up for the time being, and all her plans will be upset. In the deaconess homes the vacations as a rule are planned by those in authority, and when the time comes the sister goes.

Most nursing journals and authorities state that a nurse can only do actual nursing from ten to fifteen years. After that she is not able to stand the nervous strain or she is broken down in health. A deaconess knows if she cannot do nursing any more, her days of usefulness are not over, for there are so many other things which she can do in the deaconess calling because the work does not only consist of nursing. There are other fields: such as taking care of children, the aged, parish work, teaching, sewing, etc., and the variety is the spice of life.

Still another phase: In nursing, the treatments and methods are constantly changing the same as in other lines of work; also new drugs are being put on the market. The nurse doing private work has not the opportunity to become acquainted with these new methods and drugs, unless she takes a post-graduate course or accepts a hospital position. The deaconess, if working in a hospital is always in touch with these things; if engaged in other work she does not need them. Or if the deaconess thinks she needs to brush up in nursing she can go back to the hospital for a few months. There are many more experiences which I could cite where the nurse has not the same opportunities as the deaconess and cannot do as she pleases.

Then there are the Nurses' Associations; the alumni, nursing ethics, etc., which govern a nurse, circumscribe her movements and activities.

In my experience a deaconess has more freedom and advantages than a nurse, because she is not subject to the ever changing fashions of the world.

"Which shall it be, a deaconess or a nurse?" As for me and according to my extensive experience, a deaconess!

(To be continued)

THE SIN OF FEAR

Fear is always sin. It is hard to believe this, until we go to God's Word and let Him settle it for us. It is hard not to fear, -- nay it is impossible not to fear, until we go to Christ and let him deliver us. God's Word, both written and incarnate, offers us such complete and infinite protection that if we believe Him, we know that we are safe, and therefore we cannot fear. We fear only when we do not believe God; and it is the worst of sins to make God a liar. So fear is sin. Dr. I. M. Haldeman, commenting on the experiences of Gideon, and noting that 22,000 of Gideon's men proved to be fearful, reminds us that "the fearful and unbelieving are put in the same category (Rev. 21 :8). Fear is unbelief." The fear of God is the end of all other fear. "Blessed is the man that feareth Jehovah, his heart is fixed, trusting in Jehovah, his heart is established, he shall not be afraid" (Psa. 112: 1, 7, 8). "Behold, God is my salvation; Iwill trust, and will not be afraid: for Jehovah, even Jehovah, is my strength and song; and he is become my salvation" (Isa. 12: 2). When our Lord's disciples one time "cried out in fear," then "straightway Jesus spake unto them, saying, Be of good cheer; I am; be not afraid" (Matt. 14:27). Because Christ is and because Christ is our life, there is no more reason for us to fear than for Christ to fear. —Sel.

THE S. S. LESSON

Sept. 13

Paul in Thessalonica and Berea

Acts 17:1-12

Golden Text: "Prove all things, hold fast to that which is good". I Thess. 5:21.

Thessalonica was more fortunate than Philippi in that it contained a synagogue of the Jews and therefore was in a position to know more of the revelations that the Jews honored, but we find that the Jews of this town were not ready to accept all that their revelations promised them from God. There are many more like them in our time. They have behind them the Word and all the traditions of the Christian faith, yet they do little or nothing to make it known. Often their lives are an open contradiction of the Bible and the teachings of the church. Paul followed his usual custom and attended synagogue service. In this we have an example of church-going. When Paul went it was not long before he found out that he was not welcome with some people. That didn't hinder him from continuing to go. Some people make it an excuse that when they do attend church they are not liked. It has been said that, whenever Paul attended service there was a riot. If any one might be discouraged it was Paul. But Paul's attending service was to please his God and not other people That should be everyone's attitude. On the other hand, there were always some who were ready to listen to him. It would have been very unfair to them to have staid away on account of the others. We must always think that there are some to be encouraged by our presence in the house of God and for their sakes we should make it a point to be present.

Paul's message was from the Scriptures. There was no other reason why he should speak. But the Word of God gave him a message and that had to be delivered without fear or favor if he wanted to please God. The message to bring to the house of God must be from the Scriptures if it is to be worth anything. It may be that one of the reasons why there is so little interest centering about the house of God in our day is that the people do not hear what the Scriptures declare. It may be interesting if the speaker give an address on some popular subject, or if he be eloquent or if he explain modern attitudes toward revelation but that is not Gospel and so does not belong to worship or the edification that the minister is commissioned to bring. Preaching of that kind does not feed hungry souls and they are not long likely to go go where there is not food.

The theme of Paul's discussion was the crucified and resurrected Lord. This is the gist of the Gospel. If we have no Christ who died for us and if that Christ did not rise from the dead then, as Paul says, we are of all men the most miserable. Any kind of a gospel that does not uphold the crucified Christ and bring assurance of a life beyond the grave is a miserable failure. There can be no true preaching with these things left out. There were several classes to whom the message of Paul appealed, those who were referred to as "some of them" that is, the Jews, the devout Greeks, a great multitude and the chief women. Of the Jews there were always some who accepted Christ. The time is coming when the Jews all will see Him their promised Messiah. It behooves Christians to work with them until this comes about. The Greeks were the natives of that country and the women, here, as always, were the most dependable ones who attended services.

As in most cities visited by the Apostles, persecution followed. Mobs were encouraged to make things disorderly. Mobs are always easy to be led into doing mischief. We never hear of mobs getting together for doing good. The city was set in an uproar. Where wickedness reigns and the truth is fearlessly declared there is an uproar bound to follow. Wicked doers do not like to have their wickedness exposed. Sometimes in their uproar they endeavor to stiffle the voice of conscience working within them. Jason and the brethren had to pay for their stand for Christ. They were made the particular marks of the persecutors. We may believe that they were encouraged with the thought that Jesus had assured blessedness when man hated and persecuted for righteousness.

Here as at Philippi, the persecutors made their patriotism an excuse for their disorder. These men, they said, "do contrary to the decrees of Caesar". This was not the first nor will it be the last crime that is committed in the name of patriotism. Love of one's country and its institutions is a noble passion, but it can never honestly be used as a means for doing unrighteousness. A person who used his patriotism as a cloak for wrongdoing is a dangerous citizen and has no true patriotism at all.

Quite another reception was in store for the Apostles when they came to the synagogue at Berea. Here they found honest souls. Men and women who were searchers after the truth and who looked for it in the right place, namely, the Scriptures. They were open-minded, ready for new revelations when the Word indicated that they were right. We note that as a result of their searching that many believed. An honest examination of the Scriptures will always bring that result.

THE C. E. TOPIC

Sept. 13

The Harvest of Our Lives

Gal. 6:7-10; Prov. 11:17-20
II Cor. 5:10

When the flood had ceased and God spake to Noah, He said: "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night shall not cease." The law of the harvest, then, is one of the certain things that man has to expect. This applies to more than reaping the fruit of the field. It applies to acts of our lives. Our Master said: "By their fruit shall ye know them" meaning that whatsoever we do will have certain results. Paul also had this same idea in mind when he wrote to the Galatians: "Be not deceived, God is not mocked, for whatsoever a man soweth; that shall he also reap." It is well then that we look to our lives that the final reckoning will bring forth good fruit, for there is coming a time of winnowing when the dross will be separated and consumed. This was the burden of John the Baptist when he declared: "Whose fan is in his hand, and he will thoroughly purge his floor, and will garner the wheat into his garner; but the chaff he will burn with fire unquenchable."

The harvest of our lives will yield a manifold harvest including the blessings and the things that are a curse. As it is our state today depends upon how we have sown yesterday. If the farmer would neglect to sow he would find himself in the state of the one whom Jeremiah makes say: "The harvest is past, the summer is ended and I am not saved." Imagine if you can a condition where there was no harvest. Hunger, poverty, sickness and death would be the certain things to follow. There is certain to come a time in our lives when we need the blessings resulting from our efforts without which all kinds of miseries would come. Take the one who neglects education in his youth. In later years he will suffer a sense of loss because he lacks the equipment that was possible to secure in youth. So with the one who does not fortify against the emergencies that will beset him. Without having cultivated the knowledge of the Word of God to strengthen his faith he will be a helpless weakling. Without having developed in the school of prayer he will be defenseless in the hours of temptations, troubles and trials. Without having learned to trust in his Lord, he will tremble when the hour of distress comes upon him.

Every one is sowing by word. What we say will bring its harvest in happiness or in sorrow. Many persons are living in regret because of the unkind, unjust and perhaps the untruthful things they have said that can never be recalled. There are those whose lives have been embittered because of the slander of others. What a harvest in heartaches that is! The better way is to sow the good seed of kind and sympathetic words and be careful to have the seeds of the tares removed before they are sown in the world to do their damage. Many years ago the Scotch people living in Australia imported a Scotch thistle, the emblem of their home country, and planted it in a public garden. It was intended to be but a bit of sentiment, but the seeds scattered abroad, and today the thistle is a pest whose ravages do millions of dollars of damage. Thoughtlessness is at the bottom of most bad sowings. Let us be thoughtful in our criticisms and expressions that may be unkind and then we will have avoided the misery that follows in their wake.

The banker and such others who have money invest it looking to its returns for their harvest. Intelligence and care are necessary qualifications for successful investment. The rest of us too have things to invest. We are day by day investing our influence. If it is good others will share the harvest with us. Should we be careless with our influence we will be like the farmer who lets the Canadian thistle thrive along his fence. He suffers some but his neighbors are sure to suffer more from his carelessness. It is for us to remember that the seed we sow by our life's acts is like the wheat he sows. He uses some, but others must look to what he produces for their daily food. Were he content to let his fields run to weeds others would be just as hungry as he when the time of famine comes.

Our prayers are like sowing seed. By them we make ready for the blessings that God is prepared to bestow. Indeed emphasis is laid upon the fact that we are to pray without ceasing. There is no spiritual harvest awaiting the one who neglects prayer.

All of our work for the Lord is in His vineyard to which He looks and to which we must look for a harvest of fruit. If our lives are unfruitful we are like the barren fig tree and its fate will be ours.

No amount of education or surface polish will ever take the place of heart culture.

JOTTINGS

A new movement to colonize Mennonites in Southeastern Missouri is on foot. Mennonites in Illinois are promoting the venture.

On August 15 Rev. G. N. Harms, of Whitewater, Kansas, was surprised by a large group of relatives and friends who came to celebrate his sixty-second birthday.

The annual meeting of the Central Conference was held in the Silver Street and Eighth Street Mennonite Churches of Goshen, Indiana, August 29 to September 1. The churches of this Conference arranged to make the Sunday preceding, August 23, Conference Day as a preparation for the Conference meeting.

Missionary Peter Boehr recently visited the Indian Mission field in Montana. The Indian Christians of this station gave evidence of great interest in the work, particularly the pictures he showed them of China.

The Diller family of the vicinity of Bluffton, Ohio, held its third annual reunion on the Bluffton College campus, August 23. More than 400 partook of the elaborate picnic dinner. A short program was held in the College Chapel during the afternoon.

On August 29th the Moyer family of Pennsylvania held its annual reunion at Perkasie, Pa., Park. This family is quite numerous in several of the eastern counties of Pennsylvania and many of its members are Mennonites, as were their ancestors, who were among the pioneer settlers of Bucks county.

Baptismal services were held in Bethany church, Quakertown, Rev. S. M. Rosenberger, pastor. Six young people who had peen under instruction for some time received baptism.

On August 23 Rev. Ed G. Kaufman, missionary to China, spoke for the Berne, Ind., congregation, meeting in Lehman's Grove. He then left for Summerfield, Ill., to attend the meeting of the Middle District Conference.

Rev. H. A. Fast, who has been teaching in Witmarsum Seminary for several years recently moved to Newton, Kansas, where he will serve as pastor of the Bethel College congregation.

The Sunday school of the Eden church, Schwenksville, Pa., followed the usual custom this year in uniting with the schools of the other churches of the town in a union picnic. The program followed was of the usual kind for such occasions. In this town there is a commendable spirit of equality existing among its three Sunday schools.

The Anniversary of Mennonite Home for the Aged, Frederick, Pa., will be held Sept. 12. There will be morning and afternoon sessions. As usual, a dinner will be served at a moderate price on the Home grounds. Visitors from practically all of the congregations in the East. Dist. Conference generally attend. Several of the congregations have arranged a "Buss" service so that it will be possible for persons to attend who otherwise would be without the means of transportation.

Dr. J. E. Hartzler, of Witmarsum Seminary delivered a series of lectures in the Salem Mennonite church, Dalton, Ohio, August 16-23.

Bro. Galle, who taught in the Oklahoma Bible School, Meno, Okla., last year has accepted a position in the County High School, near Goessel, Kansas. He will be succeeded at Meno by Bro. August Schmidt, of Buhler, Kansas.

The (Old) Mennonite Conference of the Pacific Coast meeting at Nampa, Idaho, June 15, in discussing the question of preparation for the ministry passed the following resolution:

Resolution: Whereas God has said, "Go ye," the world is saying "Come ye," and many of our young people are saying, "I am a debtor," and are consecrating their lives for further usefulness in the Church, but who feel the need of further preparation, some of whom are financially unable to go to one of our church schools, be it

Resolved, (1) that we encourage our young people to be free to make known their conviction of the Holy Spirit to their home ministers; (2) That the said ministers in consultation with the Distrct Board Member of the congregation, if thought wise, shall make known the same to the District Board; (3) That the District Mission Board create a fund which shall be known as "The Student Aid Fund"; (4) That the first Sunday of July of each year a special offering be lifted for said Fund; (5) That such aid be granted to prospective students as the Executive Committee of the District Board, with the home ministry, may see fit.

Rev. Sol. Mouttet who accepted the call to become the pastor of Bethany Church, near Kingman, Kans., preached his initial sermon from the text I Cor. 3:11, on August 9.

Brother C. A. Lehman, formerly of Berne, Indiana, while on a business trip west attended the Immanuel Mennonite Mission, Los Angeles, Calif. While on the coast he also met a number of former Bernites, among them, Daniel Welty, D. C. Welty, Levina Burkhalter and Salome Luginbill Gaither.

Rev. and Mrs. H. J. Krehbiel, returning from the celebrating of the 400th Anniversary of the founding of our church in Switzerland, stopped off at Bluffton, Aug. 16. From Bluffton they will return to their home in Reedley, Calif.

The Junior C. E. Society of the West Zion Church, Moundridge, Kan., was the guest of the Halstead Society. About 40 Juniors participated in the program Aug. 9. Two classes of the West Zion Sunday school, the the "Semper Phi Delias" and the Dorcas classes held a very enjoyable picnic the following Wednesday, at Riverside Park, Halstead.

On August 16 a Musical program was rendered in the Salem Church, near Freeman, S. D. The house was crowded. The choir was composed of 44 voices and the orchestra consisted of 16 pieces. The musical organization of the Salem congregation is said to be one of the best in our conference. An offering of $44.47 was lifted for missions.

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, SEPTEMBER 10, 1925. No. 36.

NOTICE—MISSIONARY SOCIETIES

The Executive Committee wishes to kindly remind the societies to be sure to send their Christmas money to the Treasurer, Mrs. J. G. Regier, Newton, Kansas, in good time this year. Money for India and China should reach her by October 1 and that for Oklahoma by Nov. 1.—Please!

Mrs. P. R. Schroeder, Sec.

JESUS THE BREAD OF LIFE TYPIFIED IN THE MANNA

Read Jno. 6:31-35 and 48-51

Shall we first point out the similarity of the given manna and the feeding of the 5,000 and the controversy following. There were the hungry, yea perishing multitudes—600,000 men in the wilderness—men concerned for themselves and their families and 5,000 also in the wilderness—men facing exhaustion for themselves and their own. Both crowds are looking to the church and its representatives—Moses and the disciples for food. Through Moses the manna was given—so through the disciples the multitude was fed. Jesus says, however, Moses gave your fathers not that bread but my Father gives you the true bread.

Both were given—were broken, placed into the hands of the disciples for distribution—were to be offered to the people. Here we have the principal mission of the church. You received the broken bread—give ye them to eat. The church is the only institution under the stars which hands out the bread of life, therefore give ye them to eat.

When we look at this manna a little closer we find it is supernatural—given from heaven. Not the fruit of some shrubbery—Not from this earth's resources but from heaven. The first glance of it arouses the inquiry: "Manna" i. e. what is this. The divine and only answer is: This is the bread which God has given for your need.

Although our precious Bread of Life may have an insignificant appearance He is divine, sent from heaven. The only begotten Son of God in whose hand is what the earth brings. Whose grace, love, salvation satisfies, restores and feeds the inner man. He is incomprehensible, mysterious, but sweet to the hungry soul. It will ever be the inquiry of the true disciples throughout eternity to find ont in whom we have believed—to feed our intelligence by musing upon His attributes.

Another glance upon this manna conveyes to us that it had the all sufficient properties for the highest possibilities of physical and mental life. The Hebrew needed nothing else. Feeding on manna he was able to travel for weeks at a stretch—was able to conquer the foes—was able to complete the tabernacle—yea Moses was able to administer a service as lawyer, statesman, jndge, prophet and priest which stands as an example to this day. But this is only a type of what Christ Jesus can and will do for all that call upon His name. He is the source of our supply. He gives more than we ask for.

Then the manna was a daily need. Every morning a supply had to be gathered for the day. This suggests the importance of the daily quiet hour. Be it that we shall have to do it individually or in family worship or be it in groups—if we shall spiritually thrive, if the power of the risen Christ shall dwell in us, we must need go to Him daily, yes, pray without ceasing, we must walk with Him. We must be in Him as the branch abideth in the wine.

S. S. Baumgartner.

REDMOON MENNONITE MISSION, HAMMON, OKLA.

Aug. 27

Dear Readers of the Mennonite:

I have been asked to write an article for our English church paper. One wonders what to write that might be of interest to the readers and stimulate mission activity, as they already have a general knowledge about the work and the conditions on the mission fields from various reports that are frequently published. Perhaps a short letter with a few news items would not be out of place at this time.

You have no doubt read in our papers that we recently celebrated a double wedding at this station, when two of our daughters, Linda and Ruth, were married. We had planned to invite all our Indians for that occasion, as many of them have never seen a wedding of white people. Then too we thought that example might be better than precept in teaching them a better way of getting married than they usually practice. We were therefore as much disappointed as they when we had to announce to them that there would be no visitors invited, because of the poor health of my dear wife. She had been in California with her relatives for a seven months' rest and came home much stronger in spring, but during the hot and dry summer she gradually lost again more than she had gained. Soon after the wedding she left to stay with our oldest daughter, Martha, in Halstead, Kansas, where she now is, after first staying in the Bethel Hospital for about a week. She seems to be slowly improving and with God's help, cooler weather and complete rest, we hope and pray that she may soon regain her strength and rejoin me in the work here. When about a week ago Roland and Linda left for Nevada, Milton, our only son, went with them as far as Kansas, where he will work on a farm till the beginning of Bethel College, where he intends to enter as a college freshman.

That leaves me all alone at this station and I am often reminded of the experiences I had twenty-seven years ago, when the work was begun here. The other day an old neighbor remarked that if I would move into a dugout and exchange my Ford for a bicycle, I would be where I started twenty-seven years ago. Sometimes one feels that the progress in the work has been so little that it cannot at all be compared in relation to a bicycle with a Ford car or a dugout with a comfortable dwelling house. Though it seems rather lonesome, one is comforted by the thought that one is really not alone. The One who said: "Lo, I am with you alway, even unto the end of the world" certainly keeps His promise. We trust also that many mission friends remember us in their prayers. The Indians too, especially some of the Christians, have visited me often during the last week and they have many questions to ask about the different members of the family, especially about Meneha, my dear wife. They think it strange that I should cook and keep house by myself. Some seemingly are anxious to try my cooking, as they show up about meal time. But I have been impolite enough not to take the hint. Besides the many other qualifications I lack as missionary is also being a good cook. I would advise those preparing for mission work to take a course at home in cooking. But I have always advocated simplicity in living and I have a good opportunity to practice it now, in fact when one has a good supply of milk, butter and eggs and some fruit and can conveniently buy the bread and canned goods, one can manage to live without much cooking. So I am getting along quite well, but will be "mighty" glad when Mrs. K. returns.

This has been a very dry and hot summer. Many of the crops have been a partial or total failure. Such of our Indians who have tried to farm have been rather discouraged. However, they complain less than the average white people. They realize that nature is controled by a Divine Power and are quite ready to submit to His ruling. Sometimes they depend too much on God's help where they should help themselves: Their fields would produce more if they would keep the weeds out better, their health would be better if they would be more cleanly in their mode of living, etc., etc. But this "faith without works" is not confined to the Indian race only. Another hindrance to the progress of our Indians is that they lay so much stress on visiting and feasting. If any of the relatives or friends are sick they must go to see them, regardless of how much it costs or how much their work is neglected through it. And, of course, when they visit they expect to be fed. Even their religious gatherings, including the Christian, can hardly be thought of unless there is a feast in connection with it. The Bible says a great deal about fasting and praying, but the Indians usually make it feasting and praying. Usually when some one is sick the parents or other relatives are

urged to give a public feast that prayer may be offered for the sick. When he is well another feast must be given as a thankoffering. Sometimes when there is no one sick then the parents of children are urged to give a feast that their children may not become sick. Eating is usually considered better than any medicine, therefore the sick are often treated with the heaviest food when they should not have any. The custom of feeding large crowds of visitors is dying out more and more for lack of funds. No doubt that will help to discourage the too frequent visits also. Recently some of our Indians went to see the Arapaho sun dance at Geary, but they had to furnish their own eating. At present they are leaving for an Indian fair at Clinton and must provide for themselves there too.

As in nature rain makes the ground fruitful, so in man's spiritual life the Word of God is needed to produce the spiritual fruits. That is why we do mission work among the Indians, that they may know and do what God teaches. And as they think God's thoughts after Him they will be made free and Godly, for "as a man thinketh in his heart so is he". Pray for a greater manifestation of God's power through His Word and Spirit among our Indians. May that be your response to this letter.

With greetings in His name,
H. J. Kliewer.

ISRAEL AT MARAH AND ELIM POINTING TO EXPERIENCES MET IN THE LIFE OF A CHILD OF GOD

So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur, and they went three days in the wilderness and found no water, and when they came to Marah, they could not drink of the waters of Marah, for they were bitter. Exodus 15:22, 23.

And they came to Elim where were twelve wells and three score and ten palm trees and they encamped there by the waters. Exodus 15:27. This theme or question can be divided into two parts. 1. Israel at Marah. 2. Israel at Elim. Two, at first very different places but were stations of the same journey, but one of them was changed.

The journey of the children of Israel, out of Egypt, through the wilderness into Canaan in many ways resembles our own journey, through this present life and can be divided into three parts: 1. **The going out. 2. The going through. 3. The going in.**

Without any exception the children of Israel of the Exodus were all born in Egypt. They were all slaves or the children of slaves, and Egypt was the land of servitude. This can serve us as a true picture of the natural state and conditions into which we are all born. There was neither hope nor future for the children of Israel in Egypt, for they were doomed to be exterminated. This present world into which we are born and live and the natural conditions as they now are, cannot promise or secure us a future, because it is and we **are doomed.** II Pet. 3:10. Ez. 18:4.

The natural world and its conditions are changeable, from good to bad, from bad to worse, but also from bad to good and better. The conditions concerning Israel were getting from bad to worse. God is unchangeable from everlasting to everlasting the same, and so are His attributes. God's great love did not change, grow less or cease to be, when Israel ceased to be loveable, but continued to love when Israel became untrue and hateful and made themselves unworthy of their name and the possession of the land of Canaan. Even when they had to be removed into captivity God had a **message of love** for them. Jer. 31, 3.

The sad and deplorable conditions of Israel in Egypt appealed to the great sympathetic, loving heart of God, real, genuine sympathy and love are acting powers, not only acting but also inventive powers that is in the line of ways and means to render real help. In Exodus 3:7 we read: The Lord said to Moses: **I have surely seen the affliction** of My people (although a poor, doomed, enslaved people still His people) **I have heard their cry** by reason of their taskmasters, **for I know their sorrows.** In verse 8 we read: I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a good land and a large land unto a land flowing with milk and honey.

Are these not comforting words of our God even for us in the 20th century to know that God our Heavenly Father surely **sees our afflictions, hears our cry** and **knows our sorrows** and has ways and means to deliver us?

Moses, God's human instrument in delivering Israel and leading them out of Egypt, through the wilderness onto the border of Canaan, is not only the strongest but the truest and clearest type of our Great Deliverer, Jesus Christ. Moses lived a life free of reproach and of selfishness, but abounded in self-denials, indeed a life of self-sacrifice, constrained by that never failing power, love. I Cor. 13:8.

It was a great day, an important day for Israel when the divine message concerning their deliverance was brought to them by His servant Moses, but it was no greater day than our **Day of Salvation.** That divine message called for a great, yea the **greatest** and **most important decision.** They had to decide against Egypt, the land of their doom, for the land of Canaan, their future home, Egypt with its sinful pleasures, its vanities, its sorrows and disappointments despair and doom had to be cancelled, discarded and left behind. Their citizenship renounced and removed. From now on they were to consider themselves citizens of the Land of Promise, which was now to be theirs not in promise only but in reality.

The divine message presented to us in the word of God also calls for a decision, in many ways resembling the above mentioned, only more spiritual and of far greater importance. In speaking of His disciples, John 17:16, Jesus says: **They are not of the world.** In verse 15 of the same chapter He prays God to **leave them in the world,** for their great purpose or mission, **but to keep them from evil.** The Apostle Paul in speaking of Christians and to Christians, Phil. 3:20, says: Our **citizenship is in Heaven.** Jesus our Lord in speaking of loyalty and true service, Matt. 6:24, says: **No man can serve two masters,** for either he will **hate the one and love the other,** or else **he will hold to the one and despise the other, ye can not serve God and mammon.**

Israel, God's chosen people, divinely intended and equipped to be a **leader** among the nations, to **bring** the nations to a **saving knowledge of the true and living God,** has now **stood** for many centuries as a monument of **warning.** In Jer. 2:19 and John 1:11 we find the reasons why. Now may Israel's disloyalty, distrust, disobedience, unbelief, selfishness, stubbornness, wickedness and its final and downfall, serve us as a warning and a spur to truer loyalty and better citizenship to our Great King and His Kingdom.

II.

The Children of Israel Going Through the Wilderness

In studying the geography and lining up the many different stations of Israel's journey, we find that they made a great detour, that there was a much shorter and would have been a much pleasanter journey. Now why the detour? Why selecting such a long and difficult route? and why spend 40 years in the wilderness?

The 40 years Israel spent in the wilderness **were needed** meant also 40 **years of grace** for the already doomed inhabitants of Canaan. Forty years also indicates the fact, that Israel was **very slow in learning her lessons.** When Israel left Egypt they were neither prepared, equipped nor qualified to conquer and take possession of the land of Canaan. They could not have organized and maintained a government **because they had no law.** According to God's plan the land of Canaan was **not to be conquered by might** but by **faith.** Faith is composed of **trust** and **obedience** and this was a lesson only very few in Israel over 20 years of age were able to master. According to God's plan the real **worship was to be installed** and **maintained in the land of Canaan.** Israel was to be a church people but thus far they had no church organization and no sanctuary. All this was attained and obtained in the wilderness during the 40 years. When the time finally came and the signal to enter Canaan was given Israel was equipped with the very best laws which up to the present time have not been surpassed or excelled by any nation.

God knew Israel's condition. He **knew how Israel should and must be.** He also knew what Israel needed and how much time was required. God had a very high aim or mark in view for Israel to attain and to reach the high mark of God's calling a thorough preparation is indispensable.

The journey of the Israelties through the wilderness also resembles our journey in the line of decisions. Every temptation, every attack of the evil, every obstacle and difficulty, every worldly attraction, every opportunity to do good or evil is a challenge to our character and calls for a new decision and according to the decision the character either gains or loses.

Our subject speaks of two places and also of two experiences, a very sad one and also a very pleasant one, both kinds are needed to build a character to stand the severe tests in this life and to receive the approval yonder. Personal experience and observation tells us that the experiences that pain most, as a rule are the ones most needed and were the ones by which the soul has profited most.

The Marah experience was needed for both Moses and the children of Israel, although Moses was one of the greatest if not the greatest leader the world ever produced, he was a human being, also inclined **to forget to put God first** and to depend **too much in self, as we all are and too often do.** To the poor, enslaved and neglected people, deprived of religious teaching and training, God was practically **unknown or a stranger.** The proverb: **Man's extremities are God's opportunities,** can well be applied here. Surely this afforded God, our dear Heavenly Father a great opportunity to reveal His power, His wisdom and loving-kindness. We take it for granted that there was none so dull and shallow-minded as to attribute this miraculous help **to the tree which was cast into the water,** as we find so many were today **worshipping** and **praising the symbol, the creature instead of the Creator and the power symbolized in the natural element.** To **know God** meant for Israel and means for us to **love Him and trust Him, more love** and a **childlike trust for Him** and **in Him has always been one of the human families' greatest needs.** Therefore let the **way be rough, the operation be painful** and **the remedy bitter if the results are so great and glorious.**

There are many teachers and preachers who attribute the good and pleasant things to God and His guidance and the evil, the sad and unpleasant things to the evil and his guidance. The Bible presents God to us as the Creator and Ruler of the whole universe. Who has the absolute and the entire control of every visible and invisible thing or power.

(To be continued)

CORRESPONDENCE

Halstead, Kan.—So far this year services have been held every Sunday. During this time we have had several visiting ministers. On March 1st, Rev. Horsch from California preached for us. In the afternoon of the same day the Professor of the Musical Department of Bethel College gave a program.

On March 8th ten young people joined church by baptism. May their faith grow with their years.

Several persons have joined by letter, while others have called for their letters.

On Good Friday the churches of the town held union sevices. Communion services were held on Easter Sunday.

As Rev. Unruh was called to Oklahoma to conduct a series of meetings, Rev. Moyer preached for us on April 19.

Our Senior C. E. society exchanged programs with the West Zion Senior C. E. Society of Moundridge, during the summer.

The Moundridge Junior C. E. also gave a program for us later.

Our Senior and Junior Missionary societies had a joint meeting at the church in April when Mrs. Plenert, of the City Mission, of Hutchinson, gave an interesting talk helping us to better understand the work of the city missions.

A short Bible School was again held with our pastor and Mrs. S. F. Langenwalter as teacher.

Our pastor attended Summer School at Lawrence, the State University.

The Sundays on which it was impossible for him to return Rev. C. E. Krehbiel and Rev. Warkentin, both of Newton, filled the pulpit.

During the summer months the evening preaching services were discontinued.

Missionary Wiens and family were with us on one Sunday in June. Mrs. Wiens gave an interesting talk to the children, and Rev. Wiens gave the sermon for the morning. Hearing the missionary directly from the field awakens a new interest in missions.

On August 2d Dr. Harvey Bauman and Dr. Ella Garber Bauman were with us for the morning services.

We were very glad to meet and hear these young people who are to be our first medical missionaries to India.

A day long to be remembered was the 50th anniversary of the founding of the Halstead Mennonite church, which we celebrated on March 22d.

Everyone was pleased when it was learned that the only former living pastors, Dr J. H. Langenwalter, former president of Bethel College, and Rev. Amstutz, of Trenton, Ohio, were to be with us for the day.

Our pastor had charge of the morning service which opened at 9:30 with a history of the church given by Rev. C. E. Krehbiel of Newton. This was printed in the Mennonite Weekly Review and in book form.

Daniel Haury, a charter member, then read the names of the thirty-four charter members, eight of whom are still living, four being present, Mrs. D. Langenwalter, Mrs. John Lehman, Mr. C. Schmutz and Daniel Haury.

The other members Mrs. J. L Schowalter, Mrs. Anna Detweiler, Mrs. Mary Detweiler of Calif., and Mr. J. E. Ruth of Okla., could not be present. Then followed a song by the choir. Then followed a sermon by Rev. Amstutz. He based his remarks on John 12:32; I Cor. 3:11. Miss Anna Dyck next sang a solo. Rev. Langenwalter then gave us a German sermon based on John 5: 39; Neh. 8:8, and the last verse in Matthew.

Dr. Langenwalter spoke very feelingly as he had grown up in the community. Then followed Ich bete an die Macht der Liebe, No. 305, sung by the congregation, which was the first song sung in the church, 50 years ago.

Then followed a few remarks by our pastor, Rev. Unruh, who invited all the guests to dinner, which was provided by the congregation and served in the City Hall.

The afternoon meeting was in charge of the missionary societies, and led by Miss Katie Schmitt, President of the Senior Society. The orchestra played two appropriate selections.

Miss Anna Lehman then gave a history of the Senior and Junior Societies.

Rev. Amstutz, who is a member of the Home Mission Board, gave a very interesting and instructive talk on missions.

A double quartette next sang a song. Then followed a talk by Sister Frieda, who grew up in this church. She related some of the interesting experiences of her childhood. The evening program was opened by a few remarks by Dr. Langenwalter. Then a sacred concert was rendered by the Bethel Glee Club.

Salem Church, Sonnenberg, O., Aug. 27.—Another season of refreshing came to us last week with the special services from Sunday, August 16 to 23d inclusive, when Dr. J. E. Hartzler, of Witmarsum Theological Seminary, served us with ten masterly talks on "Young People's Problems", as follows:

The Need of Religion.
How Can I Know God?
How Can I believe the Bible?
Do I Need the Church?
Do I Need Education?
What Is My Life Work?
Permanent Values.
The Four Great Enemies of Man.
How Can I Know the Right?
Jesus—What Shall I Do with Him?

All these great subjects were vividly and pointedly presented to us, and the fact that the church was well filled even through the week-day meetings, and crowded on the two Sundays, and the rapt attention given Dr. Hartzler testify eloquently to the conviction that his labors were not in vain.

Seven young people from this place attended the Young People's retreat at Bluffton week before last and judging from their reports that undertaking was a very profitable one for those that attended, in the way of increased enthusiasm for Christian service.

N. G. Fankhauser, Corr.

WHEN WE GIVE GOD A CHANCE

The minister drew up a chair quietly by the bedside of the sick man and grasped the pallid hand that stretched out to him. "How are things going today, John?" he asked.

The sick man shook his head. "Slow, slow," he replied in a discouraged tone. "This plaster cast feels as if it weighed a ton. And just think! I've got five more weeks of it anyway. Who would have thought a broken hip would cause all this trouble? Worst of all," he added impatiently, "I'm wasting a lot of valuable time on this sick bed. I can't afford it."

"Yes, I know," said the minister kindly, "but time spent on the sick bed isn't always lost by any means. Coming to the hospital this morning I passed a shoemaker's shop, and there was a sign across the window that read 'Repairs made while you wait.' Now that wouldn't be a bad sign to put up over this bed of yours, would it, John? You see, we're such busy people in this world that a lot of us don't like to take care of ourselves properly, and so wise nature steps in and makes us do it, while we're stretched out helpless upon our bed nature takes the worn and frayed edges of our lives and patches them together again. Repairs go on while we wait, and the first thing we know we're as good as ever we were.

"The fact is John," he added, "I sometimes think a sign I'd like to tack up over the doors of our churches and our homes. Too many folks seem to think that time spent in prayer and in the study of God's Word is time wasted. But it isn't! Repairs go on while we wait. Sin is a stealthy disease. Pay no attention to it and the first thing you know it will undermine the very foundations of life and character. God is a great Healer, but we must give Him a chance. He alone can take the worn and frayed edges of our spiritual natures and knit them together."

Again the pallid hand stretched out as the minister started for the door. "I think I understand," the sick man said thoughtfully. "I am one of these men who always felt they can't take time, but from now on I will. I will give God His chance!"—Youth's Companion.

THE MENNONITE

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REPORT OF S. S. AND Y. P. DAY, MIDDLE DIST. CONFERENCE
Aug. 27, 1925

The young people's day was a great success and everyone took his part. The morning session was opened by a song service led by Walter Ruth of the Summerfield church. Rev. A. S. Bechtel had charge of the morning devotionals. The Scripture lesson is found in the fifteenth chapter of St. John.

Three topics were on the program for discussion. The first topic "Missionary training in the Sunday School" was discussed by Rev. Henry Schrag of Wayland, Iowa. The three questions why, when and how, were the three questions answered. We must have training to do the work because we cannot do work by instinct as animals do. It is therefore, very essential that we have training in missionary work which is such a great work. Missionary training should begin while the child is very young as the early training and impressions are always the ones that are not forgotten. A great question is how this training should be practiced. First of all lessons should always be made fresh and new to a child. The lessons should be applied to missionary work to create the real missionary feeling. Then to create more enthusiasm for missionary work, newly returned missionaries should be requested to give addresses and mission slides should be shown. After a child has received instruction in missionary work practical applications should be made.

At this time the Summerfield church furnished some special music.

The next topic for discussion was "Tithing in the Sunday School", by Rev. J. Kauffman of Donnellson, Iowa. Tithing is just paying the debt you owe to our Lord. Several illustrations of Biblical tithing were given. There should be regularity and conscientiousness in giving. Tithing pays a large interest in one's natural and spiritual life and also in dollars and cents. If a person tithes with a good will and heart the character of that person becomes much stronger. A young child should be given its own money so that it feels it is giving to God of its own money. If this is done the giving spirit is created in the child. Following Rev. Kauffman's discussion the assembly was given a chance to give their idea of teaching the child tithing and how the money should be given to the child.

Rev. J. E. Amstutz of Trenton, Ohio, had the topic "Training of Teachers for Our Sunday School". He requested that all churches in the order called for should answer as to how their church was meeting the need of training teachers. Fourteen out of fifteen churches called responded. It was very interesting to see what the different churches have done to meet the great need of training their teachers.

At this time any one who had a question or thought to add was free to do so. When should teacher-training classes be held was a question. Several objections were made to having it during the regular Sunday school hour.

In closing a song was sung and the closing prayer was offered.

The afternoon session was opened by a song service led by Walter Ruth. Rev. P. P. Hilty had charge of the devotionals. The Scripture lesson is found in the Gospel of St. John the twentieth chapter, verses eleven to eighteen.

"Religious education in week day and vacation schools" was discussed by Rev. J. M. Regier of Pandora, Ohio. The twentieth century is the century when the people are awakening to the child rights. The week day education in the Bible in public schools was discussed. More religious training in school and homes is necessary. The summer Bible school is a very great asset to religious work. A public school teacher cannot be put into a Bible school and do efficient work, but the teacher must also have had training in Bible work and be an enthusiastic worker for the spreading of God's Kingdom. In this summer Bible school children should memorize a great knowledge of Scripture is over deal so when they grow old their a great part of the Bible. And these wonderful gems of Scripture are never forgotten. Statistics show that out of the four thousand juveniles only three per cent. were Sunday school pupils.

Several of the churches who have conducted such a summer Bible school gave reports on their work done.

A round table discussion conducted by Rev. P. R. Schroeder of Berne, Indiana, on the subject, "What about our young people —how much social and spiritual life do they need? How develop it?" A child's heart should be filled with good so that the bad has no chance to grow. The young people must have proper care because they will be the leaders of the church of tomorrow. The home is the place for the social and spiritual life, this must be developed and it is the place where the child gets its first glimpse of such life. There must be a great amount of social work in church, not of worldly, but of a Christian type. No Christian can be unsociable, therefore, no church can go on without social work. To develope social and spiritual life a great amount of training is necessary. Spiritual and physical always go together, therefore the Bible can be symbolized as food, home, as fresh air and quiet hour or prayer as rest.

"Our Summer Retreat", was a report and discussion by Rev. Keiser of Dalton, Ohio. The young people should have a summer conference to create more enthusiasm. The Mennonites should feel a need for such a conference for the young people alone. The report was given of the young people's conference at Bluffton, held August the eighth to the sixteenth. The meeting was a very blessed one and the young people were very enthusiastic. There were sixty-four present at the conference. They all received a great blessing through prayer and fellowship together with God. Why can we not continue with these meetings creating cooperation and Christian fellowship?

The business part of the meeting was held at this time. The minutes of the last meeting were read. The nominating committee gave its report and the following officers were elected unanimously, Rev. A. R. Keiser of Dalton, Ohio, president; Henry Ruth Summerfield, Ill., vice-president; and Waldo Hofstetter of Ebenezer church near Bluffton, Ohio, secretary and treasurer. The members of the program committee are D. W. Bixler of Bluffton, Ohio, Anna Krehbiel of Donnellson, Iowa, and Inez Lehman of the St. John church, near Pandora, Ohio.

The question of whether the money program should be carried out the same this year as last year was then discussed. Missionary Kauffman and the Drs. Bauman were given an opportunity to make their needs known.

The resolutions made at the young people's meeting at Pandora were read, after which a motion was made that resolution four should be stated that $1500 go to Drs. Bauman for medical equipment and that $1000 for the mission school in China and what is over the $2500 quota goes to China.

A motion was made that the $500 over from last year's quota be loaned to the Russian immigrants in Canada for a period of three years. This motion was unanimously carried. Resolved that the chairman appoint one member from each of the geographical districts to work out problems concerning district meetings in the Middle District conference was also unanimously carried.

These are the resolutions handed in by the resolution committee:

1. That we express our sincere appreciation to the Summerfield congregation for their kind hospitality and good Christian spirit which they have shown us.

2. That we thank the program committee for their wise selections of very important and vital topics for discussions.

3. That we thank those participating in the program for the very able manner in which they led the discussions and those taking part in the open discussions for their ready response.

4. That mission, tithing, religious education and our young people get a new emphasis and a very large place in our (Sunday school and Endeavor work) churches.

5. That we express by rising for a few moments of silent prayer our deep gratitude to our heavenly Father for bringing us all here safely, and granting us the favorable weather.

Motion was made and accepted to adjourn and prayer was offered and the closing hymn was sung.

The evening session, the closing session of the young people's meeting was opened by a song service led by Walter Ruth. The devotionals were in charge of J. F. Lehman of Berne, Indiana. The Scripture lesson is found in the Book of Psalms.

The Summerfield choir furnished some special music.

Dr. Harmon, president of the McKendree College of Lebanon, Illinois, was the speaker for the evening. His text was found in Matthew, the sixth chapter, the thirty-third verse, "Seek ye first the Kingdom of God and its righteousness and all these things

(Continued on page 5)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

Dalton, Ohio
Aug. 24, 1925

The first Mennonite Young People's Retreat held at Bluffton, Ohio, from August 8-16 is now history. God has blessed it more richly than the most idealistic leaders had dared to hope. But His work is always thus blest if we are willing to help Him.

This Retreat was carried on somewhat on the nature of the Y. W. and Y. M. Summer Conferences. It was of a very devotional nature. It was planned for young people primarily and they all responded very nobly. They all came for business for their Lord. Judging from the closing meeting, at which time the delegates gave expression to their feelings and their hopes for the future, the venture of faith was very much worth while.

Friends, does it not seem true that God is speaking through the young people from the Atlantic to the Pacific in all of our Mennonite communities. The rising church wants to do something, shall we help and permit them or will we compel them to go to other sources for their inspiration and a place to work. This enthusiasm is seen by the fact that the churches surrounding Bethel College are having a Conference similar to the Bluffton Retreat at the present time, the Pacific Conference has made preliminary arrangements for such a Conference soon, and the Eastern District Conference is asking for a similar program for next year.

May I here throw out a suggestion and challenge? Would it not be within the Spirit of Christ and the growth of His church to plan for a united program for next year? This could be accomplished by having a representative committee who would plan on a program which might be given in these four communities in successive periods of about ten days each during the summer months next year. Unity could be brought about by having two or three leaders taking part at all of the Conferences and supplement the remainder of the program with local leaders. This would make a comparatively small expenditure and yet would tend to unite our widely scattered Mennonite church.

Let us think and pray about this venture and if it seems to be God's leading let us rise and help Him in the task He is trying to accomplish for our day.

A. R. Keiser.

BIBLE STUDY

How to Study the Bible

1. **Purposefully. The Bereans had a purpose in mind when they studied the Scriptures.**

"These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11.

Our Purpose Should Be

1. **To see Jesus.** Search the Scriptures: "for in them ye think ye have eternal life and they are they which testify for me." Jno. 5:39.

2. **For personal growth.**

"And now brethren, I commend you to God, and to the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified." Acts 20: 32.

3. **To be furnished for work.**

"All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3: 16-17.

4. **To be approved of God.**

"Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." II Tim. 2:15.

5. **To be kept from sin.**

"Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11.

II. **Comparatively. Go through the entire Book to see what is taught about some one theme, using a topical index, a concordance and the marginal reference. This means "searching" i. e. ransacking the Word of God.**

"Which things also we speak, not in the words which man's wisdom teacheth, comparing spiritual things with spiritual." I Cor. 2:13.

III. **Meditatively. Taking time for thoughtful consideration. Unless we take time for meditation our Bible study will profit us little.**

"This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success." Josh. 1:8.

IV. **Prayerfully. Unless we approach God's Word with humble, prayerful spirit we cannot expect to enjoy or be profited by our study.**

"Open Thou mine eyes, that I may behold wondrous things out of Thy Law." Ps. 119:18.

V. **Dependently. The author of the Book, the Holy Spirit is our teacher. If we depend upon Him and not upon man for guidance and illumination, the sacred pages will be filled with visions that will rejoice our hearts.**

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak, and He will show you things to come. He shall glorify me; for He shall receive of mine, and shall show it unto you." John 16:13-14.

J. S. H.
Whitewater, Kansas.

THE MENNONITE Y. P. RELIGIOUS INSTITUTE

The "Bethel Retreat" opened on the evening of August 24th with a few more than 75 young people present. Rev. P. P. Wedel struck a responsive chord in his intimate words based on the Master's advice to the apostles, "come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat." Jesus himself was wont to come apart, to retreat, and He admonished His first followers to take time to be holy. Doubtless this is a need of our strenuous time.

We do not have space to report on all the inspiring addresses given nor on the helpful music that was rendered by singers from congregations in the vicinity. It must suffice to print the program as it was worked out at the beginning.

The daily addresses at 11:15 a. m. and 8 p. m. together with the Morning Watch and the Vesper services were the inspirational periods of the day. The Morning Watch and Vesper services are in charge of Rev. and Mrs. J. R. Duerksen and Rev. J. M. Suderman. Prof. H. F. Janzen has charge of all singing.

The work that was done more in the nature of a school was in charge of the following class leaders: Prof. J. F. Moyer, Rev. H. T. Unruh, Rev. D. J. Brand, Sister Lena Mae, Mrs. J. M. Suderman and Mrs. J. R. Duerksen. The largest enrollment in any one class on the third day was 35, not counting visitors.

The following states are represented in the roster: Minnesota, Nebraska, Oklahoma and Kansas. Far away India has one representative enrolled.

The spirit of students and visitors alike is fine. It is evident that all want to heed our Retreat motto: "Draw nigh to God, and He will draw nigh to you."

Coach Haury and Miss McAllister daily give instructions in group or mass plays that may be employed at Sunday school picnics or similar occasions. Prof. and Mrs. Henry Hege have charge of the Refectory and are rendering a valuable service at this point.

The committee feels very grateful to the class and group leaders and the speakers and singers who have given so freely of time and thought to make the Retreat worth while.

We trust God's promise of nearness may be the reward of all who came.

C. E. Krehbiel.

BIBLE INSTITUTE PROGRAM
(Bethel Retreat)

Classes meet every morning from 7:45 to 11:15 and the following are the speakers for the morning and evening meetings with churches that have been asked to furnish music.

Monday, August 24
8:00 Rev. P. P. Wedel, Moundridge
Music, West Zion, Gnadenberg
Tuesday, August 25
11:15 a. m. Rev. P. H. Unruh, Alexanderwohl
8:00 p. m. Rev. A. Warkentin, "Prophetic des Alten Testaments"
Music, Alexanderwohl
Wednesday, August 26
11:15 a. m. Prof. I. T. Dirks, Moundridge, "Christian Citizenship"
8:00 p. m. Rev. A. Warkentin, "Prophetie des Neuen Testaments"
Music, Goessel
Thursday, August 27
11:15 a. m. Rev. H. P. Peters, "Early Education among Mennonites in Kansas."
8:00 p. m. Rev. B. W. Harder, Whitewater, "Growing a Soul"
Music, Tabor
Friday, August 28
11:15 a. m. Rev. A. J. Dick
8:00 p. m. Rev. P. R. Voth, "Our Ideas of Heroism"
Music, Christian Church
Saturday, August 29
11:15 a. m. Rev. J. J. Voth
Sunday, August 30
9:45 a. m. Sunday School
10:45 a. m. Sermon, Rev. J. W. Kliewer
8:00 p. m. Prof. A. D. Schmutz, "Sacred Music"
Music, First Church, Newton
Monday, August 31
11:15 a. m. Missionary P. J. Wiens, "Education in India"
8:00 p. m. Missionary P. J. Wiens and others
Music, Eden Church
Tuesday, Sept. 1
11:15 a. m. Prof. Paul Erb, Hesston, "What shall I do with my Life"
8:00 p. m. Prof. Paul Erb, Hesston
Music, Emmaus and Halstead
Wednesday, Sept. 2
11:15 a. m. Rev. P. H. Richert
8:00 p. m. Dr. J. H. Langenwalter
Music, Buhler
Thursday, Sept. 3
11:15 a. m. Rev. J. H. Epp, Hillsboro
8:00 p. m. Dr. J. H. Langenwalter
Music
Friday, Sept. 4
9:30 a. m. Christian Endeavor Convention

Everybody Invited
"Draw nigh to God, and He will draw nigh to you."

REPORT OF S. S. AND Y. P. DAY

(Continued from page 4.)

shall be added unto you." His address was very impressive. We have an orderly God and there is an order for humans as well as for the seasons of the year. The first thing a person should seek for is the Kingdom of God. Many things are not understood this world and the same way, with the Bible, but this creates a much greater and fuller desire for more knowledge. "Whatsoever a man soweth that shall he also reap", was illustrated in a practical way. In closing a song was sung and the closing prayer was offered.

Report of mission fund, Aug. 22, 1925:

Amount paid in	$2,571.81
For India Station	1,000.00
For China Station	1,000.00
Total paid out	$2,000.00
Balance on hand	571.81

Ruth van der Smissen,
Sec. Pro tem.

When we attempt to do an injury to another, we should not be surprised if our attempt become a boomerang to us.

WORLD-WIDE SUNDAY SCHOOL NEWS

A SUNDAY SCHOOL WITH TEN BRANCHES IN BRAZIL

One of the leading Sunday schools of Sao Paulo recently closed its second annual one-day "retreat" in which it brings together the officers and teachers of its central school and of its ten branches. The place chosen these two years has been the 300-acre farm of the Little Blossom Home —an orphanage giving a Christian home to forty boys and girls, carried on entirely as a work of faith. The orphanage is located about 25 miles from Sao Paulo, and an early start had to be made from the city to reach there by 9:30 on a slow-going suburban train. Three auto trucks brought the party of forty-two Sunday school workers from the station to the farm, and after arrival and partaking of the inevitable cup of coffee, the day's program was begun.

Seated on benches in the shade of the wide-spreading fir tree, the workers listened first to brief reports from each one of the branch schools. Then the World's Sunday School Association Secretary for Brazil, Rev. H. S. Harris of Rio de Janeiro, was presented and spoke briefly on the "Perspective and Trend of the Sunday School Movement." Three topics had been chosen beforehand, by ballot of the workers, about which their discussions should center. Those receiving the greatest number of votes were: "Means of attracting and keeping pupils in the Sunday school"; "The importance of punctuality and consistency on the part of the teacher"; and "The Teacher's Preparation." Animated discussion of these topics completely occupied all available time, and at the close of the afternoon session, the party returned to Sao Paulo with renewed interest and enthusiasm for their common task and with a better appreciation of the means to be used for its accomplishment. Thus it is that one church in Brazil's industrial metropolis is seeking to keep abreast of its responsibility for advancing the Gospel.

CHRISTIAN EDUCATION IN EGYPT

Sunday school libraries for reference and special study, made up of a few selected volumes from America and the nine Sunday school handbooks published in Arabic by the World's Sunday School Association, have been placed in the Church Missionary Society's Girl's High School, Cairo, and also in the American Mission Girl's High School at Luxor.

A new branch of evangelistic work has been taken up by the World's Sunday School Association secretaries in Egypt, in providing illustrated books on the life of Joseph and the Life of Christ for use among the patients in the large hospital of the Church Missionary Society in Old Cairo. This plan will be carried forward during the coming year in the American Mission hospitals of the United Presbyterian Church at Assiut and Tanta. This is an extension of the Sunday school idea into hospital wards with the result that the patients upon leaving for their homes take with them a message in simple Arabic language and with attractive illustrations. This publishes the Word of God in villages far up the Nile and in the crowded cities of the Delta.

Friends in America can scarcely realize how much value is placed upon an illustrated leaflet. Rev. Stephen Van R. Trowbridge, on one of his Sunday school tours in Upper Egypt, was invited by an Egyptian business man to go to his office. After coffee was served and a friendly conversation had taken place, the man opened his safe and produced what he considered one of his greatest treasures. This was no other than the book of statistics for the Sunday schools in all the world, illustrated with flags of the nations which had been prepared for the World's Convention held in Zurich in 1913. He had been so impressed with this pamphlet and with the thought of how wonderfully the Sunday school had spread among the nations that he kept it locked up with his securities and cash and brought it out to show his special friends.

IF I WERE TWENTY-ONE AGAIN

By Rev. James L. Gordon, D.D.

If I were Twenty-One again I would give every day to special physical exercise. All things being equal, happiness depends on health, health depends on digestion, digestion depends on blood, the quality of the blood depends on the circulation, and the circulation of the blood depends on exercise. It is not much use saying anything, these days, unless you say it loud. That is what George Smith of Minnesota University is doing when he remarks: "Personally, I would rather have for a father a robust burglar than a weak, narrow-chested, consumptive bishop." Few consumptives ever live long enough to become bishops, however. Health is life's first prize.

Cultivate the exercises which are natural. It is natural to laugh, natural to sing, natural to yawn, natural to sneeze, natural to smile, natural to "stretch yourself," and exceedingly natural to walk. If you are not the happy possessor of an automobile, thank God—and walk. Rousseau remarks: "Walking has something which animates and stirs my ideas. I need a bodily motion to set my soul vibrating. The view of the country, the succession of pleasant prospects, the open air—all this frees my spirit gives audacity to my thoughts, and throws me, as it were, into the immensity of things—I act as master of all nature."

How natural it is to laugh Cultivate a hearty laugh. Laughter is the thunder of optimism—let it roll through your physical system. When you feel that you must cry—laugh for a change. Laughter is like a ripple of health playing a merry-go-round for the body and brain. Few men die while laughing. I heard once of a great evangelist who "laughed three times a day." My friend said to him (for he occupied a room next to the evangelist in the hotel): "What were you laughing about last night? I left you in your room at fifteen minutes past ten and there was nobody in your room then. What were you laughing about?" The evangelist answered: "Friend, I laugh three times a day. I laugh after breakfast, I laugh after dinner, and I laugh just before I retire. I laugh systematically, I laugh scientifically, I laugh persistently. I like laughing. It is as medicine to my soul." The things which we ought to do are the things which nature has made it easy for us to do. Laugh a little, sing a little, smile much and walk a good deal. And remember that twenty minutes of exercise daily applied to such parts of the physical frame as need it the most will keep you in fair fighting trim, contribute to your joy and enthusiasm and probably add ten years to your natural life.

A very practical test of the genuineness of a Christian experience would be to inquire: Do I hold everything subject to God's will; Do I speak only what I would like God to hear; Do I do only what I would like God to see; Do I read only what I would like to have God read with me; Do I write only what I would like to have God read; Do I go only where I would like to be when Jesus comes. —Sel.

THE S. S. LESSON

Sept. 20

Paul Writes to the Thessalonians
I Thess. 2:1-12

Golden Text:—"In everything give thanks." I Thess. 5:18.

Thessalonica was one of the chief cities of Macedonia, dating from the time of Philip, the father of Alexander the Great. Paul planted a Christian church here composed of Jews and Gentiles. The opposition of the Jews drove him from the place. Acts 17:10. The letters to the Thessalonians were the first of his epistles preserved for us in the New Testament and were written probably six months after his departure about the year 52 and from Corinth. The occasion of the writing was the reports brought from Thessalonica to him by Silas and Timothy. There is a modern city on the site of Thessalonica called Salonica which is located about 300 miles from Constantinople.

We wonder what would be accomplished if a minister or missionary were to spend only three weeks in a community where the name of Christ was unknown and where there would be such bitter opposition that the preacher would have to move away. But that was the case of Paul and his companions. The Jews and "certain lewd follows of the baser sort" were his opponents. We are told that he remained three Sabbath days and yet they left behind them a pioneer church and, because of the incident in the career of Paul, we are indebted for two of the books of the New Testament.

In the lesson text Paul reminds his readers that his short stay in Thessalonica was worth while. The reason is not hard to find, he was a Spirit-filled man, fearless and energetic. Had any of us been treated as was Paul at Philippi we would be tempted to remain as quietly as possible in the next town to avoid difficulties. But Paul was not avoiding troubles. He was the ambassador of his Lord and fearless in declaring the truth of the Kingdom. That there was much "contention." He tells us, but he also says: "We were bold in our God to speak." One of the qualifications of the true minister is the willingness to testify in the face of opposition, even though doing so means suffering. Pleasing men was the last thing in his mind. The ministry that seeks the approval of men is a failure no matter what other results may follow popularity. Paul knew, as every other Christian must know, that "God trieth the heart". The sincerity behind the message is the thing that counts with our Lord. Flattery also was a thing to which he would not stoop. The flatterer is always insincere, no matter wherever he may be. He will in the end always lose out and certainly so in the work of God. Covetousness, too, was a thing beneath the apostle as it must be with every earnest person in the Lord's cause. If we seek worldly gain for our service in the Kingdom of God it is a good evidence that we are betraying our trust. In preaching particularly the matter of money should be the last thing to enter one's mind. There is no sin that is so thoroughly denounced in the Word of God as covetousness and there is possibly no sin so common among all classes of people as this.

We get the impression of Paul's humility as we read the 6th verse. There is one kind of greatness that God approves. It is greatness with God. Among men and in our contact one with the other we should follow the Master's example and desire "to minister rather than to be ministered unto "Paul's method of work was in his words, gentle—as a nurse cherishes her children." Nothing is so full of tenderness as the nursing care of a mother. His affection for these new found brethren was such that he was willing, if necessary, to lay down his life for them. In this he makes us think of Jesus, the Good Shepherd, and our duty to follow His example. The motive behind all this love and service was that they might attain to the highest possible good which is to be numbered with God's faithful children through Christ. We here also get an idea of his manner of life. While busy in the Lord's work he earned his own living, thus not becoming a burden to these people, even though as an apostle of the Lord, he was entitled to the highest consideration. In the last three verses of the lesson we have a glimpse of Paul's manner of life as described by himself. He calls upon his readers to witness that he lived a holy, just and unblameable life. It was not boasting on his part. He was just reminding them that he had set them a good example. There are many things that we may not be able to do but every Christian has the privilege of setting a good example that may be helpful and encouraging. As we examine this passage we are impressed with the fact that the success of the apostle in Thessalonica was to be attributed to a spirit of sincere service to God and His children. Preaching Gospel without fear or favor, and living truly the Gospel he preached.

THE C. E. TOPIC

Sept. 20

Getting Strength from God
II Cor. 12:6-10; Phil. 4:11-13

God is the giver of every good thing. We must look to Him to supply all of our needs. Should He withhold any of our necessities for an instant we certainly would perish miserably. All men, as well as all creatures, have their physical necessities provided by Him. The sun, the soil, the air and the rain that falls from heaven have been provided that they might work together to provide us with food, raiment, shelter and all our other wants. To grow, the plant must send its roots into the soil and unfold its leaves in order to take in the things vital for its existence. The same thing may be said of the creature. While there is an abundance all around it must go after it, eat it and assimilate it. It is said that savages can live and thrive in some quarters of the world where white men would starve because the savage knows where to look for his nourishment and how to get it while the white man does not. God gives the harvest, but the husbandman must prepare the soil, sow the seed, reap the harvest and get it ready for consumption. Failing to do this he will want even in the places where God through nature is most lavish with His gifts.

Applying the same ideas to our spiritual needs, we may say that if man does not grow spiritually it is because he does not appropriate the things that God has set before him in abundance. There must be an intelligent appropriation of what is to be gotten for our needs. A friend who raises gold fish placed two sets of fish of the same age and vigor in separate vessels. The one set he fed with artificial food. For the others he went to the river and secured the kind of food nature provides for fish. In a very little while those fed naturally were more than twice as large and a great deal more vigorous. If we want to thrive spiritually we must feed on the things that develope the spiritual life. Without that kind of food for our souls we soon become spiritually weak and helpless. Our spiritual growth is fostered by taking in the Word of God, by making Christ our constant companion, by exercise in prayer and by keeping active in the affairs of the kingdom. A well fed creature may perish for lack of exercise and a Christian who does not exercise himself in prayer, in faith and in well doing, like the inactive creature, finds his inactivity fatal.

Growing calls upon the body for a supply of strength. We are to grow in the knowledge and in faith. God provides the means for such growth but we must exercise what we have in order to increase. The Word of God reveals to us all the deep things of God. It is the one source of our inspiration and the knowledge of our Heavenly Father. The wisest and the best of men find it the source of their strength. To neglect it is to starve one's self spiritually and utterly unfit oneself for greater usefulness. Paul advised his disciple, Timothy, to exercise himself unto Godliness. The idea was that the kind of strength he needed was acquired in very much the same way that the athlete prepares himself for the greatest tests of his strength.

Let us emphasize the need of seeking for strength. The one who will not go after a thing when he is able does not want that thing very much. So with the strength that God gives, strength to do one's duty, strength to meet temptation, strength to continue under the pressures of life, strength to win souls for Christ, and many other things, are waiting for those who will come after them. Seek and ye shall find, ask and ye shall receive, are the encouraging words of our Lord and they apply to strength as well as to other things that may be asked for in His name.

It is told of Julius Caesar that once when crossing a dangerous stretch of stormy sea the boatmen became panicy. He then rose and shouted, "Fear not, you carry Caesar" and they took courage again and their arms became strong and came safely to shore. That was the influence of a mighty personality. All of us have hours of storm in our lives when we feel how weak we are in the face of the terrible things confronting us. Let us remember that a greater than Caesar assured us: "Lo I am with you alway". In the strength of His presence there is nothing to fear in the storms of life.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR AUGUST 1925.

General Treasury.

Mission rent, $123.10; Menn. Ch., Lehigh, Kan., $6.85; C. E. Soc., Bethesda Ch., Henderson, Nebr., $9.92; St. John Ch., Pandora, Ohio, $100.00; Bethlehem Ch., Bloomfield, Mont. $83.65; Menno Ch., Watowa, Okla., $11.00; Menno. Ch., Hillsboro, Kan., $68.00; Menn. Ch., Hillsboro, Kan. $25.00; Bethany Ch., Kingman, Kan., $16.45; Herold Ch., Bessie, Okla. $7.98; Menn. Ch., Burrton, Kan., $7.00; Salem Ch, Marion, S. Dak., $500.00; Bethany Ch., Freeman, S. Dak., $50.00; Bergthal Ch., Corn, Okla., $14.28; Grace Menn. Ch., Pandora, Ohio, $45 34; Cor. Penner, Mt. Lake, Minn., $10.00; Gnadenberg Ch., Whitewater, Kan., $66.64; First Menn. Ch., Upland, Calif., $33.26; Bethel College Ch., Newton, Kan, $46.07; First Menn. Ch., Monroe, Wash., $19.93; S. S., Bruderthal Ch., Hillsboro, Kan., $79.28; Menn. Ch. and S. S., Pratum, Ore., $9.25; First Menn. Ch., Reedley, Calif., $78.90; Ebenezer Ch, Bluffton, Ohio, $200.00; Bethel Ch., Mt. Lake, Minn. $225.00; Menn. Ch., Inman, Kan. $14.50; Menn. Ch., Buhler, Kan, $56.10; Menn. Ch. and S. S., Wadsworth O. $16.00; S. S., Johannesthal Ch., Hillsboro, Kan., $66.69; Sister Ida Epp, Mt. Lake, Minn., $10.00; friend Mt. Lake, Minn., $30.00; friend, Beatrice, Nebr., $25.00; Jacob Ebel, Sr., Hydro, Mont., $3.75; First Menn. Ch., Mt. Lake, Minn., $47.84; Menn. Ch., Pulaski, Ia., $31 26; Menn. Ch., Halstead, Kan., $118.31; friend, Elbing, Kan., $30.00; friend, Halstead, Kan., $25.00; Christian Ch., Moundridge, Kan., $24.76; Bergthal Ch, Pawnee Rock, Kan., $29.97; First Menn. Ch., Aberdeen, Ida., $31.96; Friedensberg Ch., Avon, S. Dak, $45.00; Mrs. Cor. Ewert, Avon, S. Dak., $148.35; H. C. Ewert, Avon, S Dak., $150.00; Greenfield Ch, Carnegie, Okla., $8.10; First Menn. Ch., Paso Robles, Calif. $24.30; P. A. Goebel, Cimarron, Kan., $100.00; friend, Mt. Lake., Minn., $10.00; Menn. Ch., Hillsboro, Kan. $45.00; S. S., Menn Ch., Donnellson, Iowa, $87.30; Conference Trust Funds, $463.86; S. S., First Menn. Ch., Bluffton, Ohio, $36.00; Bethesda Ch, Henderson, Nebr., $186.31. Total, $3,702.26.

For Orphans, Teacher, etc.

S. S., Friedensberg Ch., Springfield, S. Dak., $40.00; David Epp, Laird, Sask., $25 00; C. E. Society, Hoffnungsau Ch., Inman, Kan., $17.50; Mr. and Mrs. J. S. Dester, Deer Creek, Okla., $100.00; Anna and Adeline Ortmann, Marion, S Dak., $10.00; Ladies' Mission Society, Menn. Ch., Burrton, Kansas, $40.00; B. J. Klaassen, Goessel, Kan., $30.00; Young Men's Bible Class, Bethel College Ch., Newton, Kan., $30 00; Barbara Hofer, Freeman, S. Dak. $25.00; Rudolf Mueller, Halstead, Kan., $15.00. Total, $332.50.

China Chapel: C. E. Soc., Bethesda Ch., Henderson, Nebr., $25.00.

New Station: Bethlehem Ch. Bloomfield, Mont., $5.00.

Sundries, (Verschiedenes): Missionaries' Refund, $87.50; Expense Refund, $50.00; C E. Soc., Menn. Ch., Hutchinson, Kan., for Martha Burkhalter, $5.00; Ebenezer Ch., Mt. View, Okla., for J. P. Barkman $12 50; Grace Menn. Ch., Pandora, Ohio, for Boy's School in China $24.00. Total, $179.00.

August 1st, 1925, balance in bank, $1961.28.

Receipts during August: gifts for General Fund, $3,702.26; gifts for Orphans, Teachers, etc., $332.50; gifts for China Chapel, $25 00; gifts for New Station in India, $5.00; gifts for Sundries, $179.00. Total amount received, $4,243.76.

Balance and total receipts, $6 205.04.

Paid during the month on orders $2,465.76.

Paid on debt, $3,500.00

Total amount paid during the month, $5,965.76.

Balance in bank on September 1st 1925, $239.28.

On September 1st, 1925. our Board has a debt of $11,700.00.

JOTTINGS

The address of Prof. G. A. Lehman, and family, formerly of Bluffton, O., is 412 Sedgwick St., Richmond, Indiana.

Bro. C. F. Claassen, treasurer of the General Conference, is winding up the vacation period with a three weeks' stay at Manitou, Colo.

Of the first settlers who came to Henderson, Nebr., from Russia in 1872 Mr. and Mrs. Peter Wolf are the only married couples left.

The Greenfield Mennonite church of Carnegie, Okla., at one of its recent meetings lifted a freewill offering of $125.00. The money to be used in assisting poor Mennonites in Russia to emigrate.

The meeting of the (Old) Mennonite General Conference held at Eureka, Ill., is reported to have been attended by more than 4,000 people. Among those present were 57 bishops, 109 ministers and 32 deacons.

The Intermediate Society of the Berne, Ind., Mennonite church held its regular meeting last Sunday in Lehman's Grove near that town at 2:30, after which all partook of a picnic luncheon.

Mrs. Adah Burkhalter and Miss Martha Burkhalter will return to their field in India, sailing from New York, Oct. 3. They will be accompanied by Dr. Harvey Bauman and his wife, Dr. Ella Garber Bauman, who enter the work as medical missionaries. Mrs. Adah Burkhalter's son, Laurance, will also be in the party.

In redecorating the Mennonite church at Berne, Ind., a car load of lumber for the scaffold and more than two tons of oil paint were required for the work. The work requires five weeks for completion. The congregation is worshipping in a nearby grove.

The Bible Conference held at Man's Choice, Pa., Aug. 22-31, proved a great blessing and many attended from quite a distance. A deep interest was manifested. At the close of the conference it was decided that another conference be held the last week of August, 1926, at the same place.

The church at Napier, Pa., expects to hold its fall communion, Sunday, October 4. This will be preceded by a Sunday School Conference participated in by the Bedford County Mennonite churches, which will begin with a conference sermon on Saturday evening, October 3, and continue both morning and noon of next day. A class of applicants will be received into the church on Sunday evening.

Rev. C. H. van der Smissen, of Berne, Ind., editor of the "Bundesbote", had the privilege of ordaining his son, Alwin van der Smissen, to the ministry on August 30th. The ordination service was conducted in the Summerfield Mennonite church, Summerfield, Ill., where Rev. van der Smissen was pastor before assuming the editorship of the "Bundesbote" and where the son was baptized. This is the fourth generation in the family where father ordained son. Rev. Alwin van der Smissen has been called to take charge of the Mennonite City Mission at Hutchinson, Kansas.

The church at Freeman, S. Dak., has arranged to have Dr. Gaebelein of N. Y. give a series of addresses in the near future.

The Zion (Old) Mennonite church near Bluffton, Ohio, has disbanded and its members will unite with neighboring Mennonite churches.

Mr. Dwight Salzman of Carlock, Ill., who graduated from Bluffton College in June with a record for athletics, has accepted a position as athletic coach in the Souderton, Pa., high school.

Rev. and Mrs. S. M. Musselman, of Bluffton, O., are spending a week in Pennsylvania. Rev. Musselman represented the Foreign Mission Board at the ordination of Dr. Harvey Bauman at West Swamp Church.

Marden Habegger, eight-year-old son of Rev. and Mrs. Alfred Habegger, of the Montana Mission, arrived in Berne, Ind., with Miss Lenora Leightner. Master Habegger will remain in Berne to attend school.

An interesting paper was read at the Diller Family Reunion at Bluffton, O., by the family historian, Ezra Diller. Members of the family of that name were located in the neighborhood of Bern, Switzerland, in the seventeenth century. Some of the family being Mennonites, were victims of intense hatred and persecution on the part of the established church. The Bluffton Dillers came to Ohio from Alsace, where they located after leaving Switzerland. The first to settle in America came in 1823.

On August 30 the C. E. Societies of Emmaus, Swiss, Zion and Grace Hill, Kansas, assembled in the Emmaus church to render a joint program.

Jacob Kroeker, son of Rev. Abr. Kroeker, was in Mt. Lake, Minn., last week and on Sunday night gave an address in the Mennonite Brethren church on his adventures during the past year in Russia. He had to endure great hardships during long imprisonments in that unfortunate country.

At the July meeting of the Worker's Conference of the Zion Church, Souderton, Pa., the Secretary, R. L. Hunsberger, presented the following interesting report for the first six months of the current year: "Officers present every Sunday, 12; Teachers present every Sunday, 7; Scholars present every Sunday, 88; Total, 197. The banner attendance for the six months' period was 285, while the average attendance was 252 and the average number of visitors was 14. There were 24 new members enrolled but the losses by non-attendance were 20, and by removal from town 5, and by death, one. The total enrollment in the main school is 351 with 22 in the Cradle Roll and 25 in the Home Department was added to the Sunday partment A large room in the base-School equipment for the Primary and Beginner's Department. A general superintendent and assistants are to be appointed to take care of this department. The change will be an improvement over the present crowded condition. Rally Day will be held on October 11.

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No. 01143 French Morocco, divinity circuit, gilt edges, size 5¾x3⅝ in., with 6 maps 2.10

No. 01154x French Morocco, divinity circuit, gilt edges, India paper, size 5¾x3⅞ in., with 6 maps 3.50

No. 01254 French Morocco, divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps 3.10

No. 01254x Same as No. 1254, India paper..... 4.15

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No. 03234x Same as No. 03232x, leather lined..... 5.00

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, SEPTEMBER 17, 1925. No. 37.

FOUR MISSIONARIES OFF TO INDIA

On October 3d, D. V., the first two doctors, Bro. and Sister Bauman will leave for India on the S. S. "Caronia", and with them the Sisters Adah and Martha Burkhalter, who return from their furlough. Let us pray for a safe journey and much strength and blessing for the work.

P. H. Richert, Secy.

THE ORDINATION OF DR. HARVEY R. BAUMAN

was held in the West Swamp church, about five miles west of Quakertown on Sunday, September the thirteenth. An all-day session was held with crowded audiences. A light thunder shower kept some back for the evening services.

This was a unique occasion which will go into history not only for those present but also for those knowing something about the affair. The Dr. Bauman, a member and son of the church, was ordained by Rev. S. M. Musselman, a member of the Foreign Mission Board, and also pastor of the First Mennonite church, Bluffton, O. Rev. Musselman is a son of the congregation from which the ordination took place. The pastor, Rev. S. M. Rosenberger, just recently ordained to the ministry and installed to the charge is also a son from the congregation. This is also the year in which the congregation is celebrating its two-hundredth anniversary of its formation. Summing up all these events the West Swamp congregation can feel that this year should go down into history never to be forgotten, and furthermore it can feel proud of the fact that they are sending out into the mission fields of India the first medical missionaries thoroughly prepared for the cause for which they are going. Also should this day be called a RED LETTER DAY to the West Swamp congegation.

Many other incidents had the formation from this church, as, the origin of the Gen. Conference by Rev. John Oberholtzer, known as Father Oberholtzer, the origin or split from the Old Mennonites, thus calling themselves the General Conference Mennonites. The First Sunday school was organized in this church by Rev. A. B. Shelly, who was also the pastor of the church for fifty years and in this time very active in many organizations and formation of many of these organizations. The Young People's Society now very active was the second of its kind in our conference and one of its leading organizers was our present pastor, in 1892. Also from this church have gone five active ministers besides the pastor, who are still working for the good and righteous cause and five sons from the congregation who have toiled for His vineyard have gone to the great beyond. Having had all these things in mind the congregation with all others felt it was His calling of these young souls to further the work in far off India.

Mrs. Dr. Ella Garber Bauman was ordained in July, in her home church, Fortuna, Mo., by Rev. Kliewer, she with her husband are to sail on October 3d from New York. Thus the West Swamp congregation has the privilege to rejoice with the Fortuna, Mo., congregation to send out medical missionaries, and thanking God that they have the opportunity of having such splendid representatives in this line of work.

The services of the ordination were very beautiful all throughout the day, Rev. Rosenberger having charge of the affairs and Rev. Musselman performed the rites of ordination, they with the assistance of local conference ministers, as well as musical talents from different visiting congregations, helped make the day a marked success.

FROM OUR DELEGATE TO THE 400TH ANNIVERSARY

H. J. Krehbiel

Reedley, Sept. 3, 1925

We arrived at home last Thursday, Aug. 27, and since then I have been quite busy. During our journey of over four months I wrote fifteen articles which I wanted to give to the Mennonite for publication, but I failed to instruct my secretary to send them to the editor, so they were not published. I did not see a copy of the "Mennonite" in Europe, so I did not know this until I returned home. Perhaps, it is well thus, for in writing these articles for secular papers I kept them in a popular strain and they, no doubt, contain much that would not be suitable for a religious paper. If the expenses are not prohibitive I shall have these articles published in pamphlet form and sell them at a nominal price, so that all who care to read them can obtain them. Looking through the files of the Mennonite preserved for me during my absence I find that I have written only the report of the celebration of the Quadricentennial of our denomination. With the much traveling we did in seven countries in these four and one-half months and the writing of the articles mentioned above I did not find time to write for the Mennonite oftener, though there were some things I might have written about, which would be of interest to your readers. What I could not do while in Europe I shall endeavor to do now. During the celebration at Basel and Zurich I received a number of invitations to visit churches and conferences. There was a conference to be held in the Jura Mountains of West Switzerland about a week after the celebration at Basel, and I had been given an urgent invitation to attend. So while the rest of our party went from Lucern to Interlaken Mrs. Krehbiel and I went to Chaux d' Abel to attend this conference. We got to St. Immer on the train and there took the funiculaire about 3,000 feet up into the mountains where a Bro. Jung met us and took us in a spring wagon with stiff springs and a good brake up hill and down vale to the church. We arrived there about 10:30 a. m. and a Bro. Schnebele from Germany was speaking. When he finished Bro. Geiser, local pastor, and chairman of the conference arose and said: "Brother Krehbiel from America has arrived and will now speak to us, and of course, I had to do so on the spur of the moment. Dinner and supper, consisting of soup, dark bread and Swiss cheese were served at the church. During the dinner hour I asked Bro. Geiser about the program for the afternoon and the following day. "Oh", said he, "we have no program." When I asked him what they expected of me he replied that I was expected to speak at every meeting on any subject or text I chose and that the other ministers would do the same. We would not call that a conference but a series of meetings or Bible talks, and even then we would assign subjects and know in advance what each one is to speak about to us these two days among these simple pious people were a great blessing. They make a precarious living by keeping dairy cows and selling the milk. In the summer time the cows graze in the pastures and in the winter they are kept in the barns and fed on hay made in the meadows and the imported grain feeds. They have seven months of winter and the snow at times is so deep that the children cannot go to school. The French language is used in the schools but in this Mennonite settlement they also teach the German language. Here I had another opportunity to observe what Mennonite industry and intelligence will do. Bro. Jung showed me the natural growth of grass as it was when their great-grandparents settled in these mountains. It was a small straggling growth which it would not pay to harvest. Then he showed me a meadow which they had improved through cultivation and by fertilizer and this one had five times as much grass and of better quality than the native meadow. While there I met Bro. Staedle, who is not a Mennonite but lives among them, worships with them and preaches for them occasionally. This man is duplicating the work of George Mueller in Bristol, England, on a small scale. He and his good wife felt called of God to establish an "Erholungsheim" into which they receive all people who are in need of physical or mental restoration regardless of whether or not they are able to pay, and minister to him both spiritually and spiritually. They had in the home at that time about twelve persons, among them a mother and daughter from Germany who in the financial upset of that country had lost all their means and were melancholy. The Christian atmosphere of the

home is certainly like a healing balm and a tonic to such, and Bro. Staedle told me that the Lord in answer to faith and prayer had always provided for their need. While at his home he told me of something which interested me very much. He had visited an aged widow and had found among her old discarded papers a diary kept by a Kreuenbihl, who about the middle of the seventeenth century made a journey of investigation from Switzerland into the Palatinate (Pfalz), the ruler having invited the Mennonites to settle in his country, because it had been depopulated by the plague. In this diary he reports that he came into villages that were completely deserted. Most of the inhabitants having died as evidenced by the corpses left unburied in the streets and the rest having fled. The man who wrote that diary was evidently one of my ancestors and notwithstanding the terrible condition he found in consequence of the plague, my ancestors moved to this country the latter part of that century, because in Switzerland they were persecuted and here was offered to them religious liberty. I made a very earnest request of Bro. Staedle that he make an effort to locate and secure that diary and send it to me. I trust he may succeed.

BETHEL DEACONESS HOME AND HOSPITAL, NEWTON, KANSAS

It was in the year 1900 when the first candidate for deaconess work (Sister Frieda Kaufmann) presented herself to the business manager of Bethel College, Rev. D. Goerz, and was admitted into the aforenamed institution for preparatory study. Two other candidates (Sister Catherine Voth and Sister Ida Epp) were accepted in the two ensuing years. The Board of Directors of Bethel College took a keen interest in this budding deaconess work and made arrangements for these candidates to continue their education and specific preparation at the German Deaconess Hospital, Cincinnati, Ohio. Sister Ida received her training at the Evangelical Deaconess Hospital, St. Louis, Mo. These introductory steps formed the foundation of this line of activity among our people in America.

The next step consisted in the organizing of the Bethel Deaconess Home and Hospital Society by the Board of Directors of the College in March, 1903, in order to make possible the conducting of this work as a separate branch of Bethel College activities. In this capacity the society existed for two years. At the end of that time the society, with the consent of the Bethel College corporation, ceased to recognize any dependent relation to the college, and has since worked independently of the Bethel College corporation.

In 1905 the society bought what are now the hospital premises, a plot of ground in a favorable location in the city of Newton, Kansas, and considered strongly the erection of a deaconess home and hospital. Two years later, in the spring of 1907, the contract for the erection of a hospital building was closed. On June 11, 1908, amid general rejoicing and thanksgiving the building was dedicated to the Lord, to be used in His service. On the same day the first three deaconesses, Sister Frieda, Sister Catherine, and Sister Ida, were ordained and installed into full service.

The work which thus began quite small, grew so rapidly that it became necessary in 1913 to provide more room for hospital purposes. Consequently a four-story addition was built to the hospital and other needed changes and improvements were made.

The Bethel Deaconess Home and Hospital is endeavoring to train Christian young women as deaconesses and offers to them a home and a place of work where they may minister to the sick, the poor, the helpless, and the aged. The institution is owned by the Bethel Deaconess Home and Hospital Society, and its affairs are managed by the Board of Directors. A member of any Mennonite church may become a member of the society by a contribution of fifty dollars.

The hospital is open to patients of all ages who are qualified for admission, regardless of social rank or confessional preferences, and are taken care of and nursed conscientiously in a Christian spirit by the sisters of the institution at moderate prices. The very poor and destitute are treated gratis, provided there are no relatives, friends or churches, responsible for their support.

The hospital building, a substantial four-story structure, built of brick and stone, offers room for fifty patients, and is equipped with modern appliances and conveniences A portion of the annex is set apart as the obstetrical department, and the basement of the hospital proper contains a well equipped laboratory and an X-ray room. Conscientious and skillful physicians and surgeons are at all times at the patient's service.

The Bethel Deaconess Home, or the "Sisters' Home", erected to the memory of Mr. Bernhard Warkentin by his wife, offers rooming space for 25 sisters, and is equipped with a spacious reception room, a lecture room, a large sewing room, laundry, drying room, and a beautiful chapel with a seating capacity of sixty. Furthermore, the home contains a well selected quiet room which serves as sleeping apartment for the night sisters, and two large airy sleeping porches. The building with all its modern conveniences is an invaluable blessing to our deaconesses. Through this deed of kindness Mrs. Warkentin has won for herself the sincere gratitude, not only of the sisters, but also of all friends of the noble cause.

Another building, conveniently located, has recently been purchased and equipped for the housing of 12-15 sisters. But still more room is needed for the sisters as well as for the patients, and additions to both, the hospital and the home, are an urgent necessity.

A Home for the Aged is now under construction by the society on the hospital premises and will, D. V., be ready for occupancy in a short time. It will have room for 30 persons.

A central heating plant furnishes heat and hot water for the three main buildings on the hospital grounds

The Bethel Deaconess Hospital in Mountain Lake, Minn., is a branch institution of the one in Newton, but has a history of its own. In 1905 a society was organized by the friends and promoters of the cause and duly incorporated under the name, "Mennonite Hospital of Mountain Lake". A site with a spacious building, formerly the village school house, was purchased, the house remodeled and partly equipped, and in September, 1905 the first patient was admitted. Sister Margaret Friesen was employed as nurse. She remained with the institution only for a short while, when she went to Cleveland to complete her training as deaconess. Of course, the work could not be carried on without trained nurses, and so no progress was made in the cause. Sister Margaret Friesen, after finishing her course of training, has rendered valuable service to the hospital, whenever it was functioning as such, and is now a member of the Bethel Deaconess Sisterhood.

The first connections with the Bethel Deaconess Home and Hospital Society of Newton were formed in 1911, when, at the request of the brethren in Mountain Lake Sister Elizabeth Harms was sent there to take up the work of nursing under the auspices of a local committee. A year later it wa sarranged that both, Sister Elizabeth and Sister Anna Janz, after having been ordained as deaconesses, should continue in the work at that place. The work was hard to begin and demanded a great amount of patience and courage, but the friends at Mountain Lake supported the sisters in word and deed, and by the help of God they have succeeded not only in raising the work to the required standard, but also in making improvements whenever occasions called for them. Many changes were made in the original hospital building, which, since the completion of the new hospital building, is used as a Home for the Aged. It has room for ten persons.

The urgent need for more room and better facilities was so sorely felt that in March, 1919, the annual meeting at Mountain Lake decided to begin the erection of a new hospital with all the modern equipments. In the fall of the same year the excavation of the basement was accomplished in six days by volunteer workers. In the spring of 1920 the erection of the new three-story brick building was begun, and the dedication of the new hospital took place on June 5, 1921. The building is modern in all respects and cocts about $60,000. It has room for 25 patients.

According to latest reports both the hospital and the home for the aged are again too small for present needs. (The same crowded condition exists in the hospital at Newton.) A local committee in Mountain Lake under the auspices of the Board of Directors in Newton controls the immediate business affairs of the hospital. A very active ladies' auxiliary is assisting the sisters, both in Mountain Lake and also in Newton, and their work greatly enhances the hospital's efficiency.

To give the friends of this noble cause an idea of the growth of this institution and of the present status of his work in our church we print below a list of the deaconesses, sisters, and probationers that are connected with the Bethel Deaconess Hospital in Newton and Mountain Lake. (Shall also publish the lists of the other deaconess hospitals in our church in connection with their history.)

Deaconesses

Frieda Kaufman, R. N. Entered Aug. 9, 1902; ordained June 11, 1908. Sister Superior (Oberschwester).

Catherine Voth, R. N. Entered Sept. 27, 1905; ordained June 11, 1908. Principal of Training School.

Ida Epp, R. N. Entered Oct. 24, 1905; ordained June 11, 1908. Sister in charge at Mt. Lake.

Anna Janz. Entered Sept. 26, 1908; ordained Nov. 10, 1912. On leave of absence with her aged mother.

Hillegonda v. d. Smissen. Entered Feb. 1, 1909; ordained Sept. 16, 1909. Matron of the household.

Marie Froese. Entered Oct. 26, 1910; ordained Oct. 1, 1916. Assistant in the household.

Marie Lohrenz, R. N. Entered Nov. 1, 1911; ordained Oct. 1, 1916. Office and Telephone.

Anna Gertrude Penner, R. N. Entered Oct. 8, 1912; ordained Oct. 1, 1916. Nursing.

Clara Schmidt, R. N. Entered June 9, 1913; Oct. 1, 1916. Bookkeeper and stenographer.

Maria Dora Richert, R. N. Entered Sept. 19, 1914; ordained June 2, 1918. Floor supervisor.

Mary Rose Jantzen, R. N. Entered Nov. 1, 1914; ordained June 2, 1918. Night supervisor.

Amalia Lehman. Entered Sept. 7, 1915; ordained June 1, 1919. Nursing.

Lena Androes. Entered April 1, 1916; ordained Sept. 28, 1924. Housekeeper of Deaconess Home.

Lydia Elsie Hubin, R. N. Entered Sept. 30, 1916; ordained Sept. 28, 1924. Floor supervisor.

Rachel Kleinsasser. Entered April 27, 1917; ordained Sept. 28, '24. Cook.

Zipporah Meshberger. Entered Sept. 27, 1917; ordained Sept. 28, 1924. Nursing.

Helena Entz, R. N. Entered Sept. 26, 1918; ordained Sept. 28, 1924. Hospital supervisor, Mt. Lake.

Margaret Friesen. Entered Oct. 1, 1921; ordained by J. A. Sprunger. Nursing.

Sisters

Lena Mae Smith, R. N. Entered Sept. 1, 1917. Instructress.

Theodosia Harms, R. N. Entered Oct. 1, 1919. X-Ray and laboratory teachnician.

Katie Dick, R. N. Entered Nov. 13, 1919. Nursing.

Elizabeth Jantzen, R. N. Entered Sept. 2, 1921. Nursing.

Linda Penner. Entered Sept. 26 1921. Cook.

Linda Marie Peters, R. N. Entered Sept. 30, 1921. Nursing.

Aganetha Boese, R. N. Entered Nov. 14, 1921. Nursing.

Tena Kooge. Entered Mar. 1, 1922. Care of Aged at Mountain Lake.

Aganetha Wiens. Entered Sept. 22, 1922. Nursing.

Elizabeth Eitzen. Entered Sept. 23 1922. Nursing.

Marie Schmidt. Entered June 23, 1923. Nursing.

Probationers

Elizabeth Toews, Maria Toews, Elizabeth Wiens, Elizabeth Becker, Agnes Lohrentz.

Candidates for Missionary Work

Margaret Enns, Lena Heinrichs, Anna Balzer, Mae Miller, Lela Miller, Augusta Schmidt, Sarah L. Berg, Agnes Dueck Katherine Goertz, Anna Lange.

Mission Workers Who Have Finished the Full Deaconess Training Course (From 1911-1924)

Susie Quiring, wife of Missionary J. R. Duerksen, Hotevilla, Arizona.

Margaret Franz, wife of Dr. J. E Langenwalter, Twin Falls, Ida. (Both were Mission Candidates. —Poor health detained them in the homeland.)

Anna Jantzen, wife of Rev. H. D. Voth (Home Mission Worker).

Mary Wenger, missionary of the O. M. Conference in India.

Grace King, city mission worker of the O. M. Conference in Wichita, Kansas.

Lavina Balmer, orphan home worker of the O. M. Conference in Kansas City, Kansas.

Tena Pauls, city mission worker, M. B. Church, in Minneapolis.

Margaret Wall, temporarily engaged in private nursing.

Sarah Lohrenz, married to mission candidate.

Elsie Dyck, married to mission candidate.

Emma Bartel, missionary worker. Bartels Mission, China.

Anna Claassen, mission candidate of the K. M. B. Church.

Adelgunde Prieb, mission candidate of the K. M. B. Church.

Edith Wenger, temporarily engaged in private nursing.

Mission Workers Who Took Only Part of the Course (1911-1924)

Elizabeth Lohrenz, wife of Rev. J. M. Regier, Pandora, Ohio.

Edith Weede, United Presbyterian Mission, India.

Maria Klaassen, Mennonite Brethren Mission, India.

Helen L. Warkentin, Mennonite Brethren Mission, India.

Elizabeth Kornelsen, Mennonite Brethren Mission, India.

Martha Funk, wife of Herman Wiebe.

Melinda Hiebert, wife of Rev. John M. Baergen.

Christine Harder, wife of Rev. J. R. Duerksen.

Cornelia Unrau, candidate for Defenseless Mennonite Mission in Africa.

Sarah Hiebert, mission candidate.

Susie Unrau, mission candidate.

Sisters Who Finished the Course, but for Various Reasons Severed Their Connection with the Sisterhood

Katherine Eitzen, wife of a missionary in Mexico.

Susannah Berg, married.

Bertha Schmidt, evangelist, Church of God.

Anna Sudermann, private nursing—stays with her widowed mother.

Elise Fast, no information obtainable.

Gladys Schwake, private nursing.

Pauline Schmidt, private nursing.

Martha J. Graber, private nursing.

Katherine Walde, private nursing.

Ella Wiebe, private nursing.

Katherine Deckert, affiliated with another deaconess hospital.

Susie Penner, parish deaconess.

Ordained Deaconesses Who Have Severed Their Connection with the Home

Elizabeth Harms. From 1908-1914. Nursing in Bethel Hospital, Newton and Mountain Lake. Parish deaconess and private nurse 1914-1924. — Now housekeeper for her aged father.

Lydia Goertz. From 1908-1923. Nursing in Bethel Hospital, Newton, Kansas, and American Falls, Idaho. Has done much private nursing under the auspices of the Home. Married since 1924.

Anna Martha Wiebe. 1912-1921. Nursing at the hospital. Now private nurse in Minnesota.

Frieda Sprunger. 1914-1920. Nursing at the Bethel Hospital, and in the Berne Congregation. Is now engaged in evangelistic work and nursing in our China Mission, Tamingfu.

Anna Dirks. 1914-1919. Hospital nursing and visiting work in Newton. Married since 1919.

Elizabeth Goertz. 1916-1921. Nursing at Bethel. Now on the mission field at Kai Chow, China —nursing and dispensary work.

Sisters Trained Under the Auspices of Other Organizations

Elise Wiebe, Salem Home and Hospital, Hillsboro, Kansas.

Anna Weaver, Mennonite Sanitarium, La Junta, Colo.

Marie Penner, Mennonite Deaconess Hospital, Beatrice, Nebr.

Elise Wiebe, Bethany Hospital, American Falls, Idaho.

Agatha Toews, Bethany Hospital, American Falls, Idaho.

In addition to the above named sisters, 26 probationers have received from three months to two years instruction at the hospital, but have left either of their own accord or have been dismissed, for various reasons.

(Note: In The Mennonite of Aug. 27, page 3, column 2, line 29 from the bottom the word "seventh" has appeared. It should be "seventeenth".—Ed.)

AN ANALYSIS OF THE PRACTICE IN GIVING

The generosity of typical citizens to religious, charitable, and educational institutions, as tabulated from Dane County, Wisconsin, income tax returns, was summarized in an article recently prepared by Professor John D. Gillin, of the economics department the University of Wisconsin read before the American Sociolgical Society and announced in the University of Wisconsin Press Bulletin. The Wisconsin income law allows a deduction of ten percent. on income for contributions to these three purposes. Only 5,317 income tax returns, out of 27,000 in the county, listed definite contributions. These 5000 taxpayers gave away an average of about five per cent. of their incomes. Of these contributions 72 per cent. was given to religious organizations, 18 per cent. to charity, and 10 per cent. to educational organizations. The farmers who had six per cent. of the taxable income in the county gave the county 16 per cent. of their income to charitable purposes. Salesmen on the other hand who had 12 per cent. of the total taxable income contributed only three per cent. On the face the returns farmers, clergymen, laborers gave ten per cent. or above; retired individuals and housekeepers, seven per cent.; lawyers, office employees and manufacturers, six per cent.; doctors, people in the service of the public, students, bankers and mechanics, five per cent.; teachers, other professions, merchants and public officials, four per cent.; while salesmen trail along with three per cent. "It is clear from these figures that religion commands much larger contributions than education or charity. That is easy to explain in the case of the farmer since the religious institution is the only one making any large appeal in the country. Probably this is not a just measure of either generosity or stinginess. Standards of living, the **mores** of each group and demands made upon some groups not deductible under the law, such as supports of dependents, expenditures for self-improvement, etc., would have to be considered in this connection. However the figures do make clear that there are wide discrepancies in the actual practice of giving.

Some people seem to become very nervous when some saint says "Amen" in meeting. But in these days of political excitement they don't get anxious when some partisan becomes unduly enthusiastic.

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MR. SARGENT SPEAKS TO CHURCH PEOPLE

By Arthur Ellt Hungerford

At the request of "World Call" of St. Louis, the international magazine for the Disciples of Christ, John G. Sargent, Attorney General of the United States, gave an interview to Arthur Ellt Hungerford on prohibition and church people. It is appearing in the current issue of that magazine, which hereby gives permission for its republication by other papers provided credit is given. The article may be used as it appears or credit may be given in the body of the story.

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"Prohibition is worth while."

In a kindly, friendly way, as though chatting personally and directly with each of America's millions of church members, John G. Sargent, Attorney-General of the United States, gave a most remarkable interview on prohibition and its results, law violation, law observance, present moral conditions—and the future.

Church people and prohibition was his subject. He believes prohibition is a success. Prosecution of violators of prohibition laws is under the direction of the Department of Justice, of which Mr. Sargent is the head.

The country is safe when the law is obeyed because it is the law—not because of the fear of punishment for violation, was the great lesson he presented. There lies the duty of all church members—of all good citizens.

Upon the church women of America he laid a great responsibility—the training of children to obedience. The spoiled child is a danger to the future of the country, he pointed out.

As he talked, Mr. Sargent asked many questions. Some of them he answered himself; others he left to be answered by his hearer.

"For the results of prohibition, let a man walk down the street in any city or town in America and judge for himself," he said. "Is the same amount of drinking apparent now as before prohibition? Drunken men have practically disappeared from the streets of America.

"Evil results are attributed to prohibition by many persons. They point to this and to that law violation, saying 'Look at that result of prohibition.' Evils resulting from drink are so unusual now that they attract universal attention. That is why we notice them.

"Most of the time a man does not notice his thumb. If it gets sore, however, he is decidedly conscious of it. He seems to use it at least ten times more and constantly it seems to be getting in the way. The result is that he is painfully aware of it.

"The evils of prohibition and drinking these days are like a sore thumb. They are unusual. They seem to stand out. Our attention is directed to them. Therefore we notice them and give them a prominence in our conversation and thought that they never occupied before. In spite of talk and the drinking we hear about, there is no doubt but that much less alcohol is drunk than before prohibition. Is there more drinking than before? Can you point to a single place in the United States where there is more drinking?

"I do not know whether violation of prohibition laws is increasing or decreasing. How can anyone tell that? A ten per cent. increase in convictions does not necessarily mean a corresponding increase in violation. One cannot be certain about those things. It may mean an increase or it may mean merely increased activity on the part of officers of the law.

"Whether the government has the necessary machinery for enforcing the prohibition laws remains to be seen. It is too soon for me to talk about many phases of prohibition, for I have been here too short a time.

"I am not one of those who find the world in a bad way. Compare life and morals with customs at the time of the Revolutionary War. Read books telling of conditions at the time of the Civil War. The world is much better now.

"Times have changed even since I was a boy. The world was far apart in those days. We knew but little of what the rest of the world was doing. Now the world is brought to our breakfast table every morning by the daily newspaper. If there is now more crime in the papers than when I was a boy, it may not be taken for granted that there is more crime in the world or that the world is getting worse. It may be due solely to the fact that we know more about what is going on.

"All in all we are pretty well off as a country."

THE NEED OF RELIGION

(Selected by Grace Snyder)

There never was a time when we needed religion more than today. We need it in the world; we need it in the country. Look at the sin and crime in our own country. I might speak especially of the violation of the Eighteenth Amendment, but I am speaking of the wrong doing in general. I saw a statement the other day showing that burglars stole sixty-five million dollars last year in this county; it stated how much the bank robbers got. After describing the sums that these ordinary criminals got, it said the swindlers stole two billions—and they were all educated. A man may pick a pocket without education, but he cannot swindle on a large scale without being educated. There are seven thousand college men in our prisons; how much good has education done them? The country spent its money to educate them, but their hearts went wrong, and their hearts took their brains with them. Brains that were trained for the good of the country were turned to the plunder of society and there is no hope unless we can get back to a religion that makes men believe in God and a future life and give them a sense of responsibility. The world needs Christ.

We are coming out of the war, the greatest that the world ever knew. We look back and find thirty millions of human lives lost, three hundred billions worth of property destroyed and the debts of the world more than six times as great as when the first gun was fired. We know that unless war can be abolished, there is no hope for the future, we know that war cannot be abolished unless the world can be disarmed. The devil's yoke has been upon the world, and the world has been bearing his burden; the devil has brought the world up to the brink of the bottomless pit—it must take off the devil's yoke, and lay down the devil's burden.

To whom can the world turn? There is only One—the One reared in a carpenter shop is the one hope of the world. Christ must save a world that godless intelligence has almost ruined. Do not belittle Christ as He undertakes the task.

Evolution, theistic and atheistic, carried to its logical conclusion, robs Christ of the glory of a Virgin Birth, of the majesty of His deity, and of the triumph of His resurrection. That kind of Christ cannot save the world. We need the full kind of Christ of whom the Bible tells; the Christ whose blood has colored the stream of time, the Christ whose philosophy fits into every human need, the Christ whose teachings alone can solve the problems that vex our hearts and perplex the world.

(From, "Is the Bible True?" by W. J. Bryan.)

RELIGION AND THE NATION

The force of religion on a nation's destiny was emphasized by Calvin Coolidge, President of the United States, in an address before the New York State Convention of the Young Men's Christian Association. The strength of America, the strength of all civilized society, he asserted was in its religious convictions.

"They are not a power which is diminishing," he said, "but a power which is increasing. The standard of conduct which they require was never before so universally recognized and accepted. It sanctifies every place of worship, it is revealed in every institution of learning, it supports every activity of government, it sustains every economic structure. In domestic affairs, international affairs, it is more and more the reliance of mankind. The evidences of it are increasing, the results of it are accumulating. More and more the people are living under the conviction that it is righteousness alone which exalteth a nation.

"Surely the recognition of this fact, which stands out above all others, ought to make these days of abiding satisfaction and of continuing faith and determination for the American people.

"It is not in the results of a day or a year that the Eternal Purpose is revealed. If we are to avoid being dismayed by the accidental, and if we are to contribute anything, it is necessary to take a larger view to make a wider survey, and work in harmony with these ever invincible forces which are always advancing the base line of progress.

In your search for happiness, remember that the shortest road is along the way of service to others.

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

BROADCASTING

With this number we are trying an innovation. We have asked some of our Christian Endeavor societies or Sunday schools to prepare a program at home in such a way that afterwards it may be "broadcasted" by the Sower. The Aberdeen, Idaho, societies have sent in such a program. It will require more than one issue of The Sower, but that may be an advantage. When you get to the end of the page, just imagine that "static" has taken its turn for a week and when the next number of The Sower comes tune in again and get the continuation.

When we say above that we have asked "some" of the societies and Sunday schools to contribute don't understand that your society or Sunday school is not invited. Every society, Junior. Intermediate and Senior, as well as any one and all of our Sunday schools are invited to contribute to The Sower, and here is your invitation. Contribute, and read The Sower and urge your friends to read it.—Editor.

BROADCASTING STATION ABIO

Joint program of the Senior, Intermediate and Junior C. E. sorieties of the First Mennonite church at Aberdeen, Idaho, August 23, 1925.

Opening songs—"How Sweet is the Love of Jesus," "Yield Not to Temptation."—Sung by audience.

Reading of Scriptures, Matt. 5:21, 22 and I John 3:11-15.

Remarks by leaders attached hereto, and prayer.—O. G. Risser.

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

Verily, verily, I say unto thee, We speak that which we know and bear witness of that which we have seen; and ye receive not our witness. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in Him have eternal life.

The Three Great Evils—Envy, Angry and Hatred

1. The only way to overcome these three evils is through love. In I Cor. 13:4 we read—"Charity envieth not."

If we look at John the Baptist we can see that he overcame these evils. He could rejoice in the increase of his Master's work. While he decreased in the work. So if we have a delight in and a desire for, the welfare of others we cannot envy. In church as well as on other occasions these evils stand out when brotherly love should be exercised. "What can wash away that sin, nothing but the blood of Jesus." Washing hands as Pilate did is vain. These evils come from the heart. If we want to bear fruits of the Spirit we must nourish the good thoughts of love, peace, joy, kindness, long suffering and so on.

It is hard to die right if we live wrong.

* * *

You will now hear a duet, sung by Henry and Edwin Becker of the Intermediate Society:

Have Thine own way, Lord!
Have Thine own way.
Thou art the potter,
I am the clay.
Mould me and make me
After Thy will
While I am waiting,
Yielded and still.

Have Thine own way, Lord,
Have Thine own way.
Search me and try me,
Master today!
Whiter than snow, Lord,
Wash me just now,
As in Thy presence
Humbly I bow.

Have Thine own way, Lord!
Have Thine own way.
Wounded and weary,
Help me to pray.
Power, all power—
Surely is Thine!
Touch me and heal me
Saviour divine!

Have Thine own way, Lord!
Have Thine own way.
Hold o'er my being
Absolute sway.
Filled with Thy Spirit
Till all shall see
Christ only, always,
Living in me!

* * *

Song—Sung by ten Juniors.

Little Children, Love Each Other

Little children, love each other,
Is the blessed Savior's rule,
Every little one is brother
To His mates in Christian Endeavor.
We're all children of one Father,
The great God Who lives above.
Shall we quarrel? **No,** much rather,
We would be like Him, all love.

Selfish children's bad behavior
Shows they love themselves alone;
But the children of the Savior
Call not anything their own.
All they have, they share with others,
Give kind looks and gentle words;
Thus they live like happy brothers,
And are known to be the Lord's.

* * *

Recitation—Elbert Toews. Age 11.

The Coming Man

Say, boys, did you ever stop to think
That we are coming men?
That we've only a few short years to prepare
Ourselves for the work, and then
The fate of the world will rest in the hands
Of those who are boys today?
I tell you it makes a fellow feel that
He wants to be armed for the fray
We cannot afford to hamper ourselves
With habits that work us harm:
We need to be true of head and heart,
With a steady strong right arm:
We need to be men—real, honest men,
With love of life and its joys,
But ever ready to stand for the right;
And in order to do that, boys,
We've got to begin right now, or else—
No, I am not "Preacher Ben",
But don't let's forget in our work or our play,
That we are the coming men!

* * *

The next number will be given by six girls of the Primary department. Irene Becker will sing the solo. The girls will be in kneeling position, each holding a large basket of flowers, thus representing a bush of flowers and Irene, as she sings, waters these flowers with a sprinkling can all decorated with flowers. At the chorus of the second verse the flower girls rise and join in the song.

In the dear Lord's garden, planted here below,
Many tiny flowrets in sweet beauty grow.
Jesus calls the children, bids them come and stand
In His pleasant garden, watered by His hand.
Christ, the loving Gardener, tends these blossoms small:
Loves the little lilies, as the cedars tall.
Jesus calls the children, bids them come and stand
In His pleasant garden, watered by His hand.

* * *

Next will be a triangular debate with three contestants, Irvin Baumgartner, Arthur T. Bartel and G. A. Wiebe. Their subjects will be respectively, Envy, Anger and Hatred as the most dangerous sin.

Who do you think is going to have the best of the arguments?

I believe envy causes more harm than anger and hatred and that often it happens that anger or hatred is blamed for certain evil deeds when the real cause is due to envy.

The muscular activity and sensations which accompany anger and hatred are more pronounced than those which accompany envy. We all have noticed the differences of facial expressions which accompany the phrases: "I'm mad," "I hate him," or "I envy him." In the first two cases no doubt is left as to the sincerity of the statement but a declaration like the last often leaves one to wonder if the speaker really envied. Many cases of envy even lack this open declaration according to Warren in his "Elements of Human Psychology" anger is expressed by fighting, hatred by resenting and envy by rivalry. The first two expressions readily show what emotion is present but rivalry may mean friendly competition and to give ourselves and others the benefit of the doubt we incorrectly analyze the case. Thus it may be readily understood that often no one realizes that there is an emotion present which must be controlled and consequently by the time envy has been noticed it has gained such headway and become so ingrained in the nervous system as to be far more difficult to overcome than the other two emotions mentioned.

With these mild expressions of envy some would believe it of no harmful consequences, but it must be else Paul would not have mentioned it with wrath and hatred among the works of the flesh even naming it directly before murders.

Because of the great demand for competition many men in business readily cover their envyings up under a cloak of friendly competition, even those who cannot blame their action to the same reason often fall into the snare of envy. Envy creeps into the lives of many in all walks of life for many reasons or no reason at all. Each case of envy carries with it its harm no matter how small. It takes no mathmatician to realize that an infinitely greater number of small amounts may reach a total greater than a comparatively small number of larger amounts. This is the ease between the harmful results caused by envy and those caused by the two emotions of anger and hatred.

By envying ones fellowmen one comes to criticize God in his heart, often without realizing it, for giving another fancied better equipment for life. The ill will which accompanies envy causes a misunderstanding between those who should be friends and the guilty one, failing to realize the works of his flesh falls into idleness thinking himself incapable of attaining the results accomplished by others. It is said, "Idleness is the root of all evil" and thus it would seem envy may often be the seed from which it grew. Very often we read in the papers of robbery and murder when no cause for anger or hatred existed between robbed and robber, murdered and murderer. The only conclusion that can be arrived at is that the criminal began with the kindergarten of envy when he saw others with things he did not possess and going on through the school of idleness he took his first laboratory lesson in trying to get some of life's luxuries without honest methods. At the end he received his diploma, a prison sentence. He was a graduate of crime and all due to the insignificant emotion of envy.

In I Kings chapter 21 we read of Ahab envying Naboth because of the vineyard the latter possessed. Ahab tried to buy the vineyard but being refused allowed his wife to proceed to gain possession. We all know of the events leading to the crime causing Naboth's death and then the condemnation of God upon Ahab cutting off Ahab's posterity from the throne. This furnishes an authentic account of how envy may lead to the most outrageous crime.

I therefore believe envy causes more harm than anger and hatred because:

1. It is harder to control.
2. It is present in a greater number of cases.
3. It causes criticism of God.
4. It often is the real cause of crime.

(To be continued)

ISRAEL AT MARAH AND ELIM POINTING TO EXPERIENCES MET IN THE LIFE OF A CHILD OF GOD

(Concluded)

Surely Moses did not lose the way neither was this God's only way nor did the evil one allure or drive Israel to Marah, but by following the **leading Hand** of **God** represented in the fiery pillar. They landed at Marah, consequently it was **His will.** It was not God's will or intention to bring Moses into trouble and embarrassment nor to cause murmuring and dissatisfaction in Israel. God's intentions are all **holy intentions** prompted by His **eternal** love with the **aim** and **purpose** to bring us closer to Him and make us more like our **Great Example Jesus Christ,** but very often He has to apply different **methods** and use different **instruments** to accomplish this great purpose. In God's school which we call the school of affliction the **puzzling, perplexing problems are solved** and **the difficult lessons are learned and mastered.** In the hot furnace of affliction our **lives are purified** and **prepared for the Great Promotion.**

Marah is sometimes used as a picture of the human family in its natural, present condition, was Marah always bitter or was it originally sweet? We do not know, but we know that the present condition of the human family is not the original. The bitterness of Marah is a picture of sin. The bitterness in Marah was general, the whole pool or lake was poisoned. Again a picture of the human family in its natural, unregenerated condition. Although the power of darkness and sin is a mighty power, it can not put God out of commission, neither shorten His helping arm, bind His hands, nor obstruct His way. Marah in its natural state was **lost to itself.** There was no usefulness which is a main factor of happiness. It was **lost to the weary thirsty travelers.** Instead of being a blessing it was a curse, a pool of deceit, a stumbling block. An occasion of disappointment. So is the human being in its natural unregenerated state or condition, lost to itself, lost to its fellow beings, lost to God. Instead of being a blessing a curse.

Marah by the Divine Power was changed, transformed into such a great blessing and enabled to display such great usefulness as to save the life of nearly two millions of **perishing pilgrims.** Here we have a picture of God's changing and transforming power in changing and transforming a sin crushed, sin cursed, defiled, degraded and useless life into a real blessing and usefulness.

Not only the waters of Marah were changed but Israel was also changed, prepared and qualified to go and camp at Elim and enjoy the beautiful things God had in store for them.

III.

God's way of bringing about this great change.

And the Lord shewed Moses a tree, which, when he had cast into the waters, the waters were made sweet. Exodus 15:25. The Marah tree points to Calvary. It is possible that there were more trees there but this one was the God chosen and appointed one. Jesus our Savior is not simply a gift of God, but He is God's unspeakable Gift. Jesus is not only a way but the Way. The Gospel of Jesus Christ is not only a power of God, but **the Power** of God unto Salvation. Jesus our Savior is not only God's lamb but the Lamb of God that taketh away the sins of the world. O, how we all enjoy that beautiful verse, Jesus only Savior sanctified forever, wonderful, wonderful! words of Life.

Since there is only one Way, one Savior and one Remedy to go wrong is almost an impossibility.

It is also possible that it was a fine tree with beautiful, heavy foliage, filling a charming and important place but all this had to be given up; not only that, but the tree had to surrender its **very life** and be cast into the bitter waters of Marah and doomed to perish in that pool.

So Jesus our blessed Savior, who is typified in that tree stripped Himself of His glory, exchanged His home in glory for a sin cursed and sin crushed world, not only came in touch with fallen humanity but became **one of us** by assuming **flesh** and **blood** and our **nature** and dwelled anfong us, gave His body as the means to remove the **bitterness** out of Marah, the sin **defiled, sin poisoned race** and surrendered His very life, thus enabling the redeemed and sanctified Marah, the saved race to be indeed a blessing.

IV.

Israel at Elim.

And they came to Elim, where were twelve wells of water and three score and ten palm trees and they encamped by the waters. Exodus 15:27.

The Pilgrims went on to Elim and enjoyed its blessings but the tree was left to die in Marah. Some may not agree with the writer of these lines. Some are of the idea that Jesus when He returned to Heaven was reinstalled to His former glory and others, the writer included, believe that Jesus is still suffering. The former basing their view on John 17:5, the latter on other Bible verses. According to the Word of God Jesus did not release His human nature when He ascended into Heaven. When He speaks of His second coming, Matt. 25:31, He is still called the **Son of man** and human nature is subject to suffering. Many years after His resurrection and ascension the writer to the Hebrews writes Heb. 4:15, using the present tense, says that our High Priest is touched with the feeling of our infirmities. I believe that when Jesus is scorned, scoffed, betrayed and denied, or His great love trampled under foot, that He not only knows of it but feels it. When His loved ones here below suffer He also suffers with them. Our blessed Savior has a sympathetic heart. To express sympathy is to suffer with. In Isaiah 53:5 He is called the man of sorrows and acquainted with grief. Was this prophecy concluded on Calvary? We are told in Rev. 13:8, That the Lamb of God was slain from the foundation of the world. His suffering began even before there was a sinful race to suffer for. In the spiritual sense He is still bleeding and dying for us. In I Cor. 5:7 the Apostle Paul writes, using the present tense: For even **Christ our Passover is sacrificed for us.** He wept at the grave of His friend Lazarus, why? because He was touched by the sorrows of His dear friends, but why did He twice groan in Himself? didn't the Jewish unbelief cause it? that His departed friend had to give up his blessed rest in his glorious home and return back to earth and taste death once more and once more go through the valley and shadow of death, to if possible destroy that so deeply rooted unbelief and establish the real saving Faith. The lost world can only be saved in the way of sacrifice, and sacrifice is the emblem of suffering. Why did Jesus weep such bitter tears over Jerusalem? because Jerusalem was past redemption? or that His saving grace was not sufficient? surely not, but because Jerusalem did not improve the opportunity. Is our blessed Savior today unconcerned and indifferent over lost opportunities? In Romans 8:17 again the writer speaks in the present tense. If children then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together.

Therefore, brethren and sisters let us not despair over Marah and its bitterness, neither waste our time in enjoying the natural blessings of Elim, its sparkling springs, the luscious fruits and the refreshing shade of the palm trees, let the silly unconcerned do that, but let us willingly and gladly suffer for Marah, the lost race by presenting our bodies a living sacrifice, holy and acceptable to God in the service of Him, our all in all, Jesus. Amen.

P. R. Aeschliman.

"God's saints become fruitful by dying to those things which were once their gain. Is it not worth while to die and be buried (like the corn of wheat) if only thereby a harvest of souls is to be reaped, and the God of glory honored?"

THE S. S. LESSON

Sept. 27

Review

Reading I Pet. 4:12-19

Golden Text:—"Whom not having seen ye love; on whom, though ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory." I Pet. 1:18.

I. Beginning of Foreign Missions. The great thing to note about the church at Antioch is that it was composed of men and women full of the Holy Spirit. They were therefore Spirit led Christians and active in the work. The Spirit always inspired a desire to bring the lost to a knowledge of the saving power of the Lord Jesus Christ. Where there is a devout assembly of Spirit-filled Christians there will be an interest in missions that will express itself in actual mission work. Note that the leaders, the most important members of the church, were selected for the pioneer work.

II. Gospel in Antioch of Pisidia. Satan always opposes the progress of the Word. As in Antioch of Pisidia, he uses the envy of his servants to accomplish his purpose. Though the Jews rejected the Word there was a larger and more responsive field with the Gentiles. Refusing to hear does not check the Word: it only turns it into other and larger channels. Paul and Barnabas were expelled from Antioch, but the seed had been sown and it could not be torn up by the hands of wicked men. There is no such a thing as suppressing the truth. It thrives on persecution.

III. The Gospel in Lystra. The minister who is in the work of the Lord will ever be ready to help the miserable and unfortunate to the extent of his ability. The cure of the cripple at Lystra is symbolic of the work of the church in all ages. The worship offered by the natives to the Apostles only showed how badly they needed the Gospel to show them the true one to worship. The stoning to which Paul was subjected by those who a while were ready to honor him as God only goes to indicate how unreliable human nature without a knowledge of Christ can be.

IV. Council at Jerusalem. God makes no difference between Jew and Gentile. To both He gives the Holy Spirit when they accept Him and serve Him. The Gospel is for all and no class or race has a monopoly of it. The Gospel stands for liberty and not bondage. Form cannot take the place of true faith in the heart.

V. Epistle of James. This book of the New Testament shows that, while faith saves, there are practical duties to perform. Faith without works is dead. Christians are doers of the Word as well as hearers.

VI. Second Missionary Journey. Having led many to Christ the Apostles did what all who engage in the work of saving souls should do. They displayed a continued interest in their welfare. In the case of Mark we have an example of faintheartedness. Mark was deprived of the blessings he might have enjoyed in the apostles' companionship. Moreover his shortcoming resulted in an unfortunate experience that separated two good friends. Our conduct affects others as well as ourselves.

VII. Temperance. Our duty to one another is love. The temperate person will realize that he owes something to his neighbor and should regulate his conduct accordingly. His walk should be after the Spirit. This would keep him right. He should avoid the things of the flesh that only destroy. He should cultivate the fruit of the Spirit.

VIII. Macedonian Call. Paul and his companions were Spirit-led men. They were ready to change their plans when the Spirit directed it. The vision was recognized as a Command. Upon their obeying it depended our salvation for they then brought the Gospel to Europe. They sought out the place where worship was conducted. This is what every Christian will do when in a strange place and then he will find those with whom he may fellowship. Note that the first convert in Europe was a woman. Try and estimate how different would be our fate if the call had come from the East instead of the West. Eastern nations would then be bringing us the Gospel.

IX. Paul and the Jailor. Paul and Silas were in jail for helping some one. Very often the saint must keenly feel the ingratitude of the world. They were happy even in jail and could sing songs in the night. This was a blessing for the other prisoners as well as themselves. The question asked by the jailor is the most important of all we may ask. The answer is simple. Faith in Jesus saves. Nothing else will.

X. Paul Writes to the Philippians. The most important of all things is Jesus Christ. To have Him we have all. Not to have Him is loss of all. The greatest thing to know is Jesus Christ, crucified, resurrected, ascended and coming again. In Jesus we have the high calling. We are to press on to Him. The things to seek are the things that are true, honest, just, pure, lovely and of good report.

XI. In Thessalonica and Beroea. Three Sabbaths in Thessalonica were enough to establish a Christian church even though the apostles had to leave after that. In Beroea they found those who "searched the Scriptures". This is the only way of knowing the will of God. No wonder they are spoken of as noble.

XII. Paul to the Thessalonians. Pleasing God is the way to speak. Flattery is never a worthy attitude. In this letter Paul speaks of his work and walk. It will be noted that it was with affection and prayer.

THE C. E. TOPIC

Sept. 27

Christian Friendliness to South America

Matt. 14:16, 17

South America is frequently referred to as the "Neglected Continent". At least it has been neglected in a Christian way by the people of the North. Said a missionary who has labored long on this continent and home on furlough: "We have long ago learned to realize that the people of the North know little about our conditions and needs down there and they seem to care little about being enlightened." Perhaps he was discouraged just then and did not realize that he was occupying his field because some one does care, but the fact remains that very little has been done in a missionary way for S. America by Protestants. Bishop Neely of the M. E. Church, who only died a week ago went to South America as his first district over which to preside, some 20 years ago. On his return we heard him eloquently plead with his follow ministers for a larger interest in the work of his own church in this continent telling them that, great as their resources were, they had only begun to scratch the surface. And that here were imperative duties owed to our own neighbors. We seem to think that the South American people belong far away as do the people of China or of the heart of Africa. While distances in miles are far, American territory touches South America at Panama. It really comes up to our borders for, while Mexico and Central America are grouped geographically differently the people of these countries are of the same type as those composing the southern continent, they speak the tongue that many of them do down there, and they are of similar ancestry.

The attitude of the South American people toward our own country is not very cordial. They are suspicious of us and, perhaps not without reason, in the light of our political attitude toward Mexico, Panama and Hati. However, true it may be that the American people have dealt unwisely in some instances the fact remains that it was our own country that preserved their political existence. America still stands ready to come to their assistance when threatened. Nevertheless, we have been so busy developing our own resources that we have neglected our southern neighbors to the extent of being ignorant of them and their condition. Let us remember that there is culture in this continent and that there are large cities with their problems like those of our own. Let it be recalled that the ways of the great monied powers are much the same the world over and that the poor are exploited for their benefit. Let it also be borne in mind that there will soon come a time when we must look more and more to South America for much that we think we need. Coffee, cocoa, timber, meat, wool and other things are already being supplied to us for our every day needs.

The religious needs of South America are very great. Nominally the countries are committed to the Roman Catholic type of Christianity. Churches and priests are everywhere where there is civilization. But the type of Roman Catholicism in South America is very low. Generally it is but the cloak for superstitution, which is the only religion of the illiterate. The morality of the people is far below the standards of the people of the north, although we have little to boast in that regard. Again, there are vast numbers of the population that are altogether neglected by the Catholic church. Aside from the error and superstitution fostered by the Roman church, if we were to concern ourselves with the neglected masses we would have a task of largest proportions. We owe to our southern neighbors the enlightenment of the Gospel. We need to make them feel that we are all brethren. It is for us to bring before them the standards to which we hold and which we think to be superior.

Though there are millions of so-called Christians in the "neglected continent" we must not forget that there are millions more who are not civilized and in some quarters have never seen a white man. They live in more or less degraded savagery. If we as Christians believe that we owe the Gospel to the savage in Asia, Africa, the Islands of the Sea and in our own continent, we cannot make an exception of South America. The millions of savages there have souls as we have and faith in the Lord Jesus is their only salvation. Some work is being done among these people but the surface has only been scratched. The sincerest evidence of the friendship of the people of the North for the people of the South will be seen when every effort within our means has been used to evangelize that continent.

MARRIAGE

Graber-Schultz—On Aug. 31, at the home of the bride's sister, Mrs. Jonathan J. Waltner, occurred the marriage of Miss Rose Graber, a trained nurse from Freeman, and Mr. Frank Schultz, a teacher from Avon. The double ring ceremony was used and was performed by the bride's pastor, Rev. Elmer Basinger.

DEATH

Wedel—On Aug. 28 at Reedley, California, Sister Velma Wedel, daughter of Andrew and Christina Wedel, at the age of 22 years, 2 months. She was born at Moundridge, Kansas, and when 5 years of age came with her parents to Reedley, Calif. On March 27, 1921 she was baptized upon her confession of faith and received into the membership of the First Mennonite church, in which she remained a faithful member all her days. To prepare herself for her vocation as Kindergarten teacher she attended the University of Calif., after completing the courses in the grammer and high schools at Reedley. While getting ready to return to the university she was suddenly taken ill a year ago with a bad cold which speedily developed into tuberculosis. She bore her suffering patiently until the Lord saw fit to relieve her.

Services were conducted at our church on August 31st at which Bro. D. B. Hess made the introduction and Bro. H. J. Krehbiel preached the sermon taking for his text Jer. 15:9. She leaves her parents, four sisters, one brother and many friends to mourn her early departure. Her memory among us will be a blessing.

JOTTINGS

Roaring Springs, Pa., church is beginning the fall activities. Communion will be held November 8th.

Rev. C. E. Krehbiel, Field Secretary of the General Conference will be in Milford, Nebraska, for an ordination, this week.

Freeman College, Freeman, S. Dak., began another year's work with an enrollment of nearly 100 regular students. There are 8 members on the faculty. Miss Elen Duxbury is the new music teacher. The outlook for a successful year is encouraging.

At the invitation of the Brotherhood Mission, Columbia and Girard Aves., the Evangelistic committee of the First Church, Philadelphia, has decided with the aid of the members, to hold Vesper services at the Mission, Sunday, Sept. 13, 3:30 to 4:30 P. M.

The workers of the Detroit Rescue Mission, Rev. D. C. Stucky, a former Berne, Ind., boy and about a half a dozen of them were in Berne on Sept. 6. They had a street meeting on Saturday evening and spoke at the Berne services in Sunday morning. Since the church is still closed for repairs the meeting was in the grove near the town.

On the 13th Mrs. Adah Burkhalter spoke to the Berne congregation. Next Sunday Sister Martha Burkhalter will give a farewell message, since both of them are planning to return to the India field. Their boat sails from New York, Oct. 3.

Sister Aganetha Fast, missionary on furlough, submitted to an operation in the Mt. Lake Hospital three weeks ago. She has sufficiently recovered to leave the hospital.

The Oklahoma Bible Academy will begin its year's work Sept. 28. Owing to a crop failure the attendance may not be as large, but the work done will be intensified. A strong class of advanced students is expected. A number have applied for study by correspondence until they shall be able to attend in person. A prosperous year is anticipated.

According to a recent issue of the Gospel Herald, the (Old) Mennonite church is represented on the missionary field by 1200 members and 26 missionaries with four new missionaries to sail in India; and 171 members, 16 missionaries and two new ones ready to sail, in South America. There are also on the home field 56 missionaries and in charitable homes, there are 60 workers. The church is supporting 16 mission stations and 7 charitable homes.

For the fifth time the descendants of Christian and Barbara Schumacher held a family reunion on the Bluffton College campus on August 26. Christian and Barbara Schumacher came to America from Basel in Switzerland in 1835. In 1836 they located on a farm about three and a half miles northwest of Bluffton, Ohio. The total number of Schumacher descendants so far secured by the family historian is 1527. Some of the present day descendants are in the sixth generation, one of whom has already married.

The Mennonites of Holland have recently formed a General Conference (Landdag). They held their first session in Haarlem Sept. 9 and 10. An interesting program was arranged. This is the first effort of the kind in the country of which Menno was a native and which contributed greatly to the development of the Mennonite church.

The Sunday School Convention of the Eastern District Conference was held in Quakertown on Labor Day. Among other items on the program was a report of the All-Mennonite Conference. Though the convention was not as well attended as in other years because of late arrangements the interest is reported to have been excellent.

Former District Attorney and a member of the Senate of Pennsylvania for a dozen years, Horace W. Schantz, a brother of the late Rev. John Schantz of the Eden church, Schwenksville, Pa., is being boomed by his political friends as candidate for Governor of Pennsylvania. While in the State Senate he was chairman of the Committee of Appropriations.

The Bible Institute of ten days at Bethel College closed with the District C. E. Convention. The committee having the Institute in charge is well pleased with this first effort and many of the students expressed themselves pleased, benefitted and blessed. Class and group leaders always met their appointments, class attendance was unusually regular and only one speaker could not fill his date. Choirs and singers from nearby churches furnished music and a joint program given by the joint C. E. societies, Emmaus, Swiss, Grace Hill and Elbing drew an overflow meeting on the last Sunday night.

Man's Choice, Pa., church has arranged its communion for November 1. This will be preceded by an all-day meeting, preparatory service Saturday evening and a Young People's meeting on Sunday afternoon when an illustrated talk will be given to the young people by the pastor, Adam Wolf. On Sunday morning there will be held a convention to be known as the Young People's Convention, when it is expected that steps will be taken to organize permanent Christian Endeavor Societies at both the Man's Choice and Napier churches.

WHAT SHALL WE DO WITH JESUS?

Rev. W. H. Maddox

His trial ne'er has ended,
And will not, till He comes;
Then He will make decision
For each and every one.

Shall we condemn the guiltless?
Or shall we take His side?
Or shall we join the rabble
And see Him crucified?

For we are on the jury,
The evidence is in;
If we condemn the guiltless
'Twill be an awful sin.

So many do like Pilate,
Upon that fateful day,
Supposing that with water
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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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REPORT OF WOMEN'S MISSIONARY MEETING

The annual meeting of the Women's Missionary societies of the Middle District Conference was held Friday evening, August 26, 1925 at the Summerfield Church, Summerfield, Illinois.

The same good spirit of Christian Fellowship that existed during the entire conference was prevalent at this meeting. We were fortunate in having with us several missionaries and consequently a warm missionary interest was felt throughout the conference.

The meeting was opened by a short song service followed by devotionals led by the President, Mrs. D. W. Bixler, of Bluffton, Ohio. Several short talks were given on topics concerning women's missionary work in the church. Miss Niswander and Rev. Menno Lehman, workers at our Chicago Mission, were both present. Miss Niswander gave a message in song, and Rev. Lehman a short talk concerning their work in Chicago. An impressive missionary recitation was given by Eldon Heer of the local congregation of Summerfield. Drs. Ella and Harvey Bauman each gave a short talk on the work they hope to do in India. The main address of the evening was given by Rev. E. G. Kaufman of China, on the subject, "Present Conditions in China". Only those who have had the privilege of hearing Rev. Kauffman can realize the zeal and enthusiasm which he is able to put into each and every one of his messages. We believe Rev. Kauffman has done much for the growth of God's Kingdom in China and his inspiring message made us feel anew the challenge of this great field of work.

At the business meeting of the Women's Missionary societies, which was held on Friday afternoon the following officers were elected: Mrs. D. W. Bixler, Bluffton, Ohio, president; Mrs. A. S. Bechtel, Summerfield, Ill., vice-president; Miss Bernice Amstutz, Trenton, Ohio, Secretary; and Miss Elma Aeschbacher, Fortuna, Mo., treasurer. The members of the program committee for the following year are as follows: Mrs. J. E. Kauffman, Donnellson, Ia., chairman; Mrs. Adam Amstutz, Dalton, O., and Miss Edith Wenger, Noble, Ia.

Thus another conference year of work was closed and all present returned to their various churches with renewed interest and a firm determination to do more and better work.

Mrs. A. R. Keiser, Sec.

LEPROSY AND ITS PROBLEM IN OUR MISSION

Leprosy is hereditary. How often this untruth is heard from the pulpit and seen in the secular and church papers! Someone who didn't know has first uttered this statement and others have simply repeated what that "someone" who ought to know, has said. Or, it may be that "someone" has seen a leprous child and came to the natural (?) conclusion that it must have been born so. Now, the fact of the matter is that leprosy is not hereditary, all that may be said to the contrary, notwithstanding. The Leprosy Commission of 1889, which was composed of professional men appointed by the Government of India, traveled through India, Ceylon and Burmah failed to find a single case of hereditary leprosy. But what about leprous children? These have contracted the disease from the leprous parents or leprous mother. The danger period is between the time of birth and the conclusion of the third year. Children that remain with their mother are in great danger, therefore, of contracting the disease. In Christian Leper Asylums children are segregated at the end of about one year or eighteen months. Why not at birth? Because most mothers refuse to give us their children at that time and besides that the difficulties of taking care of and rearing such children are obvious. Children that stay with their mothers for a year or longer may during this time contract the disease, though this does not always happen. The period of incubation varies.

Our mission at present takes care of and trains 42 untainted children, i. e., children of lepers in whom the taint of leprosy is not found. Only a very small percentage of such children have in later years developed leprosy and were again put back into the Leper Home. And now that we have the facilities to make more minute examination of all such children, the number ought to be still less during the coming years. But in all cases where children had to be removed from the Home for Untainted Children to the Leper Home, the disease had not been inherited, but acquired. I wish to substantiate the above. We had in our Untainted Home a girl by the name of Anna Ruth. She had leprous parents. Her father is the first leper that I baptized in India. She came to us when about eight years old. During all these years she had been with her leprous parents and yet she was untainted. At the age of sixteen she was married to a Christian carpenter. She had two children. She never developed leprosy and neither are her children leprous.

Another girl of leprous parents, not only of a leprous mother, was married to one of our Christians. Until today not the least taint of leprosy. She has been with her leprous parents for years before coming to this Leper Home.

Another statement, ignorantly made, is that leprosy is very contagious. Yes, it is contagious, but not very. Dr. Frank Talmadge once made the statement that a certain man became a leper because of living in proximity to a Leper Asylum. How near was this "proximity"? Only 70 miles. Such statements are sheer foolishness. But that leprosy is considered by many to be very contagious I am inclined to believe. I have been told that a leper was found in one of our American cities. He was hustled into a freight car and all doors were sealed—leaving only the end window open for light and air. Of course, it was barred. I was told that his food was tied into a napkin tied to a long fish pole and handed in to the poor afflicted man in the box car. I can't vouch for the truth of this story, but let's earnestly hope that it is a "fish-pole" story. Of another we heard who burned his motor car after he had found out that his passenger had been a leper. My, I wish he had given us that car. There is no use of denying that leprosy is contagious, it is only too true, but not to the extent that this is supposed to be.

Now, number three. It is also stated that leprosy is incurable. This was true until recent medical discoveries proved the fallacy of this statement. I admit, however, that the best leprosy specialists are very careful in the selection of their words when they speakof a specific cure for leprosy. Such men as Sir Leonard Rogers, C. I. E., F. R. S., late I. M. S. and Dr. E. Muir of Calcutta, who have made leprosy research almost a life study say that leprosy is curable in its early stages and then speak of the cure as a relative cure, meaning that there may be a recurrence of the disease if orders for the future are not strictly observed. So, care must be exercised—at least until the the latest treatments can be tried for a longer period of time, what is said about definite cures of leprosy. And yet, personally I believe leprosy will be, if it not already is, curable. I believe this because of the visible results in our own Mission Asylum. What a gospel for these poor afflicted people! Just let me give you the latest in this respect.

The Champa Leper Home has today 467 leper patients. Of these about 68 are receiving special treatment administered by a capable Indian doctor. I wish you, my readers, could see the remarkable changes that take place after a reasonable period of treatment. Nerves that were anathetic receive feeling, nodules that disfigured the face disappear, bloated face gives place to the natural appearance, the appetite increases and with it increase of strength, etc., etc. Lepers as a whole no longer fear the treatment though somewhat painful, but ask for it.

Now listen to this. Thorough microscopical examination failed to show any signs of leprosy whatsoever in five of our lepers, one man, one boy and three girls. Can you imagine the joy of these people—especially of the man when we could say to him: "Go home to your family, you are no longer a leper"? The fellow stood before me with a blank face, he could hardly believe what I said to him—he forgot even to say, "Thank you," but we are used to that. I gave him a letter to the owner of his village asking him

to allow this man who is to all intents cured of leprosy to live in his former home. The owner acceded to my request. Recently, this cured leper came to the Asylum all smiles. I had asked him to come to be re-examined. We believe that there are still others that we will be able to discharge during the next months. One is a woman—a fairly well educated woman—who hopes to return to her husband and children. Recently, the husband was here and he said: "I can see a marked change in my wife's appearance." The remedies that we use are: Ethel Ester of Hydnocarpus, pure olive oil, iodine. This preparation is known as H. I. O. The second is like the first only instead of the iodine, creosote is used and the preparation is then called H. C. O. The third is like the first but instead of iodine thymol is used and the preparation is called H. T. O.

These three preparations are injected intormuscularly or by subcutaneous infiltration.

I am sure that you will all rejoice with us for what God has and is doing for these poor afflicted people. But, with these cures come problems which at present we are unable to solve satisfactorily. The outstanding question is: What is to be done with such who have been pronounced cured? I hear someone say: That's easy enough to answer, give me a harder one. Send them home, of course. This can be done in a case where the discharged leper has a home. The incident cited above is one where this could be done. How about a girl or young woman whose husband has sent her away and married another? Shall we request that the cured wife shall go to her husband, though he has the second wife? And if we do, where is the guarantee that she will be accepted? Suppose the cured patient refuses to return to his native village because through leprosy he has lost all his property. How shall he live? Work. Yes, if he is still a non-Christian he could do so, but if he is a Christian the chances are nine to one that he will get no work. Suppose young people between the ages of ten to twenty-five refuse to return to their native village because they are Christians and do not want to live all alone in the non-Christian surroundings, where shall we keep them? In the Leper Asylum? Then there is danger of reinfection. In the Home for Untainted children? Then there may be objection on the part of our healthy Indian Christians because such cured ones attend church with them. There may be a doubt in their mind as to the reliability of the cure. Shall we build a separate Home for such? That would involve a very great outlay of money because we would have to have a home for boys and one for girls. But the greatest objection to this method would be that it would tend to show that we, ourselves, have doubt as to the efficacy of the treatment. The result would be disastrous. Suppose we keep all such in the Home for untainted children, which I at present consider the best plan, what about marriage? Most of these boys and girls are married. Are they, according to the Word of God, permitted to enter into new marriage relationships, remembering that the non-Christian partner is living? These are a few questions that present themselves in connection with the cured lepers. I suppose that some could answer all of them off hand, but as for me I will have to obey James 1:5. We need your intercessory prayers for which we plead.

P. A. & M. Penner.

Champa, C. P.

CORRESPONDENCE

West Swamp, Pa., Sept. 14, 1925. Dear readers of the Mennonite:

We had quite a few special occasions this last year at our church which shows that we are progressing. We have a regular minister for about two months. We had been looking forward to the ordination of Mr. S. M. Rosenberger. Now we are again looking forward to the time when one of our own number, namely, Dr. Harvey Bauman, would be ordained as missionary.

Yesterday was a Sunday which everyone who attended will never forget. The morning and afternoon services were very well attended. We also had evening services.

In the morning we had the ordination services. Mrs. Dr. Bauman read the Scripture. Rev. Nyce from East Swamp announced the hymn, after which we were led in prayer by Rev. Soldner.

Rev. S. M. Musselman, representative of the foreign mission board, brought to us the main message. He used as his text Matt. 4:19, "Come follow me and I will make you fishers of men." He preached a powerful sermon. He then ordained Dr. Bauman both as missionary and minister of the Gospel. The choir sang a very appropriate anthem entitled, "God's Will Is Sweet to Me." Rev. E. S. Shelly, Bally, offered prayer and dismissed us with the benediction, and then we sang the Doxology.

The people from West Swamp furnished some lunch for those people who came a long distance, and were not provided with lunch. This was a nice time for the people to have a social gathering.

The program of the afternoon was given over to the Conference President, Rev. Soldner, from Souderton. The services were opened by singing "Take the Name of Jesus with You". Rev. E. E. S. Johnson from Bally, offered prayer, after which Lewis Rosenberger sang a solo entitled, "Come Unto Me".

Missionary Harvey Bauman then spoke on the topic, "Why I am going to India as a missionary." He started by saying that God placed him in a Christian home. He said he did not know of a time when he was not a Christian. We always begged to attend Christian services no matter what the weather man had in store. Whether it rained or snowed we always wanted to go. The only time we stayed home was when there was a blizzard that it was impossible to go. His Christian life was a gradual growth. He said he had the opportunity of attending high school, which very few did at that time. He resolved to make good and to do some special Christian work. After finishing high school he taught one year in a public school in Milford township. Then he attended Bluffton College, where his decision was made. He was sent to a convention as a delegate of the Student Volunteer. At this place he heard many appeals from different countries. He heard about the needs of medical missions. He then spoke with Rev. S. M. Musselman and said if he had the means he might learn to be a doctor and go to India as he thought he could do most work there. The population of India is dense there. They do not have a doctor. He then said, What would the city of Philadelphia be like if they had four doctors, and then those people of India do not have any? He closed by saying, "We do not want pity, but we do want encouragement."

Mrs. Johnson from Bally church sang the solo, entitled, "My Task". Prof. Smucker, a representative from Bluffton College, gave a short talk.

Rev. Musselman gave an address in which he said we are proud to send the first medical missionary to India. He said we are standing on hallowed ground. He also said the heathen do not want our Christianity but they want our Christ. This was a mountain-top experience, but let us not go home and forget all about the missionary cause. We had a quiet hour which was led by Rev. Boyer from Allentown.

The evening program, which was given by the Young People's Society was not as well attended as the preceding meetings of the day owing to the threatening weather.

We opened with a song service. We then had silent prayers which were followed by some more singing. The Scripture was read by Mr. Raymond Weiss the leader. We had sentence prayers, after which Anna Weiss sang the solo entitled, "Teach Me to Pray". Remarks were made by Paul Stauffer on the topic which was very appropriate, The Harvest of Our Lives. What shall it be? The meeting was then open for voluntary remarks. The different societies represented were: Souderton by Mr. Koons, 1st church, Philadelphia by Mr. Michael Kratz, East Swamp by Mr. Walter Landis, Bally by Rev. Johnson, Zionsville by Mr. Norman Schantz.

We were then favored with a vocal duet, "Oh, Master, let me walk with Thee", rendered by Misses Marian Shelly from Germantown and Anna Weiss from West Swamp.

Missionary Ella Bauman then gave the main address of the evening in which she said: We do not want to live a life of selfishness, covetousness, unhappiness, or dissatisfaction. She then asked the question, "What shall the harvest of my life be?" I can do the sowing but God must give the increase. These are some of the seeds which God gives to sow: Love, Joy, Peace, Gentleness, Goodness, Faith and Temperance. She said, "Give to the world the best you have and the best will be given to you."

This certainly was a day of blessing.

Let us not be weary in well doing: for in due season we shall reap, if we faint not. Gal. 6:9.

Verna Keiser, Corr.

WHAT DOES EACH CHURCH OWE TO ITS COMMUNITY?

P. P. Wenger

What does each congregation owe to its community? The first duty of the church of Jesus Christ—yea, a privilege it is, to carry the Gospel message to every individual in the community. I believe that this obligation has been accepted by the church from its very beginning as the unquestionable will of the Lord and has the promise of His eternal presence with all those that go forth loyally and obediently to do their share in its fulfillment. Matt. 28:19-20.

The Church, with its various organizations, is **the** institution, and **the only** institution, instituted by God that can minister to the needs of the whole life of every individual of the community, therefore, the church must be ever evangelizing, educating, and ministering to need, wherever it is found, and not only pertaining to things spiritual, but also to things mental, moral, and material. Christianity, today, is in a measure at least, held responsible, for the social inequalities, social injustice, and social evils of the community, and in order to fulfill the purpose of its existence, it must be an aggressively active factor in promoting righteousness, purity, order, happiness, social-well-being, and idealism.

In this day and age of social unrest, political unrest, industrial and financial unrest, the Church of the twentieth century faces a far greater task than at any other time in its history.

Religious education is emphasized on every hand; and almost in every community and in district, county, state, international and world's convention, the theme is religious education, and we have our Sunday school, Daily Vacation Bible Schools, and week-day religious instruction, which is very necessary and essential in this day of higher education, but unless religious education gives expression in Christian living and activity in the community as well as abroad, it is but sounding brass or a tinkling cymbal. It is **to learn, to will, to do.**

To do. It seems that it is in this, that the church of today is making a great blunder, it fails to lead its new converts into the fullness of the Spirit. We strive to reach them, teach them and win them, but when once inside, we let them stand, and when the first morning flush of the joy of salvation—the joy of the new relation to God—is over, they feel, "Is this all there is to Religion? Can it give me no fuller substitute than this for the pleasures and amusements that I have parted with for its sake?" As they are left in the wilderness instead of being led into Canaan, they are conquered by the memories of the past. Their longings for the fleshpots of Egypt become stronger than the bonds of the camp, and they return to the bondage of the past and their last stage has become worse than the first.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." As the church is made up of individual members, the light of the church can only shine in so far as each member keeps his light bright and shining. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "Be not overcome of evil, but overcome evil with good." "Love thy neighbor as thyself." "Take heed lest by any means this liberty of your's become a stumbling block to them that are weak." "Woe unto you if you offend one of these little ones, it were better for thee if a millstone were hanged about thy neck, and that you were drowned in the depths of the sea." "Bear ye one another's burdens." "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Provide things honest in the sight of all men." "Abstain from all appearance of evil." These are a few of the commands, of the Great Christ and some of His apostles, which every Christian is asked to obey in his community life and if one fails in this, not only does that one suffer, but the whole body, the church, has to suffer.

It seems to me that there are still a few obligations of the church towards the community, yet to be fulfilled.

First, we do not take a definite and united enough stand against sin, against the evils that are existing in the community; in fact, we hear very little about sin, except the sin of being different, practically nothing about the devil, hell, and condemnation, except on the street, in the shops and other places where we hear it every day and think nothing much of it, but when we hear it in connection with religion, it is almost considered a sacrilege; we are mortified, we are shocked, and it brings the color to the faces of the men, notice I said to the faces of the men. I often have to think of what Dr. McCartney said in his sermon at the opening of the 137th Annual Presbyterian General Assembly in May of this year. Among other things he said this, "The chief trouble with our churches today is that nobody is a sinner anymore. We hear much of the divinity of man, and a great deal about vision, courage, service, community obligation, and how to abolish war, but almost nothing of sin, old-fashined, Scriptural, uneducated, unevolved, undecorated, God-defying, death-deserving, soul-destroying sin. Yet to deal with that kind of sin Christ came into the world."

Oh, my dear readers, how shall the young people of today know, how can they know what is sin, when the tempter has such a smooth way of approach, and nothing of sin is bared, or protested by the church of the living Christ, by whom we were bought with a great price.

A few weeks ago while traveling through the country by auto, to attend the funeral of a relative, when all at once we came in view of a large round building, in a rural community, and I made the remark that there was a sale pavilion, and as we neared the place, we saw that it was a building apparently well-built, well-kept, and painted, but to our astonishment, we found that it **was** a sale pavilion, but not one where they sold dumb animals to ready buyers, but where human souls were sold to the devil; above it was a sign painted in large bright words, "Dancing every Friday night", and on that trip of about three hundred miles, on that day, we saw just three such places, and I must say that wherever we saw rural churches they were not as well kept, or as modern as the halls, and most of them seemed to be unused and in a state of decay. Last week, while on another trip, we noticed other buildings of a similar nature, and especially one, where they went it one better than the others; it read "Dancing every Wednesday and Sunday night". Others read "Dine and Dance, Dine and Dance". While most of these places were in the rural communities, I believe that there are many places and kinds of amusements, in our cities that are just as well patronized, and just as soul-destroying as those just mentioned. The slogan of today, when it comes to pleasures and amusement, seems to be "Eat, Drink, and be Merry for tomorrow we die", thinking nothing of the awful doom of eternity, having been taught of a God of love, a God of mercy, a God of patience, long-suffering and forgiveness, but nothing of a God of Justice. What shall we say then, are they patronized only by those who have no connection with the Church of Jesus Christ? As the old German said "Es mag wohl sein, aber ich glaube nicht". It might be possible, but it is hardly probable. If it is, then let us unitedly let our voices accord unto Him who said to those fishermen of old, "Follow me and I will make you fishers of men", and ask Him to show us, to prepare us, and to open the way by which we may become more successful winners of souls. If these places are visited by some that are pretending to be followers of the Lowly Nazarene, of which I think we all know that there are quite a few, then may we ask, What is wrong? Is it possible that our teaching, and preaching and example in living has been too much in the line of a conscience religion instead of a Gospel religion, following after the dictates of our conscience, which is after all, largely our own will, or following Him, Who said, "If ye love me, keep My commandments." The line of pleasure and amusement of today, between the church and the world has become so dim that it hardly is visible anymore. Is it any wonder then, that so many in the community, when asked to unite with the church, answer that it is unnecessary as they see no difference in their everyday life and that of certain church members; and they have a perfect right to take this attitude. But, as I have said before, it is impossible for one member to go wrong just unto himself, but the whole membership has to suffer with that one.

This leads to another obligation of the church to the community. The life of every church member must be consistent with the teachings of his church. What I have said before may be mostly applied to the younger generation, and I know that we often hear people say, especially older ones, that the young people are living too fast, that they are on the way to hell, etc., which may all be true and undoubtedly is true. But may I ask what is the reason? Who is to blame? Where does sin come from, is it born into the little child, and grows as the child grows? Ah! No! We are told in the Bible that we were born in sin, but not that sin was born in us. Sin does not come up from beneath, but is passed down from the older to the younger, and it is very often the case that the sin in the inconsistency of the life of the older Christian is passed on to the younger generation.

(To be concluded.)

"Come, Holy Ghost, all-sacred Fire!
Come, fill Thy earthly temples now;
Emptied of every base desire,
Reign Thou within, and only Thou.

"'Tis done; Thou dost this moment come;
My longing soul is all Thine own;
My heart is Thy abiding home;
Henceforth I live for Thee alone.

"Now rise, exulting rise, my soul,
Triumphant sing the Savior's praise;
His name through earth and skies extol
With all Thy power through all Thy days."

Paul regarded faith as a sufficient evidence of the existence of some things we cannot see.

If nothing is truth except that which you can understand, how large is the realm of truth?

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EDITORIAL

Now that the summer with its usual slump in church activities is over, most of the churches are planning for a winter campaign. It is useless to spend much time over the irregularity in attendance at church during the summer by many people, especially those who live in the towns. They will take their vacations and will be moving about no matter what the preacher will have to say about not being present regularly at the services. Yet, this not being at services does not imply that everyone is neglectful of his religion during the hot months. We know many excellent people who summer away from home who do not neglect the church services in the places they happen to be. We also know some who find that the hearing of new voices and seeing new faces is an inspiration. The hope is that when they return home they will enter into the activities of their respective churches with renewed vim. Sunday schools generally celebrate a Rally Day of some kind. From that time on the schools continue to improve and grow until the next summer.

It is important that the year of the church be commenced with a well outlined program. When an ideal is set up and there are earnest efforts made to attain to it, one will have little cause to complain about lack of interest. The trouble with most churches that do not prosper very well is that they have no program. Where the pastor and the officers get together and plan to do certain things and then work together to realize those plans results are sure to follow. Let those of our readers who feel that next year should be a better one than the past carefully plan some new lines of activity and interest that rest of the membership, and, when this is done and let all work together in harmony there will be a better and a more progressive congregation in the place of the one of last year that only drifted and waited for some thing to turn up that might interest people and lead them to greater and better effort.

THE UNITY OF THE CHURCH

No sincere believer in the New Testament can have any doubt as to the unity of the church of Jesus Christ. Christ says there shall be one fold and one shepherd. The apostles use the figure of the building with one foundation, Jesus Christ; the prophets and apostles as the first layers in the structure, and all believers as living stones fitly joined together. The Apostle Paul says: "Endeavoring to keep the unity of the Spirit in the bond of peace, there is one body, one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." But while the unity of the church is everywhere declared in Scripture and everywhere received among believers, there is some difference of views as to the nature of this unity.

The following are some of the essentials of church unity as held by the great body of evangelical Christians: The unity of the church is spiritual. The bond of this unity is Christ. The line of faith runs from each saved soul up to Christ. Thus they all meet in Him. Any rejection or belittling of Christ breaks the bond and weakens or destroys the union. The question propounded by Christ himself is the fundamental question of faith: "What think ye of Christ: whose Son is He?" The soul's answer to this question is the line of separation between the lost and saved, between those within the church and those without the church. Those who believe the Bible to be an infallible revelation direct from God, as the only rule of faith and practice, and "the record God gave of His Son," who believe and accept the whole plan of salvation as set forth in these Scriptures, and who love Jesus Christ and seek to serve Him as Lord and Savior, are all one. Those who thus believe are in indissoluble spiritual unity with Him and with one another, by a living faith. They believe all He has said and trust alone in all He has done for them. This is the unity, and the only unity which Christ asked for in His great intercessory prayer, "That they also may be one in us." To represent this as an external union in an organization is to do violence to one of the most sacred utterances of our blessed Lord. It is not a union of form, but of life and nature, such as exists between Christ and His Father. There can be no greater violence of interpretation than to make the union of this prayer mean organic union. It is spiritual, and includes every soul joined to Christ by a living, personal faith.

The union of the church is a visible union. There are ways and means by which this union is expressed among the evangelical believers. In the first place, the various bodies or denominations, with few exceptions, accept the baptism of all others as vital and sufficient for membership. They also accept the ordination of all others as valid and sufficient. A minister in one denomination is not required to be re-ordained in entering another denomination. The various denominations cooperate heartily in the work of the Gospel, in evangelism, and in all efforts for the common good. The denominational organizations are in no way exclusive, but are maintained for the purpose of bearing testimony to some things which they hold to be facts and truths of importance and which are liable to be overlooked and neglected unless a distinct and definite testimony be maintained for them.

In our times there is a great cry and a persistent effort for organic union, that is, union determined and maintained by a world-wide organization, with its common binding constitution. The first objection to this effort is the want of any provision for it, either with Christ or His apostles. Christ never attempted an organization other than the spiritual fellowship of Himself and His disciples. The apostles were not officers so much as they were witnesses, and spoke as He directed and bore testimony to their message by supernatural evidence which He gave them and which passed away when the revelation was finished. While our Lord left no organization, He did leave certain definite and basic principles governing all social relations. These principles are thus announced. "Call no man your father upon the earth, for one is your Father which is in heaven"; "Neither be ye called master, for one is your Master, even Christ"; "Ye are all brethren." Any organization which is in harmony with these principles is allowable, any which violates these principles is unlawful. Again, the foundation of one great organization would destroy the liberty of individual and collective believers to bear witness to those things which in conscience they feel called upon to maintain. Again, the formation of one great national or world-wide organization will mean centralization, and will eventually end in the government by the few and finally by one. If a strong, complete and effective world organization is needed, there is nothing which does or will meet this better than the Roman Catholic organization. Again, history shows that this big centralized organization tends to weaken the spiritual mission and testimony of the church, and to put emphasis upon human power instead of upon the Spirit of God. In the Presbyterian church there has been a company of people who have desired this. Strong efforts have been made to secure it. The last effort, made in 1920, resulted in the presentation of a creed so broad and indefinite that it ceased to be evangelical. When it was presented to the presbyteries, it was overwhelmingly defeated. When offered to other denominations, they ignored it. Every recent effort to secure a world-wide organization among Protestants has either meant the lion swallowing the lamb or the breaking down of the wall of the fold and allowing both goats and wolves to enter. This matter is still being agitated, and wise believers will be very cautious.

Our Lord and His apostles not only required spiritual and visible unity for the church, but also with much decision required a full separation from the world, and this required separation is as important as the required unity.—Editorial in United Presbyterian.

THE DIVINE ANVIL

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had?" said I,
"To wear and batter all these hammers so?"
"Just one," he answered, then, with twinkling eye—
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages sceptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unworn—the hammers gone.

—Selected.

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

BROADCASTING STATION ABIO

(Continued)

Resolved, that anger causes more harm than envy and hatred.—Arthur T. Bartel.

Anger, by definition, is a strong passion or emotion of displeasure. Some of the synonyms of anger are wrath, rage, temper and fury. It can easily be seen that the expression of your displeasure in words or even thinking it is harmful. A person always speaks what he thinks whether he is angry or not. The harmfulness of anger is determined by its degree, its use and its effects. The greatest harm comes in the expressing of your anger because it involves so many more people.

All persons are more or less affected with anger, and the amount of anger you have determines its harmfulness. In Proverbs 16:32 it says "He that is slow to anger is better than the mighty." Anger must, therefore, play a very important part in the making of your character. If "slowness to anger" makes "you better than the mighty", you are undoubtedly better than those that are slow to hatred or slow to envy. Envy and hatred are, therefore, of less importance and also less harmful.

To act without thinking is terrible. It is in anger that you act without thinking. It is when you are in anger that you will always do the things that you will always regret. In Gen. 49:6, you read: "And in their anger they killed a man;" in Judges 2:14 it says, "and the anger of the Lord was hot against Israel, and He delivered them into the hands of the enemies;" in Gen. 49:7 you read, "cursed be their anger, for it was fierce, and their wrath for it was great, and I will divide them in Jacob and scatter them in Israel." These passages show the effects of anger upon humans and upon the Lord. If anger has this power over God, what will it have over us? Do you read anywhere that God did things because of hatred or envy? No, you do not. Envy and hatred and only of minor importance in the perils of life. They are slow in acting and take only yourself into consideration. If you hate some one, you yourself are the one that is to suffer. If you envy someone, there is no one that suffers but yourself. Your hatred is only silent hatred; your envy is only silent envy. If, however, your hatred becomes worse, and it is beyond control, you then put your hatred into words. After this stage it is no longer called hatred. It is then called anger. It was not the hatred that made you speak, but it was your anger. Which one is then more harmful, hatred, which concerns only yourself and harms only yourself, or anger, which ruins your character, ruins your reputation, brings you farther away from God, and does the same to all who hear you or hear of you? Many souls are worth more than one soul. Anger is, therefore more harmful than hatred and envy. A poem written by Edgar Guest tells very plainly the harmful effects of anger.

The Deeds of Anger

I used to lose my temper an' git mad
and tear around,
And raise my voice so wimmen folks
would tremble at the sound.
I'd do things I was ashamed of when
the bit of rage had passed,
And wish I hadn't done 'em, and regret 'em to the last:
But I've learned from sad experience
how useless to regret,
For the mean things done in anger,
are the ones you can't forget.

It ain't no use to kiss the youngster
once your hand has made him cry,
You'll recall the time you struck him
till the very day you die,
He'll forget it and forgive you and
tomorrow seem the same,
But you'll keep the hateful picture of
your sorrow and your shame,
And it's bound to rise and taunt you,
though you long have squared the
debt,
For the things you've done in meanness
are the things you can't forget.

Lord, I sometimes sit and shudder
when some scene comes back to
me,
Which shows me big an' brutal in
some act of tyranny,
When some triflin' thing upset me
and I let my temper fly,
And was sorry for it after,—but it's
vain to sit and sigh,
So I'd be a whole sight happier, now
my sun begins to set,
If it wasn't for the meanness which
I've done and can't forget.

Now I think I've learned my lesson,
and I'm treading gentler ways,
And I try to build my mornings into
happy yesterdays,
I don't let my temper spoil 'em in the
way I used to do,
And let some splash of anger smear
the record when it's through;
I want my memories pleasant, free
from shame and vain regret,
Without any deeds of anger, which I
can ne'er forget.

• • •

Resolved, that hatred causes more harm than envy and anger.

By hatred we mean, to dislike intensely, detest, abhor with ill will.

In order to see clearly what hatred will do we should know its seat or fundamental place of origin. According to Lev. 19:17 we see that hate has its seat in the heart. In this verse it says, "Thou shalt not hate thy brother in thy heart. . . ." Since all the fundamental and far-reaching actions of man come from the heart we are certain that hatred, since it has its seat in the heart, will do an infinite amount of harm.

Having determined the seat of hatred let us now see what harm is caused by it:

1. Hatred stirs up strife. In Prov. 10:12 we find, "Hatred stirreth up strife . . . ." We find strife present in every walk of life, and everyone knows that harm is caused by it. Through strife many a man's vision of God has been dimmed.

2. The man that has hatred in his heart will also carry concealing lips. If a man hates his neighbor he will not speak good things of him. Prov. 26:24 says, "He that hateth dissembleth with his lips, . . . " The practise of concealing facts about another person will only add more fuel to the flame of hatred between those two parties.

3. He that hates is also a deceiver. In Prov. 26:24 we find also, that, "He that hateth, . . layeth up deceit within him"; Hatred has caused many a man to deceive another. Many a small deceit has led to a greater one, and thus the harm of hatred becomes multiplied.

4. In verse 25 of Prov. 26, which is a continuation of the 24th verse, we find it added, "When he speaketh fair believe him not." Our conclusion is then, a hater can not be believed. Much harm is caused in this world by the person who speaks fair words and means them not. How empty are the words of a man whose life is not the background.

5. "He that hideth hatred with lying lips . . . is a fool." Prov. 10:18. Great positions are waiting for the men who always speak the truth. Truth will always stand the acid test. The Bible characterizes one who dies as a fool. Let our lives count on the side of truth and we will not be forgotten.

6. If there is hate in us we walk in darkness. We are told in I John 2:11 "He that hateth his brother is in darkness and knoweth not where he goeth, because the darkness hath blinded his eyes." Therefore, if we desire to be sure of our way and certain as to the direction of our future, let us get rid of the hate in our heart.

7. When hatred becomes very intense it often leads to grave crimes. We read in I John 3:15 "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." No doubt, hatred is very often responsible for murder and some of the other major crimes that are committed.

From this short discussion we can readily see that hatred is a very great peril and causes much harm. Hatred must have a far reaching effect because it has so many channels of expression. Again, its effects must be of great weight because, as shown above, they are impelled from the heart of the individual.

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Duett sung by Mrs. E. W. Moser and Mrs. F. E. Wedel.

The Shadows of the Evening Hours.
Adelaid Proctor, John Prindle Scott

The shadows of the evening hours
Now fall from the dark'ning sky,
Upon the fragrance of the flowers
The dews of evening lie,
Before Thy throne, oh Lord of heav'n
We kneel at close of day;
Look on Thy children from on high,
And hear us while we pray.
The sorrows of Thy servants, Lord,
Oh do not Thou despise,
But let the incense of our prayers,
Before Thy mercy rise.
The brightness of Thy coming light,
Upon our darkness rolls
With hope of future glory chase
The shadows of our souls.
Slowly the rays of daylight fade.
So fade within our hearts
The hopes of earthly love and joy
That one by one depart,—
Slowly, the bright stars, one by one,
Within the heavens shine,
Give us, oh Lord, fresh hopes in heav'n
And trust in things divine.
Let peace, oh Lord, Thy peace, oh God.
Upon our souls descend;
From midnight fears and perils, Thou
Our trembling hearts defend.
Grant us a respite from our toil.
Calm and subdue our woes,
Through the long day, we suffer, Lord;
Oh, grant us now repose.
Amen, Amen.

• • •

Cure for Envy, Anger and Hatred.
—By Rev. M. J. Galle.

To cure any disease it is necessary to get at the root of it. To get at the root of the disease one is needed who has made a study of diseases whom we call a physician. He diagnoses the case, but to be successful the patient must be open and subject to answer all questions correct, open to acknowledgment, open to confession, willing to submit entirely to the consulting physician; and so cooperating the root may be discovered and a cure found. The patient must yield and follow the advice and suggestion of the physician.

Envy, anger and hatred is a triple disease and a serious one, three in one, and arising from one and the same root—jealousy—according to Scriptures. The cure for this disease has been found long ago and is suggested by the greatest of all physicians, Jesus our Saviour. In Matt. 22:37-40,—Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

In this case likewise, the patient,—we the afflicted,—must submit to this great physician, Jesus; His cure is thorough, is more than a so-called "cure all", it is lasting. But there must be a continuous connection between the great physician Jesus, and the patient, the afflicted ones. In this steady union there will be a steady flow of God's love into us; for His life must flow in our very arteries and veins. That we then are able to love is due because He loved us first. John 13:34-35,—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another. John 15:9.—As the Father hath loved Me, so have I loved you; continue ye in My love. Verse 12,—This is My commandment, That ye love one another, as I have loved you. His love in us radiates from us into others, and only as we are full of His love, so are we able to combat this triple disease.

A piece of iron lying alongside of

a magnet receives the magnetic current; and the longer it lies there the stronger the magnetic current in that iron. So it must be with us the afflicted ones,—lying steadily at the feet of Christ the Great Magnet or Physician, there will be a constant inrush of His mighty current of love, then from us to others. **Then** we may become like that little boy who was rushing out to play with his usual playmate next door when an older brother stopped him with the question: "What! Going out to play with him again? I thought you were mad at him, and said you would never have anything more to do with him!" "Ho!" exclaimed the lad. "Roland and me's good forgetters." If the spirit of those boys would be copied there would be less hatred in this world. **Then** again we shall be able to avoid frictions that ruin life.—**Then** will we not only permit the mud of sin to dry up, and brush off, but join in with the author in prayer,—"Oh that sin die out in me."—**Then** are we able to carry out the commands of Christ, such as we read in Matt. 5:44, —Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you; that ye may be children of your Father which is in heaven.—**Then** Rom. 12 and I Cor. 13 are really great chapters to us.—**Then** we not only love the story of the "Good Samaritan" but we live it.—**Then** will it be possible to become more Christlike even today, for in Christ we are strong.

The life of Jesus Christ in us is His Holy Spirit, and He kindles and keeps burning the lamp of God, Love. And the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. If we live in the spirit let us also walk in the Spirit. Gal. 5:22, 23, 25.

(To be continued)

ONLY A BROKEN KNIFE POINT

A ship was once wrecked on the Irish coast. The captain was a careful one. Nor had the weather been of so severe a kind as to explain the wide distance to which the vessel had swerved from her proper course. The ship went down, but so much interest attached to the disaster that a diver was sent down. Among other portions of the vessel that were examined was the compass, that was swung on deck, and inside the compass-box was detected a bit of steel, which appeared to be the small point of a pocket-knife blade.

It seems that the day before the wreck a sailor had been sent to clean the compass, had used his pocket-knife in the process and without noticing it had broken off the point and left it remaining in the box. The knife-blade had exerted its influence on the compass and to a degree that deflected the needle from its proper bent and spoiled it as an index of the ship's direction. That piece of knife-blade wrecked the vessel.

Even one trifling sin, as small as a broken knife-point as it were is able to rob the conscience of peace and happiness. —Selected.

It is better to be a great prayer than a great preacher. A preacher may mightily move men, but a pray-er may mightily move God.

Do not try to get somebody else's experience. If you could succeed in getting it, it would no better fit you than did Saul's armor fit David.

THE S. S. LESSON
Oct. 4

Paul at Athens

Acts 17:22-34

Golden Text—"In Him we live and move and have our being." Acts 17:28. Paul never missed an opportunity for presenting the Gospel of Jesus Christ to men. We note how often He entered the synagogues for this purpose and, although some were sure to reject His message, there were others who were ready to learn more of the Christ and accept Him. We find Him in prison declaring that the way of salvation is through faith in the Lord Jesus Christ. We also note that in Athens He was busy on the market place. The market place, because it is the common gathering place in the East, is found by our missionaries today to be one of the best places for preaching. Perhaps one reason why there are so many in our own day who know so little of their Saviour is because preaching is too much limited to our churches. It is right and proper that Christ should always be preached in our places of worship, but it has come to mean an edification of the saints rather than a call to sinners and the Christless are not so likely to place themselves under the preaching of the Gospel by going to church. The Gospel should be taken where men are. The street, the shop and the factory often offer opportunities that cannot be found elsewhere. In our lesson we find Paul before a distinguished company. He is facing the philosophers of Athens. When we remember that Athens was the intellectual center of the world and that her philosophers led the thinking of the world we see how Paul was ready to put the simple Gospel before these wise men in the same way that he was ready to bring it to the notice of any ordinary sinner. All through the New Testament we note that in the eyes of God all men alike need to hear the simple story of the cross and accept Christ by faith, no matter what their station in life may be. He had here the hardest audience he ever faced, for before him were men who felt themselves intellectually superior to anything on earth, especially a foreign Jew, such as he was. The self-satisfied attitude of the un-Christian learned class toward matters of salvation makes them among the most difficult to impress.

Paul was a man who noted things about him and made them serve a useful purpose. The unusual altar "To the Unknown God" did not escape his attention. To him the Christ was the unknown God of the Athenians as He is to all who have not definitely accepted Him and, being a messenger of this Christ, he made it his business to declare Him. Athens is not the only place in the world where Christ is unknown. Indeed, in so-called lands where there are Bibles and churches and many generations of Christianity behind it often happens that He is as much unknown as He was in ancient Athens. We here see Paul's methods of attack. He did not begin by offending the persons he hoped to win. He flattered them by a reference to their being very religious and by a reference to their worshipping, even though that worship was in ignorance. He next takes up a matter in which they all could agree, namely, that God is the maker of the world, that He is the Lord of all creation and that He is a spiritual Being. These are facts in natural theology in which thinkers have no trouble in agreeing. He now comes to some matters in which they were possibilities of disagreement. God does not dwell in temples alone and He is not to be represented by images, the creation of man's hands. Yet, even here there were many of his time who had lost faith in the old historic gods of their nation and could agree with Paul. The next step was a daring one. "God made of one blood all nations of men." It was a blow to the national spirit and the pride of races. When once men can be brought to realize that in the eyes of God they are all alike there is a possibility of their accepting task of ministering to the needs of their brethren whom they will recognize as belonging to all kinds and conditions of men. Paul also shows his familiarity with the literature of his time and quotes from it. He was well able to take his place with the learned and meet them with learning. The next thrust from Paul is in the form of a statement that says while God winked at the ignorance of former times He now would hold men responsible because they had the truth revealed to them. There are those who are greatly concerned about the Christless heathens. God has made provision for them in His own way, but those who know the truth are under obligation to bring it to them and those who hear it become responsible for acting upon it. The next step from knowing the truth is to act upon it and accept it. Here too, many fail. They know, but they do not show repentance or act upon faith that goes with it and are therefore lost. The Resurrection and the Judgment were Paul's next points. Hitherto he had received a hearing but when the Resurrection was mentioned these selfsatisfied ones lost interest. Godless people do not want to think much of a hereafter and a judgment. They think they can avoid the responsibility by refusing to learn. Ignorance is no excuse saysman-madelaw. Buthere, as in many other instances, keeping ones self in ignorance deliberately does not excuse from the consequences of an ungodly life.

THE C. E. TOPIC
Oct. 4

How Can Our Society Benefit Our Community?

II Cor. 8:1-15

A C. E. society is something more than just an organization belonging to a certain church in which there are certain things required of its members for the good of the church. Every society owes much to the community. In the first place, while imposing church loyalty, the society can only properly function when in close fellowship with C. E. members of other communions in the community. The society should feel that its duty is to keep actively in touch with the local, state and national unions. One of the things that has made C. E. such a mighty factor in modern Christian life is the fact that denominational fences can be forgotten and all may work together for the accomplishment of some things that are definite, good and effective.

A member of a C. E. society need not be told that he or she should be good citizens. Every one owes it to the state to live decently and orderly, to stand for righteousness and use all the influence he or she can command to keep the public offices filled with able, sincere, honest and incorruptible officers. This means that the good citizen not only votes regularly, but votes intelligently as well. In a big city recently they said because there were no large issues that the election was without "pep" and as a consequence a large element of the better living citizens kept from the polls. Because of this, it was discovered, after the election, that some of the boldest frauds had been pulled over in the interest of a corrupt political gang. The bad element in politics always votes while the class of citizens who are not to be controlled by bosses only appears at the polls when there is something in which they are particularly interested. We cannot have good officials, good laws, good law enforcement and honest administration unless the Christian people of the community make their franchise felt and make it effective.

But to do the best good for the community does not altogether depend upon upright citizenship. Behind citizenship there must be a sincere and earnest Christian life. We must vote as we pray and pray as we vote. We must also live as we vote and as we pray. The praying man or woman is a potent influence in the community. When there is laxness in prayer on the part of professing Christians there will be laxness in morals and there will be lacking the high standards of life and conduct that make a community good and happy. The praying man seldom gets much notice from men but his voice is a power at throne of God. God hears and blesses the prayers of the faithful few. Remember the prayers of Abraham for wicked Sodom?

Jesus presents to us a picture of how the individual Christian can serve the community in the picture of the Good Samaritan. Here was a man who was ready to help one to the limit of his ability who could not help himself and that one happened to belong to a race that was very unfriendly to him. No one worthy of the name of Christian, which means Christlike, will be guilty of missing an opportunity such as the Good Samaritan had. What is to be said of the individual, in this respect, must be said of the collective body of Christians. The great power for good that the charities of the Christians exercise cannot be estimated. Wherever there is misery it is the place of the Christian to go and help. The Mennonite church is small, when numbers are concerned, but its charities have been great and made it great. Let us as Christian Endeavorers be true to the traditions of our faith and make it the aim of our lives to render what assistance we are able to command to the miserable of the world and particularly of our own community.

Again the C. E. member can do good to his community by emphasizing the good there is in it and endeavoring to correct that which is not good. There are times when unrighteousness becomes arrogant and we must be "knockers" but there are also times when it is profitable to be "boosters". Where there is an honest word of praise and appreciation to be said let us not miss the chance of saying it.

The great business of the Christian and of the church concerns the matter of the salvation of immortal souls. No matter how much good we may be doing in the community, if we miss the claim that souls have upon us we have done nothing that is really worth while. In the matter of soul-saving we are not limited to place or grades of ability. Any one knowing the love of God and making a profession of faith in His Son has before him the task of bringing those to a knowledge of their Lord who do not have a saving knowledge of the salvation in Him.

DEATHS

Neff—Hannah Neff, nee Schowalter, was born September 29, 1871, at Donnellson, Iowa. She was a daughter of Rev. Christ and Rosina Schowalter, who have both preceded her in death.

She was united in marriage to Fred Neff on October 4, 1904, and entered rest peacefully in the Lord on Monday morning, August 17, 1925, after a lingering illness of many weeks.

She leaves to mourn her loss her bereaved husband and four children as follows: Mrs. Arnold Lowenberg, Alta, Gilbert and Reuben, and one grandchild, Keith. They will all miss their loving mother, who was always willing to look out for the best of their welfare. She also leaves one sister, Mrs. Jake Schnebele, and four brothers, Ed of Keokuk, Christ of Wever, John of Prescott and Dan of Des Moines, besides many other relatives and friends who will mourn her loss very deeply.

She has been a member of the Mennonite church all her life and on her confession of faith was baptized on September 27, 1885. She was a faithful worker in the church and a Sunday school teacher for many years, and was loved by all who knew her. She arrived at the age of 53 years, 10 months and 18 days. Funeral services were held at the Mennonite church, Aug. 19 at 2:30 p. m., conducted by the pastor, Rev. J. E. Kaufman, and interment was made in the Mennonite cemetery north of town.

Kline.—On July 23, 1925 in Reading, Pa., at the home of her daughter, Mrs. Lucy Kline, aged 91 years, 10 months and 10 days. The deceased was a born Musselman and was twice married. Her first husband was Jacob Gottshall of Schwenksville; second a Mr. Kline. She was a member of the Bowmansville church. Services on the 27th by Rudy Gehman and A. M. Fretz. Interment at Adamstown.

Fretz.—At the Mennonite Home for the aged, Frederick, Pa., on Sept. 12, 1925, David L. Fretz, aged 88 years, 11 months and 5 days. Services and interment on the 16th at the Blooming Glen Mennonite church. His pastor, A. M. Fretz, officiated, assisted by Frank Swartz, and Wilson Moyer.

Esser.—On Aug. 3, 1925, in Plumsteadville, Pa., Zeno W. Esser, aged 37 years, 2 months and 21 days. Funeral services at Deep Run by pastor, A. M. Fretz, on 6th. Interment in the local cemetery.

Fretz.—In Blooming Glen, Pa., on Aug. 25, 1925, Catherine Fretz, nee Yeakel, widow of Quincy A. Fretz, aged 78 years, 3 months and 29 days. Services and interment at Deep Run on the 30th. Her pastor, A. M. Fretz, officiated.

CONTRIBUTIONS

REPORT OF TREAS. OF EX. COM. OF MISSION SEWING SOCIETIES FOR JULY AND AUGUST, 1925

Neuhoffnungstal Sew. Soc., Meno, Okla., Biblewoman, India, $36; Sew. Soc., Ebenezer, Gotebo, Okla., Evangelist, India, $25; Oakleaf Mission Soc., Mt. Lake, Minn., Orphan, China, $30; Dorcas Soc., Wayland, Iowa, Native Teacher, India, $50; Mrs. L. M. Ledig, Upland, Calif., Orphan, India, $35; Sew. Soc., Ft. Cobb, Okla., Biblewoman, India, $16.57; Sew. Soc., Brudertal, Hillsboro, Kans., Elizabeth Goertz, China, $5; Miss Anna Janzen's S. S. Class, Medford, Okla., Bed, Girls School, Janjgir, $5; West Swamp Ladies Aid, Quakertown, Pa., Rev. and Mrs. P. J. Wiens, $50; do., Dr. and Mrs. Harvey Bauman, $50; Silberfeld Sew. Soc., Waldheim, Sask., Relief, Siberia, $50; Mission Soc., Upland, Calif., Postage expense of Ex. Com., $1.50; Sew. Soc., Shafter, Calif., Foreign Missions, $20; Sew. Soc., Marion Jct. S. D., do., $40.97; Grace Menn. Mission Soc., Pandora, Ohio, do., $50; Oakleaf Mission Soc., Mt. Lake, Minn., do., $150; Sew. Soc., Butterfield, Minn., do., $20; do., China Bldg. Fund, $20; Mrs. Jake Moeschberger, Upland, Calif., do., $20.

Gratefully acknowledged.

Mrs. J. G. Regier, Treas.

CONTRIBUTIONS

Received by the Emergency Relief Commission, for the Month of August, 1925.

For Russia

Lena Schmutz, Sedgwick, Kan., $10.00; anonymous, Newton, Kan., $25.00; anonymous, Newton, Kan., $2.00; Gerhard Wiens, Newton, Kan., $54.00; Margarethe Regier, Elbing, Kan., $25.00; Bernh. Regier, Elbing, Kan., $25.00; San Marcos Menn. Ch., Paso Robles, Cal., $13.50; Emmaus Ch., Whitewater, Kan., $71.60; Bethel Ch., Mt. Lake, Minn., $25.00; Bergthal Ch., Corn, Okla., $18.08 (Predigerhilfe); Hoffnungsau Ch., Inman, Kan., $36.31.

For Germany

Menn. Ch., Upland, Calif., $31.33; Christian Ch., Moundridge, Kansas, $35.00; Mrs. Jac. Suderman, Newton, Kan., $30.00; Peter Loewen, Goessel, Kan., $10.00; H. Froese, Inola, Okla., $11.50; P. H. Dirksen, Moundridge, Kan., $10.00.

General Fund

Deer Creek Ch., Deer Creek, Okla., $17.45; P. H. Claassen, Newton, Kansas, $11.08; Herold Ch., Bessie, Okla., $11.67; Buhler Menn. Ch., Buhler, Kan., $32.87; West Zion Ch., Moundridge, Kansas, $33.00; anonymous, Beatrice, Nebr., $20.00; Buhler Menn. Ch., Buhler, Kan., $40.88; Escondido Menn. Ch., Escondido, Calif., $20.15; Wisner Menn. Ch., Wisner, Nebr., $56.75; First Menn. Ch., Upland, Calif., $25.57.

For Siberia

Cornelius Penner, Mt. Lake, Minn., $15.00; Emmaus Ch., Whitewater, Kan., $100.00; First Menn. Ch., Mt. Lake, Minn., $87.33; Brudertal Ch., Canada, Kan., $54.60; Sichar Menn. Ch., Cordell, Okla., $22.66; First Menn. Ch., Mt. Lake, Minn., $42.45.

For Canada

Hebron Ch., Buhler, Kan., $34.13; Einsiedel Menn. Ch., Hanston, Kan., $25.00; F. L. Wenger, Aberdeen, Idaho, $20.00; W. H. Entz, Newton, Kan., $200.00; J. F. Lehman, Trustee, Berne, Indiana, $120.00; J. P. Habegger, Berne, Ind., $1,200.00; Rev. Albert Claassen, Los Angeles, Calif., $100.00; Anna Andreas, Los Angeles, Calif., $100.00; anonymous, Newton, Kan., $750.00; Bergthal Ch., Pawnee Rock, Kan., $406.93; Einsiedel Menn. Ch., Hanston, Kan., $2.00; Mission Program, Vona, Colo., $25.00; anonymous, Newton, Kan., $1,400.00; Buhler Menn. Ch., Buhler, Kan., $325.50; Rev. P. R. Voth, Buhler, Kan., $100.00; P. T. Nickel, Buhler, Kan., $50.00; J. F. Lehman, Trustee, Berne, Ind., $280.00; Emanuels Sewing Society, Aberdeen, Ida., $25.00; Helen Friesen, Burrton, Kan., $15.00; Garden Tp. Ch., Moundridge, Kan., $32.25; Eden Ch., Inola, Okla., $42.39; Jac. Froese, Inola, Okla., $10.00; Tabor Ch., Goessel, Kan., $850.00; Menn. S. S., Monroe, Wash., $22.25; Bethel Ch., Lustre, Mont., $12.50; Bethel Ch., Lustre, Mont., $15.00; Jac. W. Penner, Canada, Kan., $125.00; members of Sichar Ch., Cordell, Okla., $55.00; Goessel, Menn. Ch., Goessel, Kan., $35.90; Buhler Menn. Ch., Buhler, Kan., $16.00; Dr. J. R. Thierstein, Newton, Kan., $100.00; Chr. Wirkler, Los Angeles, Calif., $200.00; Miss Eliz. Wirkler, Los Angeles, Calif., $200.00; Greensburg Menn. Ch., Greensburg, Kan., $43.00; First Menn. Ch., Paso Robles, Calif., $63.08; Greenfield Ch., Carnegie, Okla., $131.35; Deer Creek Menn. Ch., Deer Creek, Okla., $100.00; Hoffnungsau Ch., Inman, Kan., $564.00; Eden Menn. Ch., Moundridge, Kan., $575.00; Eden Menn. Ch., Moundridge, Kan., $1,200.00; do., $50.00.

For Mexico

Lena Schmutz, Sedgwick, Kan., $15.00; Einsiedel Menn. Ch., Hanston, Kan., $25.00 Bethesda Ch., Henderson, Nebr., $204.36; J. J. Ratzlaff, Goltry, Okla., $50.00.

Near East Relief

First Menn. S. S., Bluffton, Ohio, $41.00.

Balance, August 1st, $5.27; received during month for Russia, $305.49; received during month for Germany, $127.83; received during month for General Fund, $269.42; received during month for Siberia, $322.04; received during month for Canada, $9,621.28; received during month for Mexico, $294.36; received during month for Near East Relief, $41.00. Total, $10,986.69.

Paid out during month, $10,627.04.

Balance on hand September 1st, $359.65.

Gratefully acknowledged,

C. F. Claassen, Treas.

JOTTINGS

On Sept. 5, the Litwiller family, going as missionaries under the (Old) Mennonite Board, sailed for their field in South America.

The Cornerstone of Bethel Home for the Aged at Newton, Kansas, was laid Sept. 4. The program included addresses by Revs. J. E. Entz, J. E. Effmeyer and J. W. Kliewer.

Albert Penner of Bethel College, who is president of the Kansas State Student Volunteer Band, attended an executive meeting of that organization held at Topeka last week.

Although past his 90th year, Bishop John Funk, of Elkhart, Ind., preached in the Brick (Old) Mennonite church, Goshen, Ind., on Aug. 30. His message was received with great appreciation by those who heard him.

One of the big changes taking place in Bethel College is the separation of the Academy, which is exclusively organized and operates separately from the College. Its work will meet fully the state requirements for standard high schools. The Academy will have its own principal and instructors. By this arrangement the College instructors will be able to give all their attention to the college department. Ten years ago Bethel had 70 academy freshmen and ten college freshmen. Last year Bethel had as many college freshmen as academy students. This year it has twice as many college freshmen as academy students. Another advance in this year's work in Bethel is the opening and use of a large part of Science Hall, which is still under construction.

Dr. Langenwalter, former president of Bethel College, has accepted a position in a Friends' institution where he will teach Bible.

Witmarsum Theological Seminary began its fifth year with bright prospects, for the year's work. President Hartzler delivered the opening address at the first chapel service.

Berne, Ind., was honored by a number of visitors preceding the All-Mennonite convention at Nappanee. Among them were Rev. and Mrs. J. E. Kaufman and Miss Krehbiel of Donnellson, Iowa, and Rev. H. J. Schrag of Wayland, Iowa.

The Neuenschwander family of Berne, Ind., held its reunion in the grove near that town on Labor Day, and was well attended by many members of that clan. Christian P. Neuenschwander and his wife Anna Lehman, were born in the Canton of Bern, Switzerland, in 1812 and 25 respectively. They were married in 1844, and with several other families came to America, making a sea voyage of 47 days and traveling by canal to Massillon, O., and then to Sonnenberg. Later they located near Polk City, Iowa, but conditions were not what they desired and they were the lone members of their Christian faith, and after seven years of hardship, they pulled up stakes and after a laborious journey came to Adams county, Ind., where they learned that several other families of their homeland had settled. Here after many years of hardships, incident to pioneer life they spent the rest of their lives.

The Eighth Annual Meeting of the Mennonite Brotherhood will be held in the West Swamp Mennonite church, Quakertown, Pa., Sept. 26. The program includes addresses on the following subjects: Mennonites as Pioneers During the 16th and 17th Centuries, by Rev. A. J. Neuenschwander; Church Finances, by Jos. B. Bechtel. There will also be a question box and general discussion of matters Pertaining to the Brotherhood of Our Church. Dr. William Barnes Lower, of Philadelphia, has been invited to make the closing address.

A brother in one of our western churches writes to the editor concerning the practice of women "bobbing" their hair. He cites the case of an editor who visited Kansas City and observed that nearly all "the female of the species", young and old, old and young, were bobbed. He believes that the practice is a foolish one and that after a few years the women will repent of their folly. Who knows?

The Anniversary of the Old Folks' Home at Frederick on the 12th was one of the best attended. The day was ideal for such an occasion and the numerous visitors agreed that they had a delightful time. Special music and speaking made the exercises interesting. The opportunity for social intercourse always makes the day one to which many look forward with anticipation of a day happily spent. Among the visitors noted were Dr. Harvey Bauman and his wife, Dr. Ella Graber Bauman, Rev. S. M. Musselman of Bluffton, Ohio, and Prof. Boyd Smucker of Bluffton College.

Bluffton College opened the fall term with the largest enrollment in its history. Figures at the end of the first day showed an enrollment of 215 college students. A record freshman class of 85 has been enrolled. This enrollment is expected to increase materially so that the possible enrollment for the entire year may reach the 400 mark. In observation of the opening of the college the streets of the business section of Bluffton were lined with purple and white pennants, the college colors. The students are from Ohio, Indiana, Illinois, Pennsylvania, in largest numbers. Iowa, Minnesota, California, Nebraska, Oklahoma and other middlewest states and Canada are also represented. Both the men's and the women's dormitories are full.

The president, Dr. Kliewer, of Bethel College, delivered the address at the opening of the thirty-third year of the institution. His subject was: "The Spirit of Bethel College". In his address he emphasized the Spirit of Endeavor; the Spirit of Good Cheer; the Spirit of Reverence; the Spirit of Research; the Spirit of Equality; the Spirit of Helpfulness; the Spirit of Cooperation and the Spirit of Christ. Under the last point, President Kliewer stated that the Spirit of Christ was present at Bethel and that this spirit embodied all others he had named. Speaking of the Spirit of Cheerfulness he said, "No one will do better work than one who is on right terms with his God". Of equality he said, "Christ was the Great Teacher of Democracy. Without Christ Democracy will fail."

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, OCTOBER 1, 1925. No. 39.

NOTICE

Please send all Mission goods for the Ashland Mission station to Brother Valdo Petter, (Ashland, Mont.) freight station—Forsyth, Mont.

Send all Mission goods for Busby and Upper Rosebud Outstation to Alfred Habegger, (Busby, Mont.) freight station—Crow Agency, Mont. Mr. and Mrs. Alfred Habegger are still at Busby, Mont., and Mr. and Mrs. Valdo Petter are in charge of the work at Ashland, Mont.

OUR FURLOUGH COMING TO AN END

To our Friends among the Churches:

To the praise of God we can say that the Lord has been with us all during the months of furlough in the U. S. A., and all of us are well, and we are busily getting ready to leave for China. For most of you it would be all too difficult to say what we should do at this juncture, when conditions in China do not seem to be such as you and I would have them. And how long should we wait could not be answered definitely either by anyone, provided we did wish to enter needy China at a peaceful time. Such a time we have not known since we left for China in 1915, nor will true peace ever come to any nation until that nation has bowed to the foot to the Cross and accepted Jesus as King. Which nation has done that thus far? And where is peace in the world at this present time? Let us work while it is day, for the night cometh when no man can work. And so in China. As long as the doors are open the church should enter and make Christ known to as many as possible, for how terrible the day when the Christian cannot tell the Story of Love to lost men! We should be grateful to God that we still can do missionary work in all the world, and therefore should invest largely in this greatest of all undertakings of the church, the Foreign Missionary work.

The love of money has also brought about the late disturbances in China, and even did they shoot poor Chinese to maintain their position—foreigners did this, and on leased territory in China. They happened to be the British, but it might have been any other nation or people who are after the money. And the torch was lit all over China, so that even missionary work is being hindered, and some missionaries have been informed by letter to their place of summer vacation, that they were not needed anymore, because the Chinese could get along without them. And China's students are saying that the missionary has fallen short of his duty, because he should have preached what the Bible teaches, revolution, and not individual salvation. Here imported Modernism in religion is certainly showing itself, and the influence of returned students from the so-called Christian countries is making itself felt. To call all this good, and a normal development toward better things, is to be blind to the fact of sin and its fruits; for the present condition in China is a fruit of Westernism without Christ, and the uncertain sound of the trumpet of the so-called Social Gospel messengers.

No one can foreseethe outcome, and it may drag on for years before decided changes come, and so we prepare to return on Oct. 29, 1925, the Lord willing. Should it be too critical in China then our missionary co-workers can cable us before we set sail. They have not written a discouraging note regarding our return. But much prayer is needed for China, for the devil does not want the Gospel of Salvation to penetrate China.

On Oct. 4th a farewell missionary day has been set at Henderson, Neb., and one such day, Oct. 11th, in the Salem Church near Freeman, S. D., where my father-in-law, Rev. W. S. Gottshall, is pastor. Your earnest prayers are solicited for these occasions. Mail reaches us at either Henderson, Nebr., or Marion, S. D., also later than above dates, unless differently informed. Remember our mission treasury, for if you give liberally you send out missionaries, if not, you keep them back.

In Christ your co-workers,

P. J. and Jennie Boehr,
Marion, S. D.

HOME BIBLE STUDY AND DOCTRINE COURSE

The Church and Christian forces need to use every possible avenue of approach to present the vital and abiding truths of God in order that we might stem the forces of evil and entrench ourselves more securely in our faith in Christ the Savior of all men. To this end the Educational Committee of the Eastern District Conference, has been asked to prepare another series of monthly articles for the 1926 Almanac and Year Book.

This course is to cover a series of twelve articles on subjects that shall lead the readers into more systematic and regular Bible Study. The thought was also in the mind of the Committee that this course should give information and instruction in various points of doctrine. Encouragement to continue these articles and readings has come from various quarters. Quite a number of series of sermons have in the past been preached taking these subjects as a basis. This might well be followed out more widely than it has been in the past since the congregation has helpful point of contact before them. A subject about which we have some familiarity always finds a more responsive cord than some new and unknown subject. Also the ordinary procedure of man's thinking tends to follow certain regular lines rather than constantly be engaged in new subjects where only little relationship is evident. The pulpit needs to take this fact into consideration and might be benefited greatly by preaching more series of sermons.

Another approach we hope will be developed is the concerted study of these articles in the homes by parents with their children. In the course this year the committee has tried to offer various types of studies, such as exposition, doctrinal and topical treatment of subjects.

The committee has selected men of our denomination who were well fitted along service and experience to write these articles and to select a passage of Scripture for each day of the month. We believe that a start in this course will instil in you the desire to follow it to the end. The subjects as they shall appear in the order of the months are:

Six Great Psalms.
First and Second Peter.
Epistle to the Galatians.
The Christian Sacraments and Their Meaning to the Believer.
The Bible Teaching on Faith.
The Bible Teaching on Hope.
The Bible Teaching on Love.
The Bible Teaching on Forgiveness.
The Bible Teaching on Tolerance.
The Bible Teaching on Peace.
Bible Women.
Boys and Girls of the Bible.

A. J. Neuenschwander,
Secretary of Com.

THE MENNONITE DEACONESS HOME AND HOSPITAL AT BEATRICE, NEBRASKA

has for its object the training of Christian young women for the service of deaconess work and offers them a home, as well as a field for active service to suffering humanity.

It is the property of, and is under the management of the Mennonite church of Beatrice, Nebraska. It was erected during the years 1910 and 1911, dedicated by appropriate ceremonies on the 16th day of July, 1911, and formally opened to the sick on the 17th.

The hospital is arranged to accommodate about thirty patients. They are taken care of in a conscientious manner by the sisters, at a moderate charge. Sisters will also gladly be sent out for private nursing, provided they can be spared at the hospital.

The first inspection of the institution can be traced to a Jubilee Celebration held by the Beatrice Mennonite congregation several years ago for the purpose of giving thanks to the Lord for His merciful guidance during the twenty-five years of our dwelling in this country of religious liberty. In connection with this the 25th service anniversary of our dear Elder Gerhard Penner was also commemorated.

On this occasion the desire for a special thankoffering to the Lord was expressed and

thoroughly discussed. A Home for the Aged was first considered, but later the founding of a hospital under the direction of deaconesses was also thought of.

After a subscription list for both institutions had been circulated, it was found that a large majority of the congregation was in favor of a hospital. But it was generally feared that the carrying out of such a plan would be financially impossible. However, hope was entertained that the Western District Conference would take the matter in hand and carry on the work after meeting with sufficient encouragement from our side.

The conference did not entirely ignore our request, but voted that the Standing Conference Committee for Deaconess Work, together with the brethren from Beatrice, might take up collections in the various congregations of the conference. However, it was not willing to assume any more responsibility, due to the fact that there were already two deaconess hospitals in the conference district.

Since the institution is a congregational affair, a board of managers was chosen by the congregation, and the various committees were appointed, such as Building, Finance, Statute, Emergency, etc. After the subscriptions for the building fund had reached the sum of $20,516.25 (a valuable building site consisting of one block of ground had been donated by Brother Peter Jansen and wife), it was decided at a meeting of the board of managers on April 1st and 2d, 1910, to begin the construction of the building with the funds on hand. It was a difficult matter to bring the plans and specifications into conformity with the funds on hand, as under no circumstances did we desire to go into debt. However, with Divine help and willing hands and hearts, this was finally accomplished, and building operations were started in September, 1910.

On July 16, 1911, the building with its equipment was far enough completed that it could be dedicated to the work of the Lord, and on the 17th the hospital was opened for the care of the sick. In the meantime the Lord had also called sisters into the work, the most essential part of such an institution; Sister Marie Wedel, as sister-in-charge, Sister Katie A. Penner, a full deaconess, and three other sisters who entered as probationers.

Provisions for the Sisters

(Although these provisions vary somewhat in the several Motherhouses, they give the reader a fair idea of the general plan of sisters support.)

1. Probationers shall receive a remuneration of $6.00 per month during the first year; $8.00 per month during the second year, and commencing with the third year all sisters shall receive $10 per month.

2. During the first two years of service there shall be set aside $25 annually for each graduate sister, which amount shall be placed to the credit of an interest-bearing endowment fund. After the second year this amount shall be increased to $50.00, to be invested in the same manner. This amount shall be set aside for the respective sisters as long as they are able to perform their duties.

3. When a sister becomes incapacitated for service, the monthly payments and the amount set aside shall cease, but she shall instead receive the necessities of life and have a permanent home during her life time in the hospital, or the Sisters' Home, and in addition receive a monthly cash allowance of $3.00.

4. Should a deaconess, on account of marriage, or for some other reasons, sever her connection with our institution, she shall forfeit all rights to the above endowment fund in the future. However, all moneys paid into this endowment fund on her behalf, during her time of service, shall be refunded to her with interest at the rate of 4 per cent. per annum.

Owing to the advanced price of everything, an extra allowance of $25.00 semi-annually has been set aside for each sister since the year 1917.

List of Deaconesses, Sisters and Probationers in the Mennonite Deaconess Home and Hospital, Beatrice, Nebraska.

Deaconesses

Elise Hirschler R. N. Entered 1911. Ordained 1911, under the auspices of the Deaconess Com. W. D. C. before entering our hospital. Supt. from 1912-1916. Convalescing at present.

Elizabeth Wiebe R. N Entered 1911. Ordained 1914. Anaesthetist, Nursing.

Sarah Rempel R. N. Entered 1912. Ordained 1914. Assistant Supt., Nursing.

Magdalene Wiebe R. N. Entered 1912. Ordained 1914, Supt. and Instructor.

Marie Penner R. N. Entered 1915. Ordained 1919. Assistant Instructor, Nursing.

Lena Heer R. N. Entered 1918. Ordained 1924. Surgical Supervisor and Assistant Instructor.

Alice Eliz. Epp R. N. Entered 1918. Ordained 1924. Laboratory Technician and Assistant Instructor.

Helena Pankratz, entered 1919. Ordained 1924. In charge of Sisters' Home.

Sisters

Lizzie Graber R. N. Entered 1919. Nursing.

Elizabeth Adrian, R. N. Entered 1919. Nursing.

Frieda A. Franz R. N. Entered 1919. On leave of absence for a year, because of illness.

Probationers

Anna Albrecht, 1920; Elma E. Bartel, 1922; Laura J. Schrag, 1922; Aganetha Workentin, 1923; Emilie Penner, 1924.

Mission Candidates

Anna Eitzen, 1922; Helen E. Stoesz, 1922; Marie K. Fast, 1923; Anna E. Stoesz, 1923.

Sisters Who Finished the Deaconess Training Course, but Have, for Various Reasons, Severed Their Connection with the Sisterhood

Margaret Epp, Beatrice, 1912-1912-1917. Private nursing.

Catherine Fast, N. Dakota, 1912-1917. Private Nursing.

Margaret Peters, Henderson, 1913-1916. Married.

Frances Prieheim, S. Dakota, 1914-1919. Married.

Mission Workers Who Took Only Part of the Course

Catherine Andreas, wife of Missionary Albert Claassen, Los Angeles.

Johanna von Steen, wife of Rev. J. B. Epp, Meno, Oklahoma.

Ordained Deaconesses Who Have Severed Their Connection with the Sisterhood

Marie Wedel, Supt., 1911 and 1912, now Supt. of Salem Hospital, Salem, Oregon.

Kate Penner, Anaesthetist and Surgical Supervisor, 1911-1918, now married.

Sisters Trained Under the Auspices of Other Organizations

Helen Mueller, 1912-1914, Western District Conference, now married.

Marie Duerksen, 1913-1914, now in Salem Hospital, Oregon.

In addition to the above named Sisters nine other probationers have received from three months to two years instruction at the hospital, but have left either of their own accord or have been dismissed, for various reasons.

SALEM HOME AND HOSPITAL, HILLSBORO, KANS.

This institution was founded, and is controlled by the Conference of the Krimmer Mennonite Brethren. The first deaconesses, Sisters Elise Wiebe and Tina Eitzen, received their training in the Bethel Deaconess Hospital, Newton, Kansas. They began their work as parish deaconesses and continued in the same until the Salem hospital building was erected at Hillsboro in 1918.

Since 1889 the Conference had taken active part in the building and maintenance of an orphanage near Hillsboro, which was afterwards transformed into a Home for the Aged. Joint ownership and control in company with private persons did not prove entirely satisfactory, and at the session of the Conference in 1914, at Carpenter, S. Dakota, it was decided, by mutual agreement, to assume full ownership and control of the Home, and also to erect a hospital in Hillsboro, and in connection with this start a deaconess training school. The charter was obtained on May 10, 1915.

The affairs of the institution are managed by a board of directors, which is composed of nine members. Three of these members are chosen annually by the Conference at its annual meeting, for a term of three years. The Hospital and Sisters' Home was built during the years 1917 and 1918. The dedication took place on Nov. 18, 1918.

The Salem Hospital offers accommodation for 35 patients. The Salem Home for the Aged, managed by the same board of directors, has room for 25 persons.

List of Deaconesses, Sisters and Probationers in the Salem Home and Hospital, Hillsboro, Kans.

Deaconesses

Elise Wiebe R. N. Entered 1911. Ordained May 31, 1914. In charge of the training dept.

Justina Warkentin R. N. Entered 1915. Ordained Nov. 18, 1918. Sister in charge of Salem Hospital.

Elizabeth Friesen R. N. Entered 1915. Ordained Nov. 18, 1918. Supervisor of Floor and Operating Room.

Mary Ratzlaff R. N. Entered 1915. Ordained Nov. 18, 1918, in charge of Salem Home.

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WOMAN'S WORK

MOUNTAIN LAKE, MINNESOTA

Sept. 5, 1925

To the Readers of the Mennonite:

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the views, I'm lost,
In wonder, love and praise."

Last Sunday morning while I was sitting on the veranda of my parental home, enjoying the glorious day, the beautiful blue sky above, the lovely, refreshing green, the pure, so fragrant air and the quietness of the Sabbath day, I began to recollect the experiences of the last month.

Four weeks ago I had to undergo a heavy operation and it was my privilege to spend three blessed weeks at our Bethel Hospital here at Mountain Lake, where I received the best of care from the hands of good doctors and friendly nurses who willingly ministered to all my wants and needs. And how I enjoyed the rest in so bright and cheery and well ventilated room.

And as I recalled all the comforts and blessings I had enjoyed, I could not but make comparison between the conditions here, with those in China. Of the time when we were still without a doctor and without a nurse. How we workers in times of sickness had to diagnose our own cases and also those entrusted in our care. Often we had to be our own doctor and nurse and that of others. And now the care here, never a worry, others did the worrying for us, using all the precautions necessary to prevent complications, always ready should a thing go wrong. Loved ones and friends right there, cheering one day by day with their friendly visit, thus keeping loneliness away from me. Above all did I appreciate the consciousness of their prayers. Receiving all these wonderful blessings one is keenly aware that it is all unmerited favor bestowed by our Gracious Heavenly Father.

Then, when I remember the conditions as I have seen and found them in my house to house visitation of poor suffering ones in China, I could not but voice the above sentiment with all my heart, to feel **lost** in wonder, love and praise.

How well I recall the sight of a little low shack, made up of Kafir-corn stalks, mud and pieces of wood set up against the shop. Here I found a beautiful little girl fourteen years old, unwilling to die; so anxious to live and go to school, the dream of her heart day and night and in the last stages of tuberculosis. The hut was so small, so crowded, only standing room, with no windows, the only light that brightened the hovel was from the low and narrow door, the sunlight never entered the room. And here she had to spend her days and nights for months. She was the only child of a casket maker and otherwise she received all the care the parents knew how.

And in connection with this another picture comes before my mental vision, a similar case. A girl also fourteen years old and tubercular, the child of a poor, hard working family. By profession a baker. A large family had to be supported, therefore the whole family had to work hard all day long, consequently the child received but little care if any. Day after day and night after night she had to lie in the smoke-filled room, for baking was going on all day long and with no chimney in the house, the smoke naturally stayed in the one room, the only one the people had.

Here in another home we find an old lady eighty years, who received no care, not even the necessary food. She was just skin and bone and had to lie in a dark and damp corner of a low and windowless hut on a wooden bed, just a few filthy rags underneath and a few dirty ones to cover with a brick for a pillow.

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Do the dear readers wonder that I say that I had the **privilege** of spending three **happy** weeks at the hospital, even though it was on a sick bed? Here at my home too, where I am convalescing I am surrounded by all the loving care, loved ones can bestow under the most favorable and sanitary conditions.

What a challenge it is to let others less fortunate ones have the same love and care that has been bestowed upon us. How I long to go back where the need is so pathetic, where the love of Christ needs to be made known.

Will the dear readers earnestly plead with us that the doors in China may not be closed towards the spread of the Gospel of a redeeming Christ. And that the workers, foreign and native, may be spared and the mission property be kept for His own glory and His Kingdom's sake.

With sincere greetings,

Aganetha Fast.

HENDERSON, NEBRASKA

Dear friends:—

When asked for an article for the "Woman's Work" column of our paper, the thought came to me that this would not be too early for a farewell note before leaving for our far-off field of labor again.

With what a feeling of anticipation the young missionary looks forward to the first furlough. The hope of putting foot on familiar soil again, of greeting loved ones and friends gives one a thrill of joy. Accompanying this is a feeling of the burden of the great responsibility which rests upon us as your representatives in the foreign field. And our continual prayer was that the Lord might use us to tell of the great things we have been permitted to see, which the Holy Spirit through the preaching of the Gospel has wrought in heathen China.

Just before leaving China an old friend said to us, "It is said that the first furlough is always a disappointment, I hope yours will not be." It was like throwing a cold blanket on our enthusiasm. But as we look at it from this end we can only say, "Praise God for the many supporters of His cause in the foreign field." Our disappointments came only when we met those who call themselves by His name and yet have never known the joy of service in interceding and giving for their Lord's great work in foreign lands. But the kind interest of friends and their fervent prayers in behalf of the work we represent will long ring in our ears and will be a continual encouragement and will spur us on to deeper consecration and better service.

In so far as the lack of interest is due to lack of knowledge regarding our field in China, we have resolved to be more diligent in writing to the church papers as well as to the congregations.

We thank the Lord for good health that we have been able to hold out under the strain of traveling, visiting and speaking.

We thank the many kind friends who have opened their homes to us, and who have been such a help, blessing and encouragement to us.

I also want to take this opportunity to most heartily thank the ladies societies who have sent us such fine Christmas packages for the China workers. We can never tell you how much these remembrances from the friends at home mean to the workers on the field at the season when we think especially of the home folks.

The Lord willing, we will leave these parts for the coast about the middle of October and sail from Vancouver Oct. 29. We hope by that time conditions in China will have changed so that we can get to our station.

Remember us in your prayers that the Lord may give us journeying mercies and may make us an ever greater blessing because of the greater privileges we have enjoyed during our furlough.

With Christian greetings, your co-worker,

Jennie Gottshall Boehr.

The societies of the Middle and Eastern District Conferences including the societies at Napannee and Topeka, Ind., have sent five boxes of mission goods to the following mission stations: to Rev. S. T. Moyer, Champa, India; to Rev. J. Thiessen, Champa, India; Rev. P. W. Penner, Naila, India; Rev. P. A. Penner, Champa, India, and to Rev. C. H. Suckau, Champa, India.

The boxes are now on the way to India and include approximately 3,000 articles consisting of quilts, comforters, dresses, petticoats, skirts, jackets, chemise, shirts, rompers, handkerchiefs, socks, stockings, underwear, ribbons, balls, remnants, sweaters, thread, books, scissors, picture books and scrolls, pins, rugs, bags, thimbles, tablets, buttons, neckties, aprons, garters, crayons, etc. The boxes were packed and sent from Berne, Indiana.

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HOMELAND

The Homeland! O the Homeland,
The land of the souls freeborn!
No gloomy night is known there,
But aye the fade-less morn:
I'm sighing for that country,
My heart is aching here;
There is no pain in the Homeland
To which I'm drawing near.

My Lord is in the Homeland,
With angels bright and fair;
No sinful thing nor evil,
Can ever enter there;
The music of the ransomed
Is ringing in my ears,
And when I think of the Homeland,
My eyes are wet with tears.

For loved ones in the Homeland
Are waiting me to come
Where neither death or sorrow
Invades their holy Home:
O dear, dear native country!
O rest and peace above!
Christ bring us all to the Homeland
Of his eternal love.

Selected.

thoroughly discussed. A Home for the Aged was first considered, but later the founding of a hospital under the direction of deaconesses was also thought of.

After a subscription list for both institutions had been circulated, it was found that a large majority of the congregation was in favor of a hospital. But it was generally feared that the carrying out of such a plan would be financially impossible. However, hope was entertained that the Western District Conference would take the matter in hand and carry on the work after meeting with sufficient encouragement from our side.

The conference did not entirely ignore our request, but voted that the Standing Conference Committee for Deaconess Work, together with the brethren from Beatrice, might take up collections in the various congregations of the conference. However, it was not willing to assume any more responsibility, due to the fact that there were already two deaconess hospitals in the conference district.

Since the institution is a congregational affair, a board of managers was chosen by the congregation, and the various committees were appointed, such as Building, Finance, Statute, Emergency, etc. After the subscriptions for the building fund had reached the sum of $20,516.25 (a valuable building site consisting of one block of ground had been donated by Brother Peter Jansen and wife), it was decided at a meeting of the board of managers on April 1st and 2d, 1910, to begin the construction of the building with the funds on hand. It was a difficult matter to bring the plans and specifications into conformity with the funds on hand, as under no circumstances did we desire to go into debt. However, with Divine help and willing hands and hearts, this was finally accomplished, and building operations were started in September, 1910.

On July 16, 1911, the building with its equipment was far enough completed that it could be dedicated to the work of the Lord, and on the 17th the hospital was opened for the care of the sick. In the meantime the Lord had also called sisters into the work, the most essential part of such an institution; Sister Marie Wedel, as sister-in-charge, Sister Katie A. Penner, a full deaconess, and three other sisters who entered as probationers.

Provisions for the Sisters

(Although these provisions vary somewhat in the several Motherhouses, they give the reader a fair idea of the general plan of sisters support.)

1. Probationers shall receive a remuneration of $6.00 per month during the first year; $8.00 per month during the second year, and commencing with the third year all sisters shall receive $10 per month.

2. During the first two years of service there shall be set aside $25 annually for each graduate sister, which amount shall be placed to the credit of an interest-bearing endowment fund. After the second year this amount shall be increased to $50.00, to be invested in the same manner. This amount shall be set aside for the respective sisters as long as they are able to perform their duties.

3. When a sister becomes incapacitated for service, the monthly payments and the amount set aside shall cease, but she shall instead receive the necessities of life and have a permanent home during her life time in the hospital, or the Sisters' Home, and in addition receive a monthly cash allowance of $3.00.

4. Should a deaconess, on account of marriage, or for some other reasons, sever her connection with our institution, she shall forfeit all rights to the above endowment fund in the future. However, all moneys paid into this endowment fund on her behalf, during her time of service, shall be refunded to her with interest at the rate of 4 per cent. per annum.

Owing to the advanced price of everything, an extra allowance of $25.00 semi-annually has been set aside for each sister since the year 1917.

List of Deaconesses, Sisters and Probationers in the Mennonite Deaconess Home and Hospital, Beatrice, Nebraska.

Deaconesses

Elise Hirschler R. N. Entered 1911. Ordained 1911, under the auspices of the Deaconess Com. W. D. C. before entering our hospital. Supt. from 1912-1916. Convalescing at present.

Elizabeth Wiebe R. N Entered 1911. Ordained 1914. Anaesthetist, Nursing.

Sarah Rempel R. N. Entered 1912. Ordained 1914. Assistant Supt., Nursing.

Magdalene Wiebe R. N. Entered 1912. Ordained 1914. Supt. and Instructor.

Marie Penner R. N. Entered 1915. Ordained 1919. Assistant Instructor, Nursing.

Lena Heer R. N. Entered 1918. Ordained 1924. Surgical Supervisor and Assistant Instructor.

Alice Eliz. Epp R. N. Entered 1918. Ordained 1924. Laboratory Technician and Assistant Instructor.

Helena Pankratz, entered 1919. Ordained 1924. In charge of Sisters' Home.

Sisters

Lizzie Graber R. N. Entered 1919. Nursing.

Elizabeth Adrian, R. N. Entered 1919. Nursing.

Frieda A. Franz R. N. Entered 1919. On leave of absence for a year, because of illness.

Probationers

Anna Albrecht, 1920; Elma E. Bartel, 1922; Laura J. Schrag, 1922; Aganetha Workentin, 1923; Emilie Penner, 1924.

Mission Candidates

Anna Eitzen, 1922; Helen E. Stoesz, 1922; Marie K. Fast, 1923; Anna E. Stoesz, 1923.

Sisters Who Finished the Deaconess Training Course, but Have, for Various Reasons, Severed Their Connection with the Sisterhood

Margaret Epp, Beatrice, 1912-1912-1917. Private nursing.

Catherine Fast, N. Dakota, 1912-1917. Private Nursing.

Margaret Peters, Henderson, 1913-1916. Married.

Frances Prieheim, S. Dakota, 1914-1919. Married.

Mission Workers Who Took Only Part of the Course

Catherine Andreas, wife of Missionary Albert Claassen, Los Angeles.

Johanna von Steen, wife of Rev. J. B. Epp, Meno, Oklahoma.

Ordained Deaconesses Who Have Severed Their Connection with the Sisterhood

Marie Wedel, Supt., 1911 and 1912, now Supt. of Salem Hospital, Salem, Oregon.

Kate Penner, Anaesthetist and Surgical Supervisor, 1911-1918, now married.

Sisters Trained Under the Auspices of Other Organizations

Helen Mueller, 1912-1914, Western District Conference, now married.

Marie Duerksen, 1913-1914, now in Salem Hospital, Oregon.

In addition to the above named Sisters nine other probationers have received from three months to two years instruction at the hospital, but have left either of their own accord or have been dismissed, for various reasons.

SALEM HOME AND HOSPITAL, HILLSBORO, KANS.

This institution was founded, and is controlled by the Conference of the Krimmer Mennonite Brethren. The first deaconesses, Sisters Elise Wiebe and Tina Eitzen, received their training in the Bethel Deaconess Hospital, Newton, Kansas. They began their work as parish deaconesses and continued in the same until the Salem hospital building was erected at Hillsboro in 1918.

Since 1889 the Conference had taken active part in the building and maintenance of an orphanage near Hillsboro, which was afterwards transformed into a Home for the Aged. Joint ownership and control in company with private persons did not prove entirely satisfactory, and at the session of the Conference in 1914, at Carpenter, S. Dakota, it was decided, by mutual agreement, to assume full ownership and control of the Home, and also to erect a hospital in Hillsboro, and in connection with this start a deaconess training school. The charter was obtained on May 10, 1915.

The affairs of the institution are managed by a board of directors, which is composed of nine members. Three of these members are chosen annually by the Conference at its annual meeting, for a term of three years. The Hospital and Sisters' Home was built during the years 1917 and 1918. The dedication took place on Nov. 18, 1918.

The Salem Hospital offers accommodation for 35 patients. The Salem Home for the Aged, managed by the same board of directors, has room for 25 persons.

List of Deaconesses, Sisters and Probationers in the Salem Home and Hospital, Hillsboro, Kans.

Deaconesses

Elise Wiebe R. N. Entered 1911. Ordained May 31, 1914. In charge of the training dept.

Justina Warkentin R. N. Entered 1915. Ordained Nov. 18, 1918. Sister in charge of Salem Hospital.

Elizabeth Friesen R. N. Entered 1915. Ordained Nov. 18, 1918. Supervisor of Floor and Operating Room.

Mary Ratzlaff R. N. Entered 1915. Ordained Nov. 18, 1918, in charge of Salem Home.

Mary Friesen R. N. Entered 1918. Ordained Oct. 23, 1921, in charge of Dept. of Obstetrics.

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THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

As though in a deliberate effort to nullify the sentiments so frequently expressed by the leaders of our nation during the late war, that the conflict was one to end war, to make the world safe for democracy and to give backward people the opportunity for self determination, we' read that a number of adventurous Americans are in the service of the French in their war in Northern Africa and reports come in telling how they have been participating in the bombing of native villages and towns, bringing untold suffering to hundreds who are without the means of medical relief from their wounds and perish with those who have died outright because of the bombing from the air. During the war we were fed up on the stories of the outrageous attacts upon helpless women and children and our young men at the front were urged to bear in mind that they were called to the service to make a repetition of such unspeakable outrages impossible. What reason any fair minded American has for entering such a conflict and lending his aid in creating the devilish suffering involved is something hard to understand, unless it lies in those who so enlist their services having entered the uneven conflict with no other motive than the joy of killing human beings against whom they have no personal cause for violence. The Government of our country has feebly warned these adventurous spirits, it is true, but nothing was done to prevent them from leaving the United States with the avowed purpose of warring against a liberty loving people whose only crime is that they are resisting tyranny. Should any of these adventurous air men return to the land of their birth, they should be shunned by their fellow citizens as those who deliberately set out to kill people in one of the most cruel ways known to modern times. They have made themselves killers and should be made to feel that the deliberate killer deserves no more respect from his fellow man than the one who kills in a way that the law defines murder.

Just at this time there is a delegration of Frenchmen in the United States who have come here with the idea of bargaining themselves out of debts that they were glad to make when their country was in danger. One would have thought that, having fought for their liberty and won the victory, they would at least want to be free from the taint of tyranny that marks those who hold weaker peoples under subjection. Not so, however, although they assume in attitude of begging for release from obligations they made, they are aggressive in making other debts in fastening their hold on weaker peoples they want to exploit. The United States is a generous nation, so generous in fact, that Europe generally seems to think it is an "easy mark". Perhaps we are sentimental and easy, but we have eased the head of the sufferer and fed the hungry through our sentimentality. Even while they were making multi-millionaries in Germany over night, when they were passing through their money crisis, we fed their babies without a protest. But there is a time to call a halt for we know that for every dollar the United States releases to France another dollar and more will be expended to pursue the war to a successful finish. A sense of justice and humanity should lead us to feel that not a penny of the obligations due our country should be released until we have the assurance that the greedy, unholy and cruel war in Morocco comes to an end with justice to the people that Europe's great power is attempting to crush.

CORRESPONDENCE

Bluffton College—The twenty-sixth year of Bluffton College has opened its doors to its ever increasing family of students. A record Freshmen class has enrolled for the year—nearly ninety first-year students are registered. The total enrollment in the College is 250 with a few late arrivals still coming. Large delegations are here from Ohio, Indiana, Illinois and Pennsylvania. Iowa, Missouri, Idaho, Oklahoma, Kansas, Nebraska, California, New Jersey and Canada are also represented.

With few exceptions the faculty remains the same as last year. Peter Epp, Ph.D., is the professor of Modern Languages. He is well qualified to fill the position. Dr. Epp received his degree from the University of Basel, Switzerland, in 1912. Professor Quiring now has charge of the Bible and Greek work in the College. Professor Holtkamp succeeds Professor Lehman as Dean of the Conservatory while Miss Krehbiel is head of the voice department.

Encouraging reports come from the College office as to results of the financial campaign for the College this year. The total gifts amount to more than $101,000; this includes an annuity gift of a farm valued at $30,000.

The treasurer reports the finest piece of work ever done for the College during the summer months in the Eastern District Conference in Pennsylvania. President Mosiman and the Field Secretary, B. D. Smucker, visited the churches in the Eastern District during August and September. In six weeks nearly $46,000 were subscribed. The work is not yet completed as none of the churches in western Pennsylvania have been visited and there are scattered members in all the churches still to be seen.

The spirit of friendliness and helpfulness was everywhere in evidence and the College is sincerely grateful for this demonstration of cooperation on the part of the people of Eastern Pennsylvania. It is the hope of the management to continue this work to its final conclusion so that by 1927 Bluffton College can qualify as a standard college with at least a minimum endowment of $500,000. To this end the administration makes its appeal not only for help in the realization of this standard but what is even more important is an appeal for a systematic and prayerful interest in the great work of Christian Education as it is related to the Kingdom of God in our Mennonite church.

First Mennonite Church, Aberdeen, Idaho, Sept. 15, 1925.—Dear Readers of the Mennonite: Nearly is another quarter in the past and duty approaches me again to write a few words for this valuable paper. The news items have been very scarce since my last writing, hence can I bring none.

The wheat harvest is practically a thing of the past. The threshing is not quite all finished, but the many machines that are in the field will soon make a short end. The yield as a whole has been very good. The Lord has blessed us abundantly. The remaining crops to be harvested are the late potatoes, the sugar beets and the alfalfa seed. All are very good.

Mrs. J. E. Togws, who on account of blood poisoning was a while in the hospital is back home again and healed.

Mrs. B. B. Wiebe underwent an operation for gall stone. She is also home again but not well yet.

Herbert Busch who was sent to Portland, Oreg., with his crippled foot is back for school and nearly healed. We are all thankful for these cures.

Mrs. Busch tried locally to cure her boy's foot but failed. In Portland he was cured in a short time. Science has accomplished much also in such cases.

Our schools opened last Monday, Sept. 14th. It is a pleasure to watch those hundreds of healthy boys and girls run, romp, play and rejoice for the privilege they have over the older ones.

Several of our young folks have left for higher schools. Some have gone east, some west, and some south. Some study for preacher, some for teachers, some for civil service, and again others for farming. The Lord can use them in every field of work. May these young people surrender their lives into His service.

Rev. H. Riesen of Newton, Kansas, was in our midst working in the interest of Bethel College. As reported his work was not in vain.

Bethel College has been a blessing to many, may it continue to be so in the future, is our hope and prayer.

Our church work is progressing nicely under the wise leadership of Rev. M. J. Galle. The Lord is blessing us so abundantly and many thanks to Him for same.

With best wishes from
G. A. Bartel.

HER DIRTY DOZEN

"I heard—"
"They say—"
"Everbody says—"
"Have you heard—"
"Did you hear—"
"Isn't it just awful—"
"People say—"
"Did you ever—"
"Somebody said—"
"Would you think—"
"Don't say I told you."
"O, I think it's perfectly terrible!"—Ex.

Every action is done only to be seen of others loses its freshness in the sight of God: like the flower that, passing through many hands, is at last hardly presentable.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

BROADCASTING STATION ABIO

(Continued)

Duett sung by Mr. and Mrs. H. C. Wiebe.

Sweeter As the Years Go By

Of Jesus' love that sought me,
When I was lost in sin;
Of wondrous grace that brought me
Back to His fold again;
Of heights and depths of mercy,
Far deeper than the sea,
And higher than the heavens,
My theme shall ever be.

Chorus—
Sweeter, as the years go by,
Sweeter as the years go by;
Richer, fuller, deeper,
Jesus' love is sweeter,
Sweeter as the years go by.

He trod in old Judea
Life's pathway long ago;
The people thronged about Him,
His saving grace to know;
He healed the broken hearted,
And caused the blind to see;
And still His great heart yearneth
In love for even me.

'Twas wondrous love which led Him
For us to suffer loss,
To bear without a murmur
The anguish of the cross;
With saints redeemed in glory,
Let us our voices raise,
Till heav'n and earth reecho
With our Redeemer's praise.

* * *

Story by Clara Wiebe in a recitation.

The Waif

(How God works wonders in spite of some contrary minds.)

We live in a hut on a vacant lot,
My father, my mother and I.
Away down town in a dreary spot,
With old stone quarries hard by.

My father is lazy and mother she drinks
And I am ragged and thin,
And I look like a thief for it's hard to be pure
When circled around with sin.

And father is sometimes up town all day,
And comes staggering home at night,
With money and things that he hides away
For he never comes by them right.

There came to our hut not long ago
A man with a sweet, mild face,
And he had in his hand a little book
That he wanted to read at our place.

But mother she swore at the mild faced man,
And drove him out of our den.
And told him never as long as he lived,
To darken our door again.

Something made me follow that man,
I think he beckoned to me.
And he led me down to the quarry cliff
Where none of our people could see.

And he read to me out of that Holy Book,
What I never had heard before.
And a soothing calm came over by soul,
And it didn't feel half so sore.

They may beat me and curse me as much as they like,
I know something that they don't know.
I know in the end all things will come right
For me tho' I suffer below.

For Jesus now is my Savior too,
And Him I alone do love,
I know there's a vacant lot for me
In that beautiful home above.

* * *

Duett sung by Linda Bartel and Lydia Becker, of Intermediate. Society.

Follow the Gleam

To the knights in the days of old,
Keeping watch on the mountain heights,
Came a vision of Holy Grail
And a voice through the waiting night.
Follow, follow, follow the gleam
Banners unfurled, o'er all the world.
Follow, follow, follow the gleam
Of the challice that is the Grail.

And we who would serve the King,
And loyally Him obey,
In the consecrate silence know,
That the challenge still holds today.
Follow, follow, follow the gleam
Standards of worth, o'er all the earth.
Follow, follow, follow the gleam
Of the lights that shall bring the dawn.

* * *

Song by Ladies Quartette.

Jesus Is Able to Keep

Over the soul in the tempest of life,
Billow on billow will sweep;
Still we may hear a sweet voice in the strife,
Jesus is able to keep!

Chorus—
Oh, yes! He is my stay
Out on life's stormy deep;
Safe! Safe! All of the way;
Jesus is able to keep.

Oft when the spirit grows weary and faint,
Under the willows we weep;
Then the sweet message will still our complaint
Jesus is able to keep!

Thus does the Savior keep watch over me,
As the good Shepherd His sheep;
Whether it be on the land or the sea
Jesus is able to keep!

* * *

Good Night!

WHAT DOES EACH CHURCH OWE TO ITS COMMUNITY?

P. P. Wenger

(Concluded)

How is this inconsistency brought about? Frequently, I believe, it is because we make our standard of Christianity by comparison, rather than taking the Lord Jesus Christ as our measurement. For example, a noted Bishop said that he likes the bobbette better than the bangs and long hair, the way they were done up a decade or two ago, that they are so much more admirable, and he likes the short dresses better than the large bustle and long trail that was sweeping after the fair sex some years ago. Then we all sit up and take notice, even when there is not a word of Scripture quoted to warrant his assertions, but when another Dr. says there are certain things that are unscriptural and proves his statements by the Word of God, he gets very few listening ears, and is called an old fogy and out of date. And as a minister said in his sermon a few Sundays ago, that one might take all the clothes that some people have on, put them in an envelope, put a two-cent stamp on it, and send them by mail. That is amusing, but does it cause us to think seriously of the very low standard of religious morality?

We talk about sacrifice, and with pride we point to our Christian institutions of learning, Christian hospitals, and our support of mission work, and charity, and we think we are sacrificing, when after all, we are returning unto God in a very small and meager measure a trifling part of the amount due Him from bountiful material blessings bestowed upon us. And frequently, it is necessary for the pastor to plead from the very depths of his heart to induce the church to pay even this meager part of their obligation.

But let us realize and bear in mind that the giving of money is not the only sacrifice we are called upon to make, in fact, that is the least, for the giving up of some fleshly lust for the sake of a weaker brother may be a much greater sacrifice than the giving of money. To illustrate, I will give an incident that came to my attention. A certain church member who is an habitual user of the weed, said, "I have heard a number of preachers try to preach about the use of tobacco, but only one that could handle the subject right, and he said 'Let the old ones alone, their ways are fixed and cannot be changed, but educate the younger ones that they may know better and not start using it'" This man undoubtedly knew that he was in the wrong, but considered the sacrifice too great to make for the sake of others This instance and many similar ones may remind us that the time is nigh, that the Apostle Paul wrote about in I Tim. 4:3, "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears" and we already know of instances where pastors were required to leave their charge and seek other fields, for the fact that they would not preach the Gospel according to the wishes of the laity.

Another deficiency in the church of today, is the inconsistency in the profession of some of its members in their business relation with other church members and non-professing Christians. During the World War, when many of our lads were drafted into the army, they were expected to remain true to the instruction received in regard to the matter of non-resistance. Most of them did, but there were some whose courage failed, and they took up arms, for which they were often criticized at home. But listen, when the test came later to those at home, when God permitted the depression to come upon us; it was then that many professing Christians failed, yes failed more seriously, and more miserably than any of our lads ever did during the war. Pardon me for being personal, but this fact has been brought to bear upon me very forcibly within the last several months, being appointed trustee of a defunct bank to liquidate some of the assets of said institution, and thereby seeing how apparently that some have lost all confidence in Him who said, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." He that cares for us, He that has promised to provide all things for us essential to peace, joy and happiness at least to the extent that it is best for us. During this time I have often pleaded with God why I was permitted to get into all this, and there is only one answer that I can give, that is, that I might believe; if anyone would have tried to tell, if any preacher would have told me that such conditions exist, I still should have doubted, but now I know and believe, for I have seen, how some,

professing Christians, yea prominent leaders of the church will resort to all kinds of scheming, defying, defrauding and lying and even going so far as to assign their possessions to another in order to defraud their creditors. Not only are these parties guilty, but in some instances they have been prompted to do this through the influence of other prominent church members, and the effect upon the church in the community is immeasurable and many, and many a time, we hear sneering remarks, which are all too true, about the Christian's honesty and integrity, from those in the community that are not affiliated with any church.

Oh, if religion in America could only be brought into action if only for one year religion could be demonstrated the Jesus way the Church of Jesus Christ would be a different church, the youth of America would be different. And America would be a more glorious, a happier and a more prosperous nation than it is today.

In conclusion, first, let me plead with the young people here this afternoon to stand firm upon the solid rock, to live a pure, righteous, and holy life in the community, where they are laboring; even though it may require great sacrifice, even though you cannot yield to the fickle whims, and customs of the times, remember that it is **not** a sin to be different, and looking ever unto Him Who said, "I will guide you with Mine eye", thereby being the means of bringing many a sinner to Jesus, the Lamb for sinners slain.

Second, may we all, and we older ones especially, realize more fully than ever before, our relation as individual members of the church, to the church as a whole, and live more consistently according to the great principles and teachings of our Lord and Master, Jesus Christ.

Third, I hope that you do not think that I have been finding fault with the pastors, that is, with the true and faithful messengers of the Most High. Ah, No! They have my sympathy and encouragement. May I and may we all be ever found loyal and faithful in upholding the hands of those who are trying so hard to guide our footsteps in the heavenward way, in this crooked and perverse generation, and when there are so many false prophets in sheep's clothing. I am reminded of what Miss Slattery said at the great International Sunday School Convention, at Kansas City in 1922, when her voice rang out clear at that late evening hour to that vast audience of Sunday school folks, gathered at Convention hall, in speaking of the disobedience of the laity of the church at the present time. She said, "I have said so many times I wouldn't be a preacher—for $50,000 a year I wouldn't be a preacher. I don't think anybody would have me anyway, but I would not be one. I have thought of it so much of late. Just imagine every week going to a church and standing in a pulpit and telling 400 people what to do, and then having them come back the next Sunday not having done it, and come back fifty-two Sundays never having done it."

Fourth, I hope that you will not think for a minute that I, like Elijah of old, feel that there is not a prophet left in Israel, oh, no, there are still 7,000 who have not bowed their knees to Baal, and the encouragement in the Lord's work is this that there are boys and girls, men and women coming out of the mire and filth every day, pure and white as the lily out of the stagnant pool.

But, friends, let us remember that it was not so very long after this promise to Elijah that Israel, through its disobedience, went into captivity. America, known all over the world as a Christian nation, when at the present time, as we are told, that less than one-third of its population are even as much as professing Christians, while possibly the majority of these are only nominally Christians, it is, therefore, high time that the Church in your community, the church in my community, cry mightily unto the Lord that America may repent before her doom is sealed, and again ask God to help us to translate our religion into action. It seems to me that God is speaking in no uncertain terms through earthquakes, pestilences, tornadoes, storms and hail, etc., that what He is pleading for, is obedience, for we read that obedience is better than sacrifice, and that through obedience will come sacrifice.

Again, using the words of Miss Slattery, "God help us to translate our religion into action. We pray not for knowledge. Oh, Lord, knowledge we do not need. We pray not for creed. Oh, Lord, creed we do not need. But, oh, this, oh, this, oh, for this we plead: The will to fashion thought into deed. Oh, Lord, a deed, a deed!"

WHAT SCIENCE DOES NOT KNOW.

In these days of controversy which have newly arisen between science and religion, one of the most sane proposals we have come across is that of the New York Tribune which proposes that our scientists "take an account of stock and define candidly just what they know and what they don't know". It concludes its editorial with the following sensible suggestion:

"What is needed is the establishment of a frank and friendly modus vivendi between science and religion that will leave science free to explore and study and conclude while keeping minds equally open to the beliefs of religion that do not conflict with the generalizations of science. Science has its shackles not less than religion. Evolution has by some been elevated into a philosophy, a religion. There could be no criticism of this point of view provided it were clearly realized and conceded that the step taken was an act of faith and was no more based on Darwinism or any part of science than was the Athanasian creed.

"Perhaps a gathering of scientists and religious leaders—a mixed conference, in the diplomatic phrase—might succeed in formulating a peace treaty along the lines suggested. Yet if it sought to state either a scientific creed or a religious creed it would doubtless achieve that too great rigidity which is the peril of all creed making. Notably the most useful thing that could be accomplished would be a statement of 'What Science Does Not Know.' That would surely break down some of the scientific creeds that have held sway over many excellent minds; or, at any rate, show them up for the acts of faith, the religious beliefs masquerading as science, that they really are."

Such a candid declaration as suggested above would clear the air remarkably. The trouble today is not with the discoveries of science, but with the theories and speculations science has put forth, the hypotheses to which it has given expression, and which to a very large extent are atheistic and materialistic in their content.

We have no fear of any fact of nature which the scientist may discover. We believe that the revelation of God in nature is in thorough harmony with his revelation in Holy Scripture, and we welcome any and all discoveries that men can make as to this material universe, believing that the more the wonders of natures are discovered the greater will the God of Creation be known to be. But we protest against science going beyond its established facts and propagating theories and destructive of faith in the Christian religion.

So we sanction the proposal of the Tribune. Let science declare what it does not know.—Selected.

THE S. S. LESSON

Oct. 11

Paul in Corinth

I Cor. 2:1-5; 3:10-13; II Cor. 3:16; Acts 18:1-11

Golden Text:—"Be not afraid, but speak, and hold not thy peace." Acts 18:9.

Paul did not meet with a very great response in Athens, indeed from his later writings to the Corinthians, we learn that he was very much depressed. He had endeavored to meet the proud philosophers on their own ground in their own way, but his studied effort ended in disappointment. Even Paul had to learn that the wisdom of this world is foolishness and those who abide by it get its foolish rewards and nothing more. His coming to Corinth was into a new atmosphere. The city of Corinth was rich, immoral, full of people from all quarters of the earth. It had its place for magnificent buildings and other things that appear where there is wealth, but its wealthy had no use for the Gospel. Paul writes to the Corinthians that not many great or not many noble were called and that the Christians who were there were looked upon as the offscouring of the earth. Nevertheless, it was Corinth that gave us the magnificent Corinthian church that called forth those noble writings on the New Testament, the First and Second Epistles to the Corinthians.

The first thing Paul found in Corinthians were his fellow craftsmen, Aquila and Priscilla. We can naturally understand how this happened. In searching for employment they came together. There are opportunities and blessings open to the one who takes his religion with him to his occupation. He may find others like him whose friendship and assistance may be of the greatest worth in doing the service of God. It will be noted that those who do take their religion with them to business will soon be discovered. In fact it is in business that the consistency of one's profession will show forth. One righteous man or woman in a store or shop will be of greatest inspiration to such others in the same place who are trying to lead a true Christian life. Aquila and Priscilla were refugees suffering because a cruel tyrant had seen fit to impose an injustice upon a large body of people. They no doubt lost their all through their banishment, but there was one thing that no king could take from them and having that they were better situated than the monarch on the throne. They had a portion with their Lord. Another joy in their banishment

was a friend and companion in the Apostle Paul. God has a way of overruling evil that good may come of it. In the case of these people the good that was theirs was that they retained their Lord, found a dear friend in the Apostle and had a field open for their efforts that gave promise of a rich harvest in souls. The trade of Paul, and his new found friends, was tent-maker, or rather the weaving of material out of which tents and other durable material was made for military and naval purposes. Being a weaver we may readily believe that the cloak for which Paul expressed so much concern in the last letter he wrote was one woven by his own hand. We may feel that it and all other things he made by him bore evidence of thorough and honest workmanship. Following their regular business Paul and his friends found one another. We do not need to seek other avenues than those in which we walk in order to find men and women of God who make worthy companions. The point is, that, when we live rightly and walk in the way of the Lord we will always find that God gives us opportunities to make friendships that will be a glory to Him and a blessing to ourselves.

Paul was not slow to enter the synagogue to declare his Lord as the Christ. He found special encouragement in the reports that Silas and Timothy brought to him from Macedonia. He "was pressed in the Spirit". A power had possessed him that could not be resisted. Christ as the Saviour of both Jew and Gentile had to be proclaimed with boldness and energy. As in many other places, the Jews, who should have been first to receive Christ, were first to reject Him. It made Paul turn his attention to the Gentiles, but the warning he uttered was a terrible one, "Your blood be upon your own heads". This is true with all who reject the Christ. If they are lost it will be because they turned from Him even though He died for them. It is over the crucified body of their Lord that men, who reject Him, choose perdition. However, as in other places, not all the Jews rejected Christ. A person as influential as the ruler of the synagogue was among the converts. God never has His Word sown in vain. It must have been trying to Paul to find himself in this wicked city and against so much opposition on the part of his own people, but God had a vision ready for him. We must never forget that our Heavenly Father always provides great encouragement in the face of trying circumstances. There were several things that this vision brought to the Apostle. God said: "I am with thee"; "no man shall hurt thee" and "I have much people in this city." This was the reason why Paul could spend a year and a half so profitably in Corinth.

THE C. E. TOPIC

Oct. 11

They "First Gave Their Own Selves"—A Stewardship Meditation

II Cor. 8:1-11

Under the Mosaic law, when a slave of the house attained the years when he might claim his freedom but felt that he was better off by continuing a slave, or was so bound by the ties of affection to his master's house that he wanted to spend the rest of his days in the service of the master, he voluntarily submitted to having his ear pierced with an awl to the door of the Master's house. This made him a slave forever and the scar in the ear was the badge of his serfdom. St. Paul must have had this in mind when he called himself a servant of the Lord Jesus Christ (slave is the word used in the original Greek). We thus get an insight of what he meant when he said "I bear in my body the marks of the Lord Jesus Christ". In the passage they "first gave themselves" we get the idea that those indicated made themselves the slaves of their Lord. Among the wealthy Jewish families the steward to whom the master entrusted the management of his affairs was such a slave and consequently one attached to the master by the strongest ties of affection. On the other hand, the attitude of the master to such a slave was more than that of a mere owner. He loved that one as his own child and, when there were no other legal heirs, a slave of this kind usually inherited what the master had. In a spiritual sense, we see a beautiful application. The unworthy one becomes a member of the household of God and a co-heir with His only Son. He is therefore under the strongest ties of gratitude and affection to care for the affairs of his Master to the fullest extent of his ability and loyalty. In the case of those Christians to whom Paul makes reference, we find that, like him, they became the honored and trusted slaves of the Lord and therefore placed their all at his disposal, or rather administered all that they had, not as their own, but as that which belonged to Him. Here is the whole story of our service to our Lord. What we have is simply our Lord's which we are to use as belonging to Him. In so administering our possessions we are to bear in mind that there will be a time of reckoning when we shall give a true and full account of our stewardship to Him. Yet, as true servants, we are rather to do our best with what we have for Him, in love for Him, than to stand in fear of punishment for our neglect or in hope of reward for our faithfulness.

It is significant that the Christian is compared to the steward who had given to him the full charge of the Master's house. Let us think of our being such servants. We are to build up the House of God. This means that anything that might be done by ourselves should redound to the enlargement and enrichment of our Father's house, or the church. There is a continued demand that we make the church, by our efforts, the mightiest force for righteousness. That all its energies be so directed that they will protest against every form of sin and contend for its overthrow. The true steward of God will never be idle or silent where the honor of his Master is involved. He will do all in his power to win others to the number of those who make the Lord their absolute Master. He will consider his possessions his only to be used to the maintenance and support of the House of God. He will honestly see that all that he has is used so that it will bring the very best results and that nothing will be wasted or foolishly applied. Paul tells the Corinthians that they are the Temple of God which must be kept holy and pure. Taking care of the house of God then involves keeping it clean and pure. He may defile it by his conduct or carelessness, or others may so defile it. He therefore must be vigilant that anything he, or others, may do to defile it, is prevented. Let us examine ourselves in this respect. Are we carrying that into the house of God that does not belong there and are we exerting all our powers to prevent others from debasing or defiling the church?

Now how much of that which the Lord blesses us with should be applied to our personal uses, and how much should be given to Him absolutely? Well, there is enough in Scripture to assure us that when we are faithful we shall not lack bread and the necessities of life. Our Lord calls attention to the birds of the air and the flowers being amply provided for and assures us that we have all the greater care. Being the special concern of our Maker there is nothing about our temporal needs that calls for our chief concern. We want to apply possessions, energies and abilities so that they will redound to the glory of our God. Anciently, the people of God were commanded to bring an offering of one-tenth to God, but the one who carefully studies the economy of Israel will note that there were other requirements such as care of the poor, support of the priesthood, the keeping of special days and feasts all of which would have, it has been estimated, demanded, not a tenth, but a third of their income. Yet some people seem to feel that they have done something to their credit when they have tithed! It should be the concern of the loyal child of God to find out how much rather than how little he should bring to his Lord. Stewardship also involves the dedication of time, talents, abilities and opportunities to God. How much of these have we brought?

MARRIAGE

Dyck-Wittenberg—In the Mennonite church near Newport, Wash., Sunday, Sept. 13, 1925, Henry K. Dyck and Lizzie Wittenberg, both of Newport, Wash., were by P. R. Aeschliman united in holy wedlock. The Lord bless the young couple.

HOME MISSION TREASURY REPORT FOR JULY-AUGUST

General Fund

Christian Ch., Moundridge, Kan., $23.25; First Menn. Ch., Berne, Ind., $108.72; Bethesda Ch., Henderson, Nebr., $96.21; Halstead, Kan., Ch., $75.04; Burrton, Kan., Ch., $5.25; Johannestal S. S., Hillsboro, Kansas, $55.31; Didsbury, Alta., Ch., $69.25; Rosenort Ch., Laird, Sask., $180.00; Women's Miss. Soc., Upland, Calif., $6.84; Sewing Scc., Perryton, Tex., $65.05; balance of Anna S. Voth bequest, Goessel, Kan., $4,613.78; First Menn. Ch., Upland, Cal., $51.67; Escondido, Cal., Ch., $16.07; Shafter, Cal., Ch., $29.97; Buhler, Kan., Ch., $32.21; Bethlehem Ch., Bloomfield, Mont., $17.36; Salem Zion Ch., Marion Tp., S. Dak., $30.00; Grace Ch., Pandora, Ohio, $36.98; Salem Ch., Marion, S. Dak., $250.00; First Menn. Ch., Aberdeen, Idaho $17.63; Garden Tp. Ch., Moundridge, Kan., $19.26; Pratum, Ore., Ch., and S. S., $21.85; Inman, Kan., Ch., $18.61; San Marcos Ch., Paso Robles, Cal., $50.00; Arlington, Kan., Ch., $8; Ebenezer Ch., Bluffton, O., $100.00; West Zion Ch., Moundridge, Kan., $28.00; Deer Creek, Okla., Ch., $16.50; Canton, Kan., Ch., $29.52; Wadsworth, O., Ch., and S. S., $12.95

City Mission

Brudertal S. S., Hillsboro, Kan., $57.19; Johannestal C. E. Soc., Hillsboro, Kan., for Chicago, $5.00; do., for Altoona, $5; other receipts as refund, etc., $12.61.

Total receipts, $6 165 08.

Total expenditures for the two months, $4,463.09.

Gratefully acknowledged.

J. E. Amstutz, Treasurer.
Trenton, Ohio.

JOTTINGS

The address of Rev. John M. Franz, Dallas, Oreg., has been changed to Pratum, Oreg. Persons writing to the brother should note the change of residence.

On September 17, Miss Martha Burkhalter gave an illustrated talk on India in the Bluffton, O., Mennonite church. She is expected to be with the Second Church, Philadelphia, on the evening of the 28th.

On the afternoon of Sept. 27 the congregation in Winnipeg, Man., received seven into its membership by the rite of baptism. This is the first time the new congregation had the joy of adding to its number by baptism. On the same day the communion of the Lord's Supper was celebrated. Rev. Benj. Ewert is the pastor of this congregation. Address: 665 Sherbrook St.

Rev. John Lehti, of the Emergency Relief Commission, writes that the refuge provided for Russian refugees at Lechfeld, Germany, will soon be abandoned since provision had been made for the physical examinations of immigrants in Russia before leaving the country. The 17 sick Mennonites still at Lechfeld will be permitted to continue their way to Canada upon recovery. Persons who have been accustomed to contribute for the needs of Lechfeld will please note this change and give their contributions to other worthy causes. Especially are they requested to remember the many others in Russia who desire moving elsewhere. All gifts should be sent to C. F. Claassen, Newton, Kansas.

During the months of August and September the Canadian Pacific R. R. expects to have completed bringing into Canada 2500 Russian Mennonites who will be located on lands in western Canada.

Brother Fred Rohrer, of the Berne Witness Co., who had been compelled to be away from his desk for treatment on account of sickness is again back and although still quite weak he expects a decided improvement if he can refrain from too hard and strenuous work.

The Orphans' Society of the Eastern District Conference holds its meeting in the Deep Run church, Bedminster, Pa., Oct. 10. There will be morning and evening sessions, the former beginning at 10 o'clock. Arrangements have been made to meet visitors at Plumsteadville, which may be reached from Doylestown, via Willow Grove. Visitors should bring lunch with them. Pastors are requested to see to it that their congregations are represented by as many of the sisters as possible. It is hoped to make this a banner meeting of the society.

The Hutterthal church near Freeman, S. Dak., had a baptismal service on Sept. 13. On the 27th it plans to hold a Harvest Home and Mission Festival. On this occasion, Missionary Boehr will be present and make the address. October 4, there will be held in the church a Sunday School and Young People's Convention. The sessions of the former will be in the morning and the latter in the afternoon.

The Mennonite church of Normal, Ill., Rev. W. H. Grubb, pastor, celebrated Rally Day and Harvest Home Sept. 20. Dr. E. E. Leizy, of Wesleyan University, made the address. The occasion offered an opportunity for members of the church, scholars of the Sunday school, friends and relatives to gather in a united service.

Bro. O. K. Galle, who was reported several weeks ago as teaching in the county high school is not so occupied. He is an instructor in the Goessel Academy, Goessel, Kansas, which is maintained by the Alexanderwohl, Tabor and Goessel Mennonite churches of the community. The institution draws its patronage from these churches. There are several students coming from other localities, three of them coming from Oklahoma. The school offers two and one-half years of high school work besides two and a half units of Bible and Religion. There are nine months of school, which makes it possible for the student to take a full year's work and not lose any ground by not attending high school. In other words, the student can finish high school work in the same time he would were he to attend any public school. The sessions of the school were formally opened this year with a church service in the Alexanderwohl church at which Dr. J. W. Kliewer, president of Bethel College, was the main speaker. At the close of the first day, Sept. 14, the school had an enrollment of 56. At the close of the first week the school had an enrollment of 63, with promises of more students coming in. This promises to be the best year in the history of the school.

The Sewing Circle of the First Church, Philadelphia, meets every Wednesday during the year, except during July, August and September. It has twenty-four members enrolled. Most of the ladies come at nine o'clock, bring their lunch and work until about four in the afternoon. Those who cannot spend the entire day give whatever time they can in the afternoon. During the year the following articles were sold: 26 quilts, 61 aprons, 2 bloomers, 2 dresses, 7 bonnets, 2 shirts and 1 bolster throw. They also held a pie and cake sale and the money earned by the sewing and the sale was divided as follows: $70 to the improvement fund of the church; $30 to the Orphan Fund and $80 for general missions and The Daily Vacation Bible School. In addition to the above two large boxes of clothing and Christmas articles were sent to our mission in Montana. The Sewing Circle also supplies clothing, etc., to worthy families in the vicinity of the church.

Are you willing for your children to follow your example? No? Then change the example.

Inspiration is an excellent thing, if born of knowledge, definite high purpose, the necessities of the hour, or other high parentage; that which is born of excitement, the noisy crowd, or extravagant statement is likely to prove short lived and valueless.

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, OCTOBER 8, 1925. No. 40.

THE SAFETY OF OUR MISSIONARIES IN CHINA

Kai Chow, Chihli, China,
August 30, 1925.

Dear Brethren in the Lord:

May the love of Jesus Christ greet you! Through letters we learn that our circumstances here in China are not clear to you, and that some of you are worried on our account. So we will set pen to paper to let all of you know, that here in our field we are free from unrest and disturbances, and can go about our work just like usual. On the whole and nearly everywhere, the insurrection is past. It only remains that the thing should be settled diplomatically. We are glad and thankful that this danger is past and that we are able to go on with the Lord's work undisturbed. But this is not the only danger. The dangers are many, but the Lord is with us and His protecting hand is spread over us. This is a land of wars and rumors of wars. Instead of dismissing the soldiers the war lords still keep on gathering more of them. All kinds of presumptions and suspicions are existing. It is expected that the great lords will have fallen out again in 6 months and so the people's hearts are failing them, looking after the things which are to come. Things happen in this country, such as one could not imagine any place else. Just now we hear that the camp of soldiers which stands here as a protection agains robbers, shall in a few days be called north; and in place of the soldiers, seven hundred robbers shall be sent up here for our protection. I suppose they will protect us well, but against whom and what? O you poor people, from one distress you come into another.

The hot summer time is past. The majority of our Chinese mission workers were here in the summer school for six weeks. Such an institute is refreshing, and of a great blessing. Throughout the year these evangelists and teachers stand isolated, and so the change and the fellowship with other workers is of benefit to them. In the instruction one tries to combine the theoretical and the practical. Everyone must also take at least one hour of Bible study daily, and as the singing is deficient everywhere, instruction is given herein also. The position of a mission worker is not an easy one. Behind the back of the missionary one still hears occasionally the expression "Foreign Devil". And the brethren among the Chinese often get the title "Second Foreign Devil". That this is not easy for them to bear one can easily imagine. They need our sympathy and prayers. Pray for them and for us.

With greetings,

H. J. and Maria Brown.

REV. H. J. KREHBIEL'S TRIP

Reedley, Calif.,
Sept. 24th

In my last article published in the Mennonite No. 37 they made me say that Brother and Sister Staedle ministered to the guests in their Erholungs Heim both "spiritually and spiritually". Of course I had written both physically and spiritually which simply goes to show that I must write a little plainer. During our stay in Europe our party of six traveled in six different countries as follows: France, Italy, Switzerland, Germany, Holland and England. We had to use seven different monies and we stopped at a hundred different hotels beside calling on a few friends and relatives. In reviewing all these experiences I have asked myself, at what place did you enjoy it most and receive the greatest benefit? In answer to this question two places stand out prominently above all others: the Quadricentennial at Basel and Zurich, and the Pensionat of the Stalter Sisters at Ringgenberg, three miles from Interlaken on the Brienzer Lake. I have written about the Centennial, so at this time I shall tell you about our stay at Ringgenberg. We had seen the grandeur of Paris, the magnificence of the Arc de Triumphe, and Napoleon's Tomb. We had seen the desolation and ruin on the battle fields caused by man's insanity of hate and murder. We had seen the beautiful paintings and sculpture of Italy, the wealth of the Vatican, the awe inspiring ruins of the Colosseum and the Forum. But there is nothing to match the grandeur, the majesty, the sublimity of the picture which God has painted in Switzerland, and at Ringgenberg we were in a position where we could get a good view of this picture. Better still, we were for the first time since we landed in Europe in a hotel where you felt that it was not the chief concern of the management and the servants to get the greatest possible amount of your money. Here you felt that it was the first consideration of your host to minister to your comfort and see that you had a good time. This perhaps because the Stalter Sisters are Mennonites and Christians for I am afraid that these two terms are not always synonymous. Such a spirit and atmosphere in such surroundings cannot help but make a favorable impression. I am certain that this impression was universal for one of our party said, "If the ocean were not between I would come here every summer." And that is exactly what a party of forty Englishmen, some of whom we met, are doing. Here the greater part of our party spent two weeks. Mrs. Krehbiel and I lost part of this time because we attended the conference in the Jura Mountains, and we all felt sorry when the time came that we had to move on. We had several days of fog and rain but even then there was sunshine and Christian contentment in the Pensionat. And on the days of sunshine we made excursions on the lakes, into the mountains, or walked to Interlaken in the afternoon to listen to the concert given in the city park. For a few cents you could go either by boat or train to Interlaken and the tickets were interchangeable. One day I had walked to town and returned by boat. Mrs. Krehbiel came to meet me and on the spur of the moment we made up our minds to go to Brienz at the other end of the lake which is the center of the wood carving industry. While there we bought from a wood carver a bread plate with the inscription, "Give us this day our daily bread", for one-half the price we would have paid elsewhere. The artistic skill of these wood carvers is marvelous. In the little village where we were staying we watched one of them carving small horses, and another carving deer, and when they were finished these animals looked true to nature. The carver who made the horses told us that one day a tourist watching him thought he too could carve a horse. He gave him a block of wood and in two days the tourist came back having cut his fingers three times and his product looked more like a duck than a horse.

Interlaken is situated on a narrow strip of land between the Tuner and Brienzer Lake and is composed of hotels, restaurants, and souvenir shops. To the south you have a magnificent view up a canyon, to the snow covered Alps, and it is the greatest tourist center in Switzerland. One day we climbed the mountains north of Lake Brienz to the ruins of a fort called Schadenburg. While up there a Swiss tourist from Bern told us the tradition connected with this place. A vassal with his beautiful daughter visited the feudal lord whose castle was at the west end of the lake. The lord took a fancy to the farmer's daughter, and demanded that she stay as his mistress and the father return alone. By a trick the father with the daughter sought to escape in a boat. The lord aware of their flight shot at them with an arrow and killed the daughter. It was the only child the man had and he was a widower. He fled from the country and remained for years and grew a long beard. Then he came back to avenge the death of his daughter. The feudal lord was about to build this fort. This man entered the employ of the lord as head mason. The foundation and first story were finished when the lord came up to inspect the work. The mason carrying the hammer with which he had been working led the lord to the top of the first story pretending to get his opinion about the location of a certain tower on the south side overlooking the precipice. While standing on the wall the mason struck him a blow with his hammer crushing his skull and toppling him over the precipice, and then fled. The fort was never completed and was called Schadenburg. For the truth of this story I cannot vouch, but for some reason the fort which had been started was never completed.

HOSPITALS AND NURSE TRAINING SCHOOLS AMONG THE MENNONITES OF AMERICA

(The institutions named below do not offer a regular deaconess training course, but conduct Christian Nurse Training Schools in connection with their hospitals and sanitariums. Although the editor of "The Mennonite" asked us only to write about "Deaconess Work among the Mennonites", we felt as though we owed these institutions also a brief "write-up" on account of the excellent service that they are also rendering to suffering humanity in their respective fields. They also deserve of our good will and appreciative attitude. And we are sure the editor will not consider this amiss.)

The Bethesda Hospital, Goessel, Kansas

The Mennonite Bethesda Hospital Association was organized September 24, 1898. The main building was erected in the spring of 1899, and dedicated May 23, 1899. The first addition to it was built in 1902, and dedicated May 10, 1903. Another addition became necessary in 1918, and this was dedicated June 9, 1918. The first floor of the building is used as a Home for the Aged. The Hospital and the Home offer room for 28 sick and aged persons.

The training school for nurses was started in 1904. The course is very similar to a deaconess training course, but the sisters are not ordained.

Sisters-in-charge have been:

Miss Katharina Schellenberg, daughter of the late Elder of the Mennonite Brethren Church, now engaged in mission work in India.

Mrs. Wilhelmine Schwacke, daughter of the late Professor van der Smissen at Wadsworth, now an invalid at Bethel Hospital, Newton, Kansas.

Miss Margaret Richert, daughter of the late Rev. Heinrich Richert of the Alexanderwhool congregation, now engaged in private nursing.

Miss Anna Schmidt, daughter of the deacon of the Alexanderwohl congregation, is at present in charge of the hospital and home.

Vacancies in this position between the terms of the above named sisters have very creditably been filled by Miss Anna Eitzen, Miss Katie Nickel and Miss Emma Bartel. Miss Bartel is now active in mission work in the Bartel's Mission, China.

The Community Hospital, Bluffton, Ohio,

was founded in 1920 under the name, "Mennonite Deaconess Home and Hospital"; but as no deaconesses could be obtained to take charge of the institution as such, it was changed to a community hospital, in charge of a head-nurse and her assistant. The training school does not offer a full course. There is room in the hospital for 12 patients.

Seven of the nine board members are Mennonites, due to the fact that Mennonites have contributed most of the money and have so far shown the greatest interest in the work. Membership in the corporation is not limited to the Mennonite church.

The Mennonite Sanitarium and City Hospital, La Junta, Colorado,

an institution for asthmatics and consumptives, was dedicated Oct. 25, 1908.

The institution is owned and controlled by the Mennonite Board of Missions and Charities (General Conference B), an organization which has the supervision over most of the missions and charitable institutions of the church. It is the policy of the Board, while having the oversight of such institutions as this, to leave the management of each institution in the hands of a local Board of Directors. This local Board consists of seven members who live within convenient distance of the institution so as to be in constant touch with it and its needs.

The sanitarium and hospital have cared for hundreds of cases; many of the patients have been restored to health and lives of usefulness, many have been greatly helped. Those who by their liberal donations have made it possible to have a sanitarium, can feel well repaid for their sacrifice.

In 1913, in connection with this institution, a Nurses' Training School was organized and incorporated. It is an accredited school, registered with the Colorado Nurses State Board. The five principal entrance requisites are: 1. Christian character; 2. Good health; 3. Age, 19-35 years; 4. Education—required, one year high school,—desired, four years high school.

January 1, 1920 the Mennonite Board of Missions and Charities assumed management and control of the City Hospital of La Junta, Colo. The building, equipment, and endowment were given the Board to use free of charge. The Board assumed responsibility for management, control, and operating expenses. The hospital has been operated thus, and has cost the church, excepting donated labor, almost nothing. But it has given the church an opportunity to testify to the world about Christ.

In 1924 the sanitarium was sold for $50,000. The proceeds are to be applied to the erection of a General Hospital in the city of La Junta under the management and control of the Mennonite Board of Missions and Charities.

The Mennonite Sanitarium, Bloomington, Illinois

The Mennonite Sanitarium Association, organized on January 23, 1919, is a corporation, organized under the laws of Illinois, to conduct a Sanitarium, Hospital and Training School in the city of Bloomington, Ill., not for profit, but to help all people in sickness and distress, and to further the highest and most progressive ideals of Christian activity.

The purchase of the Hasber property at 1308 North Main street was contracted for. This building being a large residence property, was remodeled and temporarily fitted up for hospital use. It received its first patients during the summer of 1919. It however soon became apparent that the building in many ways was deficient for hospital use.

The question of a new building was seriously considered by the Board. Estimates and plans were already in hand, when it became known that the Kelso Sanitarium, a fully equipped institution, was available.

At a called meeting of the Association the Board was authorized to purchase the institution, the Association taking full charge of the institution May 1, 1920. This institution is a sixty-five (65) bed hospital and is located at 807 North Main street, on street car line, and can be conveniently reached on street railway from both Normal and Bloomington.

The Mennonite Sanitarium, while caring for the sick, is rich in clinical material for the education of pupil nurses. Its object is to give a thorough course of instruction in the art and practice of nursing the sick and in present day methods of preventing disease, to such young women as may wish to avail themselves of its opportunities.

The school is non-sectarian, but stands for noble and efficient womanhood. Applicants for admission into the school may apply in person or by letter to the Superintendent of the Sanitarium for full particulars.

All the above named institutions were born out of the conviction that one of the great loving ministries of Christ to the world was that of healing the sick and ministering to the bodily and spiritual needs of suffering and bleeding humanity, and that his followers are in duty bound to follow His example if they would be His true and faithful disciples.

Love and compassion are the motive, faith and trust the strength, and joy and peace the reward of this noble ministry.—May God continue to bless this Christian service in the future as He has so manifestly blessed it in the past, and may we all become more faithful in doing our share to make His greater blessings possible!

The writer feels it his duty to acknowledge his indebtedness for valuable services rendered, such as answering direct questions, giving information and advice by letter or pamphlet, to the following persons: Sister Frieda Kaufmann, Sister Ida Epp, Sister Magdalene Wiebe, Rev. D. E. Harder, Rev. H. Bauman, Rev. J. M. Regier, Supt. Allen H. Erb and Supt. Benjamin Rupp.

H. D. Penner.

MINUTES OF THE 37TH ANNUAL SESSION OF THE MIDDLE DISTRICT CONFERENCE

Held in the Mennonite Church at Summerfield, Ill., Aug. 26 to 30, 1925

The Middle District Conference for 1925 was held in the Mennonite church at Summerfield, Illinois, from Wednesday evening, August 26 to Sunday evening, August 30. The Program Committee, in planning for the sessions of these days, followed the plan that has proven quite satisfactory in recent years, namely, of having the Conference begin on a Wednesday evening, then devoting Thursday to a Sunday School and Young People's Day, observing Friday and Saturday as the regular Conference days, and then closing on Sunday with a Missionary Day.

The congregation at Summerfield was most hospitable in its entertainment of the visitors and delegates and their service did much to make the stay in Summerfield a pleasant one for those attending the Conference. Every church of the district was represented by one or more delegates, and the number of visitors present was quite large. The devotional exercises, Bible addresses, topics, and other parts of the program did much to make these days a season of blessings, and inspiration for those in attendance.

Wednesday Evening

The first session of Conference was opened with a song service in charge of Walter Ruth, the local chorister. A devotional period followed in which Rev. A. S. Rosenberger read as a Scripture reading, Romans 12, after which Rev. J. M. Regier led in prayer. Following a selection by the choir, whose selections at various times during the Conference were much appreciated, the opening message of Conference was given by the president, Rev. J. E. Amstutz. His message was a plea for cooperation in the work of the Kingdom, based on I Cor. 3:9, "We are co-workers with God". The speaker showed that there were many different attitudes and relationships that may be had towards God. Some of these are enemies, creatures, subjects, friends, children, stewards, and co-workers. The term co-workers as used in the text is a very challenging, suggestive and inspiring term. The idea of cooperation is one that is very much stressed today in a general way. There is a great need that men shall learn to be co-workers with each other. But man's relationship as a co-worker with God must also be considered. This holds true in matters of everyday work, in the study of health and disease, in the development of character, in social, national and international life, and finally in building up the Kingdom of God. Men can become co-workers with God by knowing His laws and will, by trustful obedience, and by prayer.

Thursday

This day was observed as a Sunday School and Young People's Day. A number of inspirational and informational talks and discussions characterized the program of the day, while in the evening session an inspirational address was given by Dr. Cameron Harmon, President of McKendree College, Lebanon, Ill. As a task for the coming year young people of this district decided to raise a sum of $1500.00 for medical equipment for Drs. Harvey and Ella Bauman, and a further sum of $1000.00, or whatever is raised more, for the new Boys' School in China. It was voted to loan the $500 remaining in the treasury as a surplus of the projects carried out last year to the Russian Brethren in Canada to be used in helping a number of them in the study of the English language.

Friday Morning

After an opening song service, Dr. S. K. Mosiman led in prayer. The first of a series of Bible addresses on the Epistle to the Galatians was then given by Prof. J. Quiring. Prof. P. E. Whitmer, who had been scheduled to give these studies was prevented from attending the conference because of an infected eye, and Prof. Quiring conducted these studies in an able manner, giving vital and helpful messages on this book. The first study dealt with "The Questioning of the Apostleship and Gospel of Paul". To question the divinely given commission and call of Paul, must be an impeachment of the character of God, is contradictory to Paul's experience on the way to Damascus, and is out of harmony with the agreement reached at the Jerusalem council.

Rev. W. W. Miller conducted the first prayer period. He gave a short exposition of I Cor. 13, after which followed a season of prayer.

Next in order was a brief business session. The churches were represented by the following delegates:

1. Apostolic, Trenton, Ohio, 241 members, 9 votes, represented by Rev. J. E. Amstutz, pastor.

2. Bethel, near Fortuna, Mo., 160 members, 6 votes, represented by Mrs. J. A. Lehman, John Bucher and Rev. P. P. Hilty.

3. Ebenezer, Bluffton, Ohio, 429 members, 15 votes, represented by Waldo Hofstetter and Rev. E. J. Neuenschwander.

4. Emmanuel, Noble, Iowa, 303 members, 11 votes, represented by P. P. Wenger, Peter Graber, J. W. Graber, J. A. Frey, Peter Sommer, Margaret Sommer, Edith Wenger, Hannah Graber, Adeline Graber, Ora Graber and Orpha Graber.

5. First Church, Berne Ind., 985 members, 33 votes, represented by Rev. C. H. A. van der Smissen, J. P. Habegger, D. J. Sprunger, J. F. Lehman and Rev. P. R. Schroeder.

6. First Church, Bluffton, O., 360 members, 12 votes, represented by E. J. Hirschler, S. K. Mosiman, Jacob Quiring, D. W. Bixler, Mrs. D. W. Bixler and Rev. S. M. Musselman.

7. First Church, Chicago, Ill., 40 members, 2 votes, represented by Miss Catherine Niswander and Rev. M. M. Lehman.

8. Grace, Pandora, Ohio, 325 members, 11 votes, represented by P. C. Suter and Rev. J. M. Regier.

9. Pulaski, Iowa, 215 members, 8 votes, represented by Alvin Baughman, Mrs. Alvin Baughman, Lizzie Roulet, Linda Cowles, Lizzie Reese, Wallace Reese, and Rev. W. W. Miller.

10. Salem, Dalton, Ohio, 194 members, 7 votes, represented by Mrs. A. R. Keiser and Rev. A. R. Keiser.

11. St. John, Pandora, Ohio, 284 members, 10 votes, represented by John Schneck and Rev. A. S. Rosenberger.

12. Summerfield, Ill., 154 members, 6 votes, represented by John Hirstein, David S. Ruth, Walter Ruth, Gustav Ruth, Adolf Pletcher and Rev. A. S. Bechtel.

13. Wadsworth, Ohio, 205 members, 7 votes, represented by Rev. L. L. Miller.

14. Wayland, Iowa, 298 members, 10 votes, represented by Rev. Henry J. Schrag.

15. Zion, Donnellson, Iowa, 192 members, 7 votes, represented by Anna Krebill, Mary Krebill, Mrs. J. E. Kaufman, and Rev. J. E. Kaufman.

The minutes of the last conference were read and approved.

The order of the day was decided upon as follows: morning session, 9:30—12; afternoon session 1:30—4; evening sessions to begin at 7:30.

Rev. C. H. A. van der Smissen was elected as German secretary.

The following committees were appointed by the chairman:

Resolutions—W. W. Miller, E. J. Hirschler, and J. E. Kaufman.

Complimentary Votes—E. J. Neuenschwander, P. R. Schroeder, and P. P. Hilty.

Auditing—D. W. Bixler, P. P. Wenger and John Schneck.

Tellers—John Bucher, Peter Sommers, D. J. Sprunger.

The topic "Importance of Catechetical Instruction and How to Give It", was discussed by Rev. P. P. Hilty. He stressed the importance of the home background, of early and regular instruction, and gave a number of definite suggestions. Some memory work should be required, instruction from the catechism should be by topics, a written report of the last lesson sums up the work for the pupil and enables the teacher to see what the pupils are getting from the studies.

After some discussion on this topic, the morning session was closed with prayer by Dr. Harvey Bauman.

Friday Afternoon

Services for the children under the direction of Miss Catherine Niswander were held on Friday, Saturday and Sunday afternoons in the Evangelical church.

This session was again opened with a song service and prayer was offered by Rev. H. J. Schrag.

Rev. Quiring gave the second Bible study on Galatians. The particular theme that he developed in this study was the phrase "In Christ". This phrase Paul uses altogether 164 times, and is one rich in content. It expresses the mystical relationship of the risen Christ dwelling within the believer.

The prayer period was conducted by Rev. A. R. Keiser.

In some lessons from the life of David he pointed out that God is counting upon His people to do His work, that God's ways are wonderful and often different from those of men and that we are to be as clay in the hands of an Almighty Potter. A season of prayer followed.

An offering was taken to go into the conference treasury.

The Committee on Complimentary Votes recommended the names of Drs. Harvey and Ella Bauman, Ed. G. Kaufman and Sister Hillegonda van der Smissen. Honorary votes were granted these thus named.

The next topic for discussion, "The Need of Christian Education for Children, Youths and Adults", was treated by E. J. Hirschler. He pointed out that the Church was the agency of the spiritual regeneration so much needed today. For this task she needs consecrated preaching, evangelism and teaching. All opportunities possible should be used to bring God's truth. For the children this is brought about through the home, in Sunday schools, and other methods as the weekday and vacation schools. One of the purposes of the Christian schools of higher education should be to train Christian leaders and teachers who may in various ways influence in a Christian way the thought of the children.

A discussion followed this topic, after which Mrs. Menno Baer of the Summerfield congregation, sang a solo.

The topic, "What Do We as Mennonites Owe to the Evangelization of Russia", was presented by Rev. M. M. Lehman. He made a plea for helping Russia in a spiritual way as we have been helping in a physical way.

The session was closed with prayer by Rev. van der Smissen.

Friday Evening

A program was given by the Women's Missionary Society in charge of the president, Mrs. D. W. Bixler. Several papers were read, Miss Niswander sang a solo, a few short talks were given by the Drs. Bauman, and Rev. M. M. Lehman, and then Ed. G. Kaufman, missionary to China, gave the main talk of the evening, telling of the present situation in China.

(To be continued)

The real advantage of being untrammeled by the past is largely forfeited when one is content to remain untaught by it also.—W. D. Howells.

THE MENNONITE

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EDITORIAL

Several weeks ago the editor gave expression to some things relating to the language question which was variously received. The point of his article was that too great a stress on the matter of retaining a European language in our churches meant that in the end we will lose out. We were encouraged with expressions that agreed with our position and we were interested in numerous replies that were made to it through some of our German papers. One intimated that the editor was displaying his ignorance from afar, though, if he had read the article carefully, he would have learned that the editor was not so much speaking of conditions in the West, except in a general way, but of conditions he had observed and grew up under in the East. Another said that it must be spring time with the writer, intimating that he was fresh. We recall that one of the brothers promised that if time would permit, and if inclination would move him, he would give a fuller reply in the future. Now we remember that that same brother during the war when our country was in danger, and for a little while the public use of the German language in his state was forbidden, showed the bent of his mind by referring to the use of the English language as the **American language**. Every one knew, of course, that he meant the English language, but it is a singular coincident that this brother knows a language that is really and purely American—an Indian language—but he certainly did not preach to his congregation in an Indian tongue at that time we are sure.

We have noted all that those who take exception to what we wrote about the culture value of the German language. We agree to all that is said about the increased culture that is possible to one who knows more than one language and we accept the idea that, for scientific and thorough investigation, there is nothing more valuable along some lines than a working knowledge of the German. But we were not discussing the cultural value of that language. We were insisting that holding on too long to the language of our forefathers, in a land where another language is spoken, is to our loss. We pointed out that other churches had learned this lesson and a miracle must happen if the Mennonite church would be an exception. We are still of that idea. Just the other day a minister of another denomination said to us that his congregation looked upon the several German churches in his neighborhood as the natural feeders of his church, and he could not understand why the pastors of those churches should not be glad that he was taking care of those young people that they could not hold any way. Now, there is nothing in the sentiment that we should be glad because the youths of the church to which we belong drift to another denomination whose teaching is not in accord to what we believe and preach. Surely if it is a matter of language only the sensible thing to do would be meet the need and provide for those who prefer to have service in the language of the land of their birth, especially if they are unfitted by education and home training to appreciate any other tongue.

Numerous German societies have arranged to celebrate the landing of the first Germantown settlers in 1682 at the Monument of their leader, Pastorius. This is interesting to Mennonites because they trace their establishment in America to this very party whom Pastorius led. Though living rather isolated from the English settlers of Pennsylvania, the attitude of Pastorius toward the English language is interesting and should be an object lesson to those who carry the chip on their shoulders for all who will not agree with their attitude toward the English and show it by an inordinate glorification of the German.

In a letter to his children, Pastorius says: "Dear children, John, Samuel and Henry Pastorius, though you are (Germano sanguine nati) of high Dutch parents, yet remember that your father was naturalized, and ye born in an English colony, consequently each of you, Anglus Natus, an Englishman by birth. Therefore, it would be a shame for you if you should be ignorant of the English tongue, the tongue of your countrymen; but that you may learn the better, I have left a book for you and commended the same to your reiterated perusal. If you should not get much of ye Latin, nevertheless, read ye English part oftentimes over and over."

CORRESPONDENCE

First Church, Philadelphia.—The boys and girls are now busy in their classrooms and summer time seems a long way off. The years of childhood are the happy, care-free ones but they are also the most impressionable. Summer vacation for the children should mean long hours of joyous play and pleasure. We would not deny the children this privilege but an hour or two a day for a few weeks can well be set aside without infringing on this privilege. These few hours could not be better spent than to help mould the spiritual lives of the boys and girls. The average child receives less than twenty hours a year instruction in the Holy Scriptures. The Daily Vacation Bible School is filling a long-felt need in some Sunday schools.

First Church, Philadelphia, Sunday school conducted such a school during the past summer, and we are giving a few of the pertinent facts for those who may be contemplating such a term for their school. It may seem early to be considering a project for next summer, but a successful school can only be had by early planning. Our school was in session for a term of four weeks. The total enrollment was 89; of these 45 were girls and 44 were boys. The average attendance was 41, and 12 of the pupils did not miss a session. Two of the girls memorized 70 Bible verses each. We had three teachers during the first week and four during the remainder of the term. Most of the cost of operating the school is met by contributions from classes in the regular Sunday school. Our entire expense, including one teacher's salary, materials and books was $161.21. The expenses will vary a great deal, depending upon the number of volunteer workers and other local conditions. We believe much good has been accomplished by our Daily Vacation Bible School. We would urge you to at least give such a school a trial for we feel sure that you can accomplish much for the children.

Rally Day was observed in First Church, Philadelphia, Sunday school on September 27th. After a long, hot summer it was very encouraging to see the large crowd that attended this service. Harvest Home services were held in the church on this same day, and the pulpit was beautifully decorated with autumn flowers, fruits, and vegetables. The attendance at the Sunday school session was exactly three hundred, and judging from the spirit displayed by all those present the coming winter season should bring forth a rich harvest of service for the Master.

Birthdays are notable events in the lives of individuals and they should likewise be the same in the life of an organization. Three score and ten are the years allotted to human kind by the Scriptures. When a person reaches the age of sixty they feel as though their period of service is about over, but the church of Christ need not look forward to such a time. First Church, Philadelphia, is planning to celebrate its sixtieth anniversary on Sunday, October 25th. The field of service for our congregation is even greater today than it has been during the years that have passed and we are thankful for the increasing opportunities of serving our Master.

Salem Mennonite Church, Sonnenberg (Dalton), Ohio. After attending our District Conference at Summerfield, Ill., the last week in August, our pastor, Rev. A. R. Keiser, was called home to the funeral of one of his parishioners, Philemon Sprunger, and thus was prevented from attending the All-Mennonite Conference at Nappanee, Ind., where he was to take part in the splendid program. So we were deprived of an interesting report of the latter convention, but were given the benefit of an interesting recital of his observations at the former conference.

On the evening of September 6th, our choir of some thirty enthusiastic singers under the masterly direction of our chorister, Clyde Tschantz, rendered us a splendid service of song and music. We are indeed very fortunate for the gratuitous and unstinting service of such able talent as a choir master as Mr. Tschantz has been freely devoting to the training of our young singers, who, though with very few exceptions have had no training in singing except what they got in public and Sunday school, still gave eloquent evidence of the arduous but effetive labors Mr. Tschantz has devoted to this important cause of church service, very creditably delivering such a grand chorus as the Hallelujah chorus, slightly abridged.

Another eloquent evidence of the influence for uplift at work in our growing congregation is the fact that Salem sent **six freshmen** besides four older students, **ten in all**(!) to Bluffton College, this fall. How is this for loyalty to our conference institution out of a congregation of less than 200 membership? Some of our big sister congregations better take note of this!

Last Sunday evening fourteen young Junior Endeavorers were promoted into our Senior Endeavor society. Another evidence of life and growth among our young people.

A class of about twelve catechumens is being prepared to be received into church membership on Sunday, October 11, through baptism and the extension of the right hand of fellowship.

N. G. Fankhauser, Corr.

(Continued on Page 5.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

MEDITATIONS

By M. M. H., Halstead

When in life's darkest hour
I feel the greatest need;
'Tis God's sustaining pow'r,
Which e'er my soul doth feed.

* * *

As after the winter's storms and cold
The beauty of spring must needs unfold,
So after the storms of life untold,
Eternal glory we shall behold.

* * *

One life, one life for others is all I have to live;
One life, one life for Jesus is all I have to give;
Lord, teach me how to live it,
That I to Thee might give it.

SACRED MUSIC

(A paper read by Prof. A. D. Schmutz at the Bethel Retreat and kindly given us for publication. Ed.)

It would indeed be interesting to trace from the sacred records, the development of sacred music through the various periods of church history up to the present time, and to discover the leading spirit that gave to it its particular form of expression for the period; also just what part it played in the services, what attitudes of mind and heart it produced in the hearer, and on the part of the performer. Yet, many of the conclusions would necessarily be conjectural, for like in so many other phases of history, detailed and specific records are not available. However, from what records we have, several general conclusions are quite certain. We will therefore proceed to sketch briefly the historic development, calling attention to a few important phases, and then take up the more practical questions of working out the problems that arise in carrying on the musical work in the church.

The first point to be mentioned relative to early sacred musical usages in Old Testament times, is that their music to them was a more intense and intimate soul and heart experience than is generally the case today. The same may be said of the texts—that is the words of their songs. This intensity of experience and self-expression was however not only to be found among the Jews, in their worship, but also in the services of the idolatrous peoples of the time, and was therefore probably a common attribute of worship generally during that period of human history. Song therefore was a real medium of self-expression, much more vivid and all consuming than it is today. We find even now, in the Jewish worship, that the singing passes—because of its intensity—what we would consider beautiful and reasonable or necessary to worship or self-expression.

The second point to be named is that their singing, so far as is ascertainable, was all done in unsion, or an octave apart, for neither sacred nor secular research has revealed anything to lead us to assume that anything like harmony resulted from their musical usages; or if any did exist, that it must have been of a very crude nature.

The third point is that of probable antiphonal—that is,—answering, singing. The verse of the Psalms lead us to assume that; for, as is well known, very often the second line of a couplet expresses identically the same idea as the first, expressed in other words, however. It does not need a very vivid imagination to imagine one line to be sung by one choir, or group of singers, and the other by another. This antiphonal style of singing is really very effective, and is today frequently used in churches especially equipped for that purpose with two organs and choir lofts, and some very unique effects can be produced in this way.

These three points are probably the most important, except that music seems to have played a very important part in the act of worship, and was a real part of it.

These customs, we believe, must have obtained until some centuries after Christ, when the Greeks and Romans began carrying on more extensive musical experiments in the way of producing new instruments, of combining tones into certain successions, resulting in a crude scale. Since musical activities were so closely connected with worship, naturally new discoveries were carried over with the musical usages of the church.

A good many centuries elapsed before a somewhat definite musical system was developed, with an adequate system of notation to set down on paper, the things to be sung or played. It was a period of constant experimenting with the material at their disposal, until gradually simple forms of harmony came into being, by placing a second melody against a known melody—or continuous—and by singing in intervals of 4ths and 5ths—which today seem almost repulsive to the ear accustomed to modern harmonies. From these beginnings, the so-called church counterpoint reached its perfection during the 16th century, in the works of Palestrina, who lived from 1526-94. The spirit of mysticism which pervaded the church during this time was naturally reflected in church music. This was brought about by indefinite and hazy key-relationship, due to the scales of the time, the so-called Gregorian modes, by absence of intensity of personal expression and warmth, and by a continuous wearing of parts, seemingly without aim. It must be remembered that during these 1,000 years or more, Catholicism came into power, and the music of the period took on many characteristics of that church, singing was altogether transferred to the papal choirs and the priesthood. It became an instrument in the development of extreme ritualism, and its development was limited to the necessities and possibilities of the Catholic church, eliminating altogether the possibility of making it a medium of soul expression to the worshiping congregation.

With the Reformation and Luther, however, a new spirit began to make itself felt. The elements of personal warmth and intimacy, and freedom from perscribed forms and conventions revivified such tunes already written, and was the source of inspiration for many new ones. The choral made its appearance, and congregational singing came into its own, which was ardently and gladly welcomed. The old contrapuntal style soon waned, and homophonic forms as we know them today—that is, one melody supported in harmony by the other voices—developed quickly. The organ also began to play a more important role as a real church instrument, by virtue of its dignity, and its large possibility for tonal variety.

This development, however, received a serious setback by the Puritan ideals in England, and of course, Puritan customs were brought to the Colonies by the Pilgrims of 1620. Some of the ground therefore had naturally to be covered again in this continent as was covered in Europe. The introduction of the organ, and also the piano, caused some very stormy scenes in many a meeting of the brethren. In fact it produced splits among congregations and even some resignations of preachers before the matter was finally settled.

With this historic setting as a background, we are now ready to consider some of the problems of present day church music. The points as I wish to take them up are as follows:

1. The work and place of the choir and solo.
2. Congregational singing.
3. Instrumental music.
4. Art in church music.
5. Tendencies of the day.
6. Music a power for good.
1. The Choir or Solo.

In the first place the members of the choir shall realize their personal responsibility to the church and to God, and should do their work with a real desire not only to add blessing to the worshipping congregation, but to make their song an act of worship for their own souls; that, and that only, will awaken a kindred spirit and feeling in the hearts of the listening congregation. I sometimes think, as is so easily done in other acts of worship, that it is only a mouth and voice worship, and not a heart worship. The truth of the text of the song should be thoroughly lived into and realized—and sung as a verity, based upon the individual's own Christian experience, which should not be difficult for a follower of Christ to do. Ordinarily, this advice is given as a basis for interpretation. Imaginatively realize the truth of the text. However in sacred music, the word imaginatively should be omitted, and the word actually substituted. That is, actually realize the truth of what is to be sung. Then the anthem will become a real act of worship for the individual choir member. It will then be, as it should be, a pouring out of the heart before God, and if that is the case, the congregation can sympathetically and prayerfully follow the song, driving from it the very elements that the singers put into it. If the foregoing is taken as a working basis for choir work, then the difficulty of regular attendance upon rehearsals and services will have been automatically solved; otherwise it will remain a problem. As to the manner of conducting rehearsals and technique of proceeding I wish only to say that they should be made as interesting as possible, suggestions courteously and kindly given, by the director, and gladly and willingly taken by the individual members. In other words, a spirit of Christian fellowship and cooperation should at all times be cultivated between members, and between leader and members, and the element of rivalry and sensitiveness should be entirely overcome. That is of course a matter, the detail of which must be worked out by each leader with his choir.

The solo is altogether a personal effort; the danger there is probably greater than in the choir to become too much wrapped up in the technique of the song, and in so doing effect a rendition that leaves the hearer cold and untouched. That can, however, be overcome by the same means outlined for the choir, that is, let the text and its truth be the guiding force for interpretation. There is another danger that the soloist must steer clear of; that is the element of personal aggrandizement. I really believe it to be a fact that it takes more grace and more prayer to sing a solo than any other type of church music. By this I do not mean that there are larger numbers that transgress in this fashion. Rather this, it is a glorious opportunity to give personal testimony to the goodness, love and mercy of the Lord. For to the heart of a child of God, nothing is sweeter than to sing the praises of his Lord to all who will listen. Just this is what the soloist should do gladly, and let that privilege animate and guide him in all he plans to do with his song. This attitude will do wonders for church music generally.

(To be concluded)

CORRESPONDENCE

(Continued from page 4.)

First Mennonite Church, Aberdeen, Idaho, September 24, 1925. —Dear Readers: Again three months have passed since my last writing and duty calls me to service to write more. I have of no special news to report. The work in the church goes along nicely as outlined.

Rev. Galle has been absent several Sundays preaching in Minnedoka and teaching a catechetical class there. According to the last announcement there will be baptism soon. Rev. Hy. Toews is filling the pulpit at home when Rev. Galle is absent.

The Klempel family who made an auto trip to Washington, Oregon and California, this summer are back home for the schools. They report a very pleasant trip.

After the big rain we had on September 20 the weather is nice and warm. The wet weather has delayed threshing some. The grain is mostly all threshed but the alfalfa and clover seed remain to be threshed. It will take a month of threshing yet to thresh all the alfalfa seed. Much of the last cutting of alfalfa is on the ground and waiting to be shocked. October is the month for potato and beet digging and the farmers are already worried where they will get the necessary help. Both take much labor, as the season for harvesting them is so short.

The Lord has blessed us abundantly here. All crops are good and so are the prices. Feed for our stock will be more than we can use.

Since the times are improving the people are starting to build and real estate is changing hands. There is still much room for more good farmers here.

Quite a few young people have left us for higher institutions of learning. Some have gone south, some east and some west. May the Lord direct them what they learn may cause to glorify His name.

Lovingly yours,

G. A. Bartel.

THE S. S. LESSON

Oct. 18

Paul Writes to the Corinthians

I Cor. 13:1-13

Golden Text—"And now abideth faith, hope, charity (love), these three, but the greatest of these is charity (love)." I Cor. 13:13.

The Corinthians were very much concerned about the various gifts possessed by the members of the church. They made a great deal of many of the gifts, particularly the gift of tongues. (A gift differing from the gift of tongues in the Book of Acts in that those who professed to have it did not understand what they were saying and needed another gift to interpret for them.) There seems to have been a great deal of disorder and misunderstanding about the gifts held by the Corinthians and the purpose of Paul's writing to was to set right these and other difficulties. It must also be remembered that the Corinthians were not of a very high intellectual type. Paul says not many great or noble were chosen and that they were regarded as the offscouring of the earth. With this in mind, it is not surprising to note that serious practical difficulties had to be settled. The wonderful thing about it all is that they were, through Christ, capable of the highest Christian attainments. With his rebukes Paul could yet tell them that they were the temple of God and impose upon them the duty of keeping clean this temple. After mentioning various gifts, all of them no doubt a part of the economy of the early church, Paul sets out to show them the more excellent way in the remarkable charity chapter that has in it so many suggestions concerning the way a true Christian should conduct himself toward his neighbors. In reading this chapter the reader should always keep in mind the fact that the word "Charity", as used here, has a different significance. In 1611 when our English Bible was translated the word was used in the sense in which we use love today. Charity, while implying a certain manifestation of love, today has the significance of benevolence. The word as used in this chapter includes all that can be included in the word love in its pure and Christian application.

The Christians held a number of gifts in particular esteem and those who possessed them felt themselves superior to the rest. It is the purpose of this chapter to show that love, a quality that any sincere Christian may have, is superior to them all. Paul has the gifts of tongues first in mind. He tells them that, rare and remarkable as this gift may be, love outstrips them. Without love their utterances are but idle noises. In our day there are some who place a false value on eloquence. The minister, or the Christian worker, who has the gift finds it appreciated above other abilities. Some of the most eloquent men have been deficient of other essential qualities that might have made them more than mere entertainers. Good speeches are in order wherever they may be made, but good service means more than mere words for the upbuilding of the Kingdom of God and the happiness of His saints. The gift of miracles is next mentioned. God has at times given the power to perform miracles to His people, but never for mere display, as the Corinthians seem to have regarded it. Judas was among those sent out by our Lord to perform wonders, but in the end Judas shows his lack of love and he becomes one of the most detested of men. When we can perform the miracles of love that show a mighty devotion to God and a sacrificing service to His children we will have done a more wonderful thing than just commanding the awe of onlookers. Faith is the next thing that Paul shows is surpassed by love. Here he is in accord with James who tells us that faith without works is nothing. It is of the nature of true Christian faith to include a supreme love for all men and show it in the most practical possible way. Correctness of creed, or mere belief, may be important, but only as it includes the supreme item of the Christian creed, namely, faith. Benevolence is another point mentioned in contrast to love. It is right to give of our goods to the poor when the motive behind that gift is love. It does not require any argument to convince any one that much that is given is not from love as a motive and therefore it is of little avail in the eyes of God. Martyrdom is the next that Paul mentions. There is a mighty power in martyrdom. Multitudes have given their bodies to be burned and the "blood of the martyrs has become the seed of the church". But even to die without love makes mockery of the sacrifice involved.

After telling what love is not Paul goes on to say what love is. It is patient, even as our Lord was patient and suffered long. It is kind. It does good for the sake of doing good. It has the spirit of loving even enemies. It is free from jealousy which is too often the seed of sins and injuries. It is humble, not vaunting itself or puffed up. Pride is a sin that unfits one for the simplest kind of service for our Lord. It is a sin often condemned in Scripture. It does not behave unseemingly. It is considerate of the feelings of others and has a right sense of propriety. Love is the expression of unselfishness and therefore "seeketh nor her own", "is not provoked." "Does not rejoice in unrighteousness" and does rejoice in the truth. Its attitude toward all things is one of bearing, believing, hoping and enduring.

The chapter comes to an end with a climax. Love is greater than faith and hope. It is so because it is a Godly quality. We cannot think of God having faith or hoping. These are human things. But God is Love. Love is the one quality that man shares with God.

THE C. E. TOPIC

Oct. 18

What Is Expected of a Christian Citizen? (Citizenship Day)

It is not a play on words only when we say that the Christian citizen is expected to be both a Christian and a citizen. Some Christians act as though there were no connection between their citizenship and their Christianity and so their civic acts receive little or no influence from their professed Christianity. There are others who may be citizens, exercising the right of franchise and taking a part in public affairs who are no Christians at all. We hold that the citizen must be a Christian to be a good citizen and a Christian, if he does his whole duty, will be a citizen in accord to the principles he professes.

Someone coined the phrase, "Pray as you vote and vote as you pray". Citizenship is a practical duty and some never get the idea that it is one of the duties into which our faith should enter and which we should make to stand for the highest ideals of righteousness. The Christian is to shine as a light in the world. We find nowhere that his shining should be omitted when it comes to participating in the affairs of state. He should not be among those who are willing to go with the crowd. Many Christians vote but not with a protest against those things in our political life that are a stench on the earth and an offense to God. Think how many years it took until even professing Christians were ready to vote against the legalizing of the sale and manufacture of strong drink!

There are many excellent Christians who enter our political life, yet many of these seldom give thought to the idea that even such a thing as a government should be run as Jesus would run it. Jesus taught love to all men as a duty. We cannot conceive it a duty of a Christian to participate in making war or in preparing for war. Why is it that we were assured that the late war was to be one to end wars and all the horrors that went with it and, now, after it is over, the authorities are straining to get ready for another war that is to make the last one insignificant in comparison to the horrors that were used in that conflict? The only answer that we can venture

is that the leaders of the nation and a large portion of the population are as far from the Spirit of Christ as were those who led us into the last conflict. The Christian who appreciates and believes in the Christ doctrine of peace will use his every influence as a citizen to impress his fellow-citizens with the wisdom and importance of creating a national peace attitude that is consistent with the idea of brotherhood of man.

The Apostle Paul makes it plain that the citizen has certain duties imposed upon him. He commands obedience to law and to the authorities. Jesus also asserts it to be a duty to "render unto Caesar the things that are Caesar's". However there is a higher authority that the civil powers under which we live. We are to "render unto God the things that are God's". When there is a conflict of duties between those we owe to worldly authority and those we owe to God the Christian must be big enough and brave enough to stand boldly for the things that are God's. Because we have had men and women who were sure of their stand for the right against worldly authority we have had noble martyrs and witnesses who willingly gave their all. Because of such noble souls the world had come into the inheritances that have blessed it and made it better. They have dared to stand alone; dared to have a purpose true and dared to make it known.

There is often much said about men standing for their rights. Some would condemn all appeals to authority for protection and assistance when one suffers unjustly. It is of the nature of the Christ Spirit to endure, nevertheless we find that the Apostle Paul did not hesitate to appeal to the highest authority in the world when he was unjustly deprived of his rights. Citizenship gives us the protection of authority, but the Christian citizen will not be one of those who rushes hastily into court on the slightest excuse. He will endure long, but he will not hesitate to use the God sanctioned authority for the protection and righteousness when that really becomes necessary.

Again, as we follow the career of St. Paul, we note that he was proud of his citizenship. He was glad to be a free born Roman and a citizen of no mean city. He was glad to see and recognize whatever good there was in his citizenship. Perhaps many Americans can learn a lesson from that. They belittle their country, they ignore its law and they show little respect to those in authority. We are commanded to pray for those in authority. It might be that we would have a stronger and a better government were all who believe in prayer to make continual supplication for those whom God has chosen to rule over us.

TRAINING SCHOOL FOR S. S. TEACHERS IN JAPAN

One hundred were enrolled at the Ninth Annual Training School for Sunday School Teachers and Workers which was held as usual at Karuizawa, high in the mountains of Japan. The school is under the auspices of the National Sunday School Association of Japan with the special cooperation of H. E. Coleman, Educational Secretary and representative of the World's Sunday School Association. The delegates came from as far away as Nagasaki and Kagoshima, practically 1,000 miles.

The conference for leaders of boys' clubs was combined with the regular Training School. About fifteen young men took this special course. For this training there was a special demonstration with two tents which accommodated ten people. After two lectures about camping, the young men went with Mr. Coleman to purchase the equipment and working together these tents were set up, after which they were occupied by the happy ten. The tents were pitched near the village of Karuizawa, under beautiful pine trees and by the side of a sparkling spring. The campers invited the student body to tea one evening and afterwards there was a social time about the campfire.

When the young women were eager for similar camping experiences, arrangements were made for them to occupy the tents during the second week. This is probably the first real camping done by women in Japan. There is now quite an interest in camping in Japan. Tents which were left after the recent earthquake relief work was finished are being used in many places in this way. The enthusiasm is so great for camping at Karuizawa that this feature is likely to be made a permanent one at subsequent sessions of the Training School.

SUNDAY SCHOOL LIBRARY IN SYRIA

In 1920 a Sunday school library was started in Syria. The nucleus was the gift of twenty-five books from the World's Sunday School Association in New York City. Rev. George H. Scherer, of Sukel-Gharb is the Sunday School Secretary for Syria and the representative of the World's Sunday School Association in that field. Mr. Schrerer reports that the library now contains 235 volumes of a general nature with an additional 200 Bible study text books. There are likewise files of the Religious Education Journal and of other weekly and monthly periodicals. Twenty-five periodicals are received regularly in the office of the Syria Sunday School Committee in Beirut. There is a plan by which books are loaned to workers all over Syria and the results are encouraging. An occasional bulletin is issued and distributed to the workers, foreign and native, in Bible lands, giving items of interest to religious educational workers, book notices, etc.

SUNDAY SCHOOL GROWTH IN AUSTRIA

In 1921 the late James W. Kinnear, Chairman of the Executive Committee of the World's Sunday School Association, and Dr. W. C. Pearce, Associate General Secretary, visited Europe in the interest of encouraging, developing and organizing national Sunday school movements. This itinerary included Austria where a preliminary conference was held, attended by only a few delegates. Though the number was small all were leaders and they agreed to act as a committee looking toward the possibility of forming a National Sunday School Union. This was the beginning of what has proved to be one of the finest Sunday school developments in Europe.

In 1924 the first National Conference was held, at which time the World's Sunday School Association was represented by Dr. Pearce. In 1925, the second National Conference took place. In writing about it the former General Secretary, D H. Jaquemar said, "We have just concluded the second Austrian Sunday School Convention, which was held as last year in our 'Holydayhome Salzerbad'. I have been asked to convey heartiest greetings from the friends in our Sunday school work. The conference was visited in larger numbers than last year; not only guests from all parts of Austria, but also friends from Hungary, Poland, Czecho-Slovakia, Switzerland and Germany. As a result of the lectures, the workers were incited to further efforts. We strive continually to build up our Sunday school work."

"Our chief efforts were directed towards finding a suitable person who could put his whole time and strength into the work as General Secretary. The aim has now been reached. After much seeking we have the right man in the person of Rev. Luntowski from Germany. He is 29 years of age and keen for the work, with a good theological education, full of belief, in the Lord Jesus, reliable, friendly and fresh in his delivery. On the first of August he takes his duties over in Vienna. We see in this man a gift from God and we hope to come still further forward."

The progress this national movement has made would not have been possible without the gifts from the Sunday school friends in Erie, Pa., which were sent through the World's Sunday School Association. The gratitude of the Austrian brethren is indicated by the following resolution sent to Dr. W. C. Pearce by the recently held convention. "The Second Austrian National Sunday School Conference assembled at Salzerbad, June 27-29, in thankful remembrance of all your kindness for our young movement and with best wishes for yourself and your blessed work." The document was signed by all the delegates present.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

DEATHS

Sprunger—At the hospital at Massillon, Ohio, Philemon Sprunger, of acute intestinal disorder after an operation, at the age of 63 years, 1 month and 14 days. Deceased was born near Berne, Ind., the third son of David Sprunger, one of the pioneers of that Mennonite settlement, on July 17, 1862. At maturity he united with the Mennonite church at that place. He was first married to Lydia Luginbill of that place, in 1883, who died three years later, leaving him with one daughter, now Mrs. D. L. Zuercher, of this place. In 1888 he was married again, to Elizabeth Schneck, of this place, which union was blessed with four sons and five daughters, one of whom, Mrs. Rose Weaver, preceded him three and a half years ago. In 1904 his second wife died, and after a widowerhood of over fifteen years the deceased married a third time in March, 1920 with Sarah A. Sprunger, of Berne, Ind., whom he now left a sorrowing widow. The deceased was a staunch member of the Salem Mennonite church at this place ever since his location here. He died after a brief but severe suffering and was buried September 2, 1925, from the Salem Mennonite church, funeral services being conducted by his pastor, Rev. A. R. Keiser, assisted by Rev. M. A. Niswander, a large concourse of people from the community, besides relatives from Indiana paying him silent but eloquent respect as a highly esteemed fellow citizen and Christian character.

The deceased leaves, besides his nine children, two brothers and two half brothers, four sisters and four half sisters and 14 grandchildren.

JOTTINGS

Sister Amelia Lehman, formerly of Berne, Ind., who is a deaconess in the Bethel Hospital, Mt. Lake, Minn., recently celebrated the tenth anniversary of service as a deaconess.

Brother and Sister David Z. Hauck, of the First Church, Philadelphia, celebrated their Golden Wedding on October 4th. About 70 relatives and friends participated in the happy event.

Interesting exercises were held in connection with the installation of Rev. Henry A. Fast pastor of the Bethel College church, Newton, Kan., Dr. J. W. Kliewer extended the hand of welcome and Rev. Fast preached on the subject: "Testing the Standard of Our Lives". On Friday evening a reception was held on the lawn of Goerz Hall in honor of Dr. Kliewer, the retiring pastor, and Rev. Fast, his successor. Both of these brethren gave inspiring addresses.

The First Mennonite Church of Mt. Lake, Minn., made September 27th a day of festivities. Harvest Home and Mission sermons were given by Revs. D. D. Harder and N. F. Toews of Alsen, N. D., and J. J. Balzer, in the forenoon. In the afternoon a well prepared program was rendered by the children of the Sunday school. The choir of the church sang appropriate selections at both the morning and evening services. The mission collection amounted to more than $200.00. Two meals were served in the church basement.

On the evening of October 4, the Young People's Society of the East Swamp church, Brick Tavern, Pa., held a joint meeting with the congregation and rendered an excellent program.

Sister Adah Burkhalter and her son Lawrence were the guests of the Springfield, Pa., church on September 27. She spoke impressively of the work in India and of her eagerness to return and help the other missionaries in their difficult task. Miss Martha Burkhalter gave an illustrated talk in the Second Church, Philadelphia, on the evening of the 28th.

The chorus of the West Zion church, Moundridge, Kansas, organized for the coming Christmas. The rendition of the Annual Cantata has been a great event of the community for a number of years. It is contemplated that a larger and better program will be given this year than ever before.

A new church has recently been organized at Medford, Neb., which is to be known as the Amish Mennonite church. Its membership is seventy. Plans are being laid for the erection of a church building. On Sunday, September 6. Levi Schlegel was ordained first elder of the congregation. The ordination was performed by Rev. C. E. Krehbiel of Newton, Kans., and Rev. H. D. Penner of Beatrice, Neb., preached the ordination sermon. Rev. H. H. Epp, of Henderson was also present and participated in the exercises.

On Sept. 20 Brother H. Funk was ordained to the ministry in the Mennoville church, in Oklahoma. This is the oldest Mennonite church in Okla., located near the old mission station at Darlington. Former pastors of this church were Rev. Joel Sprunger and Rev. Christ. Ramseyer.

The Ladies' Orphan Fund Conference of the East. Dist. Conference will be held in the Deep Run Church, near Plumsteadville, Pa., on the morning and afternoon of October 10th. Maxwell H. Kratz will address the afternoon session.

The Ladies Aid Society of the First Church, Philadelphia, Pa., conducted a Rummage Sale on the afternoon of October 3d. These sales give people an opportunity of disposing of things for which they have no further use but which may be found useful to others, and enables poor people to buy at reasonable prices things they need.

A party of sisters left Berne, Ind., on a vacation tour to Niagara Falls and other interesting places. They so arranged their trip so as to be in New York on October 3d in order to see the missionary party, who were to sail that day, off. The missionary party consists of Miss Martha Burkhalter, Mrs. Adah Burkhalter and her son Lawrence and Dr. Harvey Bauman and his wife, Dr. Ella Bauman. Many other friends sent greetings to the ship addressed to various members of the party or to the whole party.

The Sunday school of the Second church, Philadelphia, held its fall Rally Day exercises on September 6. It is the custom of this school to change from its summer schedule and again hold its sessions in the afternoon instead of in the morning. In Philadelphia more than 90 per cent. of the Sunday schools meet in the morning. The congregation of the Second Church also celebrated its fall communion on the morning of the 6th.

A Dutch Mennonite Young People's paper, "Brieven" expresses appreciation of the visit Rev. H. J. Krehbiel, our delegate to the 400th Anniversary of our church, made to Brother Cor. Inja, a young Dutchman who is suffering imprisonment for his conscientious stand against the bearing of arms. He gave the youth the assurance that he was not alone in his sympathy but that he had behind him the sentiment of the entire Mennonite brotherhood in America.

The report of Dr. John J. Tigart, United States Commissioner of Education, on the public schools for the year 1924 is a most interesting document. Figures presented in the report reveal the fact that 24,076,000 children attended the public schools, quite an army even in these days of world wars. Dr. Tigart's figures were based on returns from 44 states. They also showed that in 1924 there were 29,346,000 of school age, or more than 2.5 per cent. more than in 1922. According to the figures it is necessary to provide school room facilities for an additional 837,000 children.

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, OCTOBER 15, 1925 No. 41.

AN EPISODE

Out of the Early History of Mennonite Missions

The following acount was written by Mrs. U. S. Royer, formerly Miss Chappel, whose parents lived only a few miles away from the Christian Krehbiel farm, on which Krehbiel conducted an Indian Industrial School, which was attended by about fifty to sixty Indian boys and girls during the years (about) 1885 to 1892, near Halstead, Kansas, so the event recorded happened about 35 years ago.—Editor.

"The cloudy, rainy September days last week recalls to my mind one of the real frights of my life. It was September, dark and cloudy, about mid-afternoon. I was the only one at home, a girl of about fourteen years. Something passing a window attracted my attention, and looking up I saw faces peering in at the windows. Fright does not describe it; terror is the word that fits best. There were three windows to the kitchen and faces were at each. They made motions that they wanted to come in or talk. My knees trembled so much that I could scarcely walk to the door, but, I was afraid not to, so I opened the door and asked what they wanted. At first there was just a few grunts, but gradually it dawned upon me it was milk they were asking for. I immediately brought a crock of milk and glasses, anything to please them. They began at once to help themselves and I was able to collect my wits enough to notice what they looked like. There were nine of them, all young men, copper colored faces, straight black hair, dressed partly as white men, but several had brightly colored shawls draped about them. Now as we had been in America only about one and one-half years, I had not much of an idea what they were. However, by this time they had the milk disposed of and were leaving quietly, for which I was duly thankful. In a short time my father drove into the yard, and I immediately told him the story. He had passed them on the road, and he told me they were Indian students from the Krehbiel Indian School near Halstead. Old settlers will remember that school. The experience is one in my life that I shall never forget."—Mennonite Weekly Review.

THE 51ST ANNUAL CONVENTION

The 51st Annual Convention of the Eastern District Conference was held at the Bethany Mennonite church Sept. 7, 1925.

The convention was opened with a song service led by Mr. U. S. Stauffer.

Devotional service was in charge of Rev. S. M. Rosenberger.

Mr. A. G. Moyer, ass't. supt. of the Bethany school, gave the convention a hearty welcome.

The topic: What obligations have our Sunday schools in maintaining the work in our mission fields? was discussed by Rev. Dr. Harvey R. Bauman. He said in part, when young people have a definite task to perform they will start to work.

Sunday school is the place where the children must be trained in giving. Missionary talks should be given at least once a month and stress should be laid on the child giving of its own money. This is one of the greatest obligations our Sunday schools have in maintaining this work.

A duet was rendered by members of the Bally Sunday school.

Topic: What is the responsibility of Sunday school officers in providing proper material for help in lesson study? was discussed by Mr. William Mohr.

An officer in any business concern will be successful only by the time and loyalty he gives to his work. The same holds true with the Sunday school officer. The business man goes to his chief for advice, so the Sunday school worker should go to his Commander and Chief Jesus Christ for instruction. The hope of the world lies in Christianity. We need teachers who are consecrated and who spend much time in prayer and preparation. The officers should see that the teachers are equipped with the proper material to meet the needs of their pupils. A good library is an asset in any school. We should have for our slogan as Paul puts it, "I can do all things for Christ which strengtheneth me." Mr. Irvin W. Bauman spoke on the same topic. He pointed out that the teacher should be provided with some outside material. Teach the lesson in story form or in some way that will attract the pupils' attention. It takes a lot of prayer and preparation to make a success of this work.

A vocal solo was rendered by Mrs. Johnson of Bally, Pa.

After a short business session the service was closed with a hymn, offering and prayer led by Rev. Johnson.

The afternoon session was opened with a short song service.

The Quiet Hour was led by Rev. Elwood Shelly. He read Matt. 17:8: And when they had lifted up their eyes, they saw no man, save Jesus only.

Before we can consecrate our lives we must concentrate our minds upon Jesus. May we have in mind the needy field as we concentrate upon Jesus.

The Question Box was in charge of Mr. Wm. S. Geisinger. The questions were very ably discussed and were very interesting and helpful to Sunday school workers.

Business session.

The report of the Nominating Committee was as follows: Pres., Norman S. Schantz, Emaus, Pa.; Vice-Pres., Warren Oberholtzer, Quakertown, Pa.; Sec., Miss Ada Landis, Perkasie; Mission Sec., Rev. A. J. Neuenschwander, Phila., Pa.; Field Sec., Wm. S. Geisinger, Emaus, Pa.; Treas., Jacob R. Fretz, Lansdale, Pa.

The topic "Systematic Grading in Our Sunday Schools," was discussed by Rev. G. T. Soldner.

He presented the following, giving suggestions on each:

1. Cradle Roll Department (children under four years of age).

2. Beginner's Dept., (children four and five years of age).

3. Primary Dept., (children six, seven and eight years of age).

4. Junior Dept., (children nine, ten, eleven and twelve years of age).

5. Intermediate Dept., (children thirteen, fourteen, fifteen and sixteen years of age).

6. Senior Dept., (pupils seventeen, eighteen, nineteen, twenty years of age).

7. Adult Dept., (all persons over twenty years of age).

8. Home Dept., (all persons unable to attend the regular Sunday sessions of the school).

Teacher's training and parent's training classes should also be included.

He also stated, there is a danger in a small school of so much organization or grading as to lose the effect of the aim of Sunday school work. Therefore each school must study its local condition and problems and above all ideals and grading it must strive to meet its local needs.

The aim of all schools should be results in Christian life and character rather than merely a high rating in the county or state standard. He stated that he knew of a small school that ranked high in the county standard, from the point of view of grading as every department was always reported thoroughly in accord with the standard but the school in actual work scarcely resembled our ideal of a good Sunday school. Systematic grading is a great help in any school, but in our smaller country schools we should be careful not to allow too much organization and grading to interfere with good solid work.

Mr. Warren S. Oberholtzer also spoke on the same topic.

The Sunday school exists for the good of the pupil and to do the pupil the most good the classes should be graded. The child cannot be placed with the adult. It is necessary to have a private room for the smaller child. In the ages from nine to twelve the memory can be developed to better advantage. The teachers or officers should map out a memory course for this age.

"The Scope of Bible Instruction in Our Schools" was the subject of Rev. Neuenschwander's address of the afternoon. He began by saying the Sunday school is really built on Bible teaching. Bible teaching should be adapted to the age of the pupil. Teach the Junior age the things of nature. Give them the stories of the Bible that are best understood by a child of that age. Use maps as concrete illustrations. Help them to realize that things really happened on earth. Boys of this age appreciate the connection of

ancient historical events with Biblical events.

At the Intermediate age is the time to present Christ as the personal Saviour. Present to them the high ideals of the Bible characters and place the highest motives before your class at the opportune time. He also urged variety in teaching, the necessity of teaching more than the printed verse. Don't neglect bringing home to the class the vital truths found in the lesson.

Following this instructive and interesting address the resolutions of the convention were presented by the chairman of the Resolution Committee, Rev. A. M. Fretz, which upon motion were adopted as read and spread on the minutes.

Resolutions

Whereas—The blessings of God have rested upon us so bountifully while so many unfortunate peoples are hard pressed for the bare necessities of life, suffering mental and physical agonies, not enjoying the freedom and liberty of worshiping God as the Christian people of this great country of ours are enjoying, we lift up our hearts humbly unto our Heavenly Father and our Lord and Master in praise and thanksgiving, being duly conscious of our obligations and privileges to God and our Fellow man. Therefore be it:

1. Resolved: That we as a Convention express our thanks to the local congregation for the use of their church as well as to those who have made this convention a success as speakers and officers.

2. Resolved: That we recommend in conjunction with the C. E. Union of the Eastern District Conference the raising of funds for a home in India, for Rev. and Mrs. Dr. Harvey R. Bauman.

3. Resolved: That we commend the Mission Secretary report and recommend that each school select one regular Sunday every month for a mission offering, said Sunday to be called Mission Sunday.

4. Resolved: That we suggest that the Field Secretary get in direct touch with the various schools and bring to their attention the importance of furnishing proper material for the teachers in the study of the lesson as well as improve the status of our schools in reference to systematic grading wherever practical, having ever in mind that the instruction of the young and old in the word of God as well as winning them for service to the Master is the primary purpose of the schools.

5. Resolved: We wish to record our deep appreciation of the fact that one of our workers in the person of Brother Dr. Harvey R. Bauman with his wife is about to sail in the course of a month for their field of labor in India. We commend them and the work in their hands, to the blessings of God, and to the sincere prayer and financial support of all our schools. We hope to maintain a close contact between the home workers, the several schools and our annual conventions and our representatives on the foreign field through letter communications.

6. Resolved: We are pleased to note the deeper interest manifested in the work of the church and our annual conference meeting through the provision in our annual conference programme giving a period to Sunday school and Young People's interests. We trust these union meetings may continue and that an increased interest may be manifested in them and the work of conference in general.

Rev. Allen M. Fretz,
Russell S. Weiss,
Norman K. Berky.

Announcements by the local pastor, Rev. S. M. Rosenberger were followed with brief remarks by the Vice-President, Mr. Alvin Shelly, who suggested that our own Sunday school be the aim for carrying out plans suggested at this convention.

The convention came to a close with a hymn. Rev. Shelly of Phila. pronounced the benediction—after which the convention adjourned.

Lena G. Leber, Sec.

MINUTES OF THE 37TH ANNUAL SESSION OF THE MIDDLE DISTRICT CONFERENCE

Held in the Mennonite Church at Summerfield, Ill., Aug. 26 to 30, 1925

(Concluded)

Saturday Morning

After the opening song period, Mrs. Ben Sprunger led in prayer. Prof. Quiring then gave the third of his Bible studies. His thoughts centered around "sonship" and the message of "the good spell that God is available". He is available in Christ, and available for all. Through Christ a new creation has been established, and as new creatures the risen Christ brings us into sonship, as "heirs and fellow heirs with Himself."

The devotional period was conducted by J. E. Kaufman. He read Luke 19:1-10, and said that as Jesus' motive was to seek the lost, even so our motive should be thus definite, and made several applications of this idea. A number of prayers were then offered.

A topic, "Hindrance to the Church and the Spread of the Gospel of Jesus" was next in order and was discussed by E. J. Neuenschwander. He mentioned fifteen things that constitute such a hindrance. These were: poor home training, lack of the recognition of the vileness of sin, lack of the application of God's teaching in church discipline, lack of separation from the world, a perverted estimate of physical and eternal life, the want of a devotional habit in preachers, a laziness after God, lack of tithing, lack of consecration, blurred vision, lack of revivals, lack of cooperation, false doctrine, apostasy, lack of holiness. The hindrances are to be overcome with the help of God.

Business reports were then called for. The report of the Evangelization Committee was made by S. M. Musselman, secretary, and adopted. The treasurer, J. E. Amstutz, also gave a report. This committee reported a balance in the treasury of $1,154.33. A motion was passed that this committee should be authorized to pay any expenses of the Retreat held at Bluffton, left after all the other organizations had made their contributions.

A discussion of some plans for the distribution of peace literature followed. The Young People's organization has a committee to disseminate such literature and it was suggested that the General Conference provides for financial help for such an undertaking.

The report of the Educational Committee was given by L. L. Miller, and that of the trustees by J. F. Lehman. The session was closed with prayer.

Saturday Afternoon

The opening prayer was made by John Schneck, following the usual song service. The last Bible address on Galatians was given by Rev. Quiring. This was an exposition particularly on Chapter 5. Some of the thoughts given were: that sin is what is done outside of love; human sonship was compared with the divine. The Law says "Love thy neighbor", which really meant the Jew, but the Christian should have fellowship with all those in whom the Spirit of Christ dwells. The Cross is indispensable, because back of it is the risen Christ, giving to all who take resurrected and new life.

Rev. H. J. Schrag conducted the devotional period, and spoke briefly on John 6.

A motion was passed accepting the report of the Educational Committee.

President S. K. Mosiman of Bluffton College expressed his gratitude for the support accorded the institution and made a brief financial report. He reported gifts totaling $132,000.00 as having been received during the past year.

The re-election of Maxwell Kratz to the Board of Trustees of Bluffton College was indorsed by the Conference.

The report of the Trustees was accepted.

The report of the Auditing Committee was accepted. It was as follows: The reports of the Educational and Evangelization Committees and of the Trustees were found to be correct. The Auditing Committee suggests to the Evangelization Committee that the note of $1,000.00, given September 1, 1920 by the Mennonite Deaconess Home and Hospital be renewed as the organization has changed its name, and that the interest for the past five years be collected.

Elections were then held. A. S. Rosenberger was re-elected on the Evangelization Committee, E. J. Hirschler on the Educational Committee, and Dr. S. K. Mosiman was elected on the Program Committee. J. A. Schwartzendruber was re-elected as Trustee. Officers of the Conference were named as follows: President, J. E. Amstutz, Vice-President, W. W. Miller, Secretary D. W. Bixler.

Rev. J. M. Regier made a report of Witmarsum Seminary.

A motion that the churches of this conference renew their pledges of support for Witmarsum Seminary for a period of three years for the same amount was placed before the group. A motion that this vote be taken by congregations was passed. The Chicago congregation did not vote, the Ebenezer voted a conditional "yes" and all the other congregations voted for Seminary support.

The Secretary of this conference was requested to draw up a new statistical blank.

An appeal was made by the secretary for contributions to the conference treasury.

The Pulaski congregation invited the next Conference to their church. Since it was felt that these annual conferences should alternate between the eastern and western bounds of the district, and since the General Conference meets in Berne next year, a motion was passed that the time and place of the next conference be left to the Executive Committee. The feeling was that the invitation of the Pulaski congregation should be accepted the year following, if still extended for that time.

A motion was passed extending

the time as long as necessary to close the afternoon program.

The report of the Resolutions Committee was as follows:

1. That we express our hearty appreciation to the Summerfield congregation for their hospitality and liberal provision for our well-being during the time of this conference.

2. That we express to Professor Quiring our hearty appreciation for his very helpful lectures on the Epistle to the Galatians.

3. That we thank Sister Niswander for conducting the children's meetings in connection with the conference.

4. That we thank God for the favorable weather, which made it possible for so many to be present; also for the fine spirit of cooperation and fellowship which was shown during the deliberations of conference; and that we express our gratitude by rising and singing the hymn, "God be with you till we meet again".

This report was accepted, with the provision that the hymn mentioned should be sung at the close of the conference.

The last topic was then discussed by P. P. Wenger of Noble, Ia. His subject was, "What Does Each Congregation Owe to Its Community?" The congregation has the duty of bringing the message of Jesus Christ to its community. It should promote righteousness and stand against sin. Its members should be consistent in business relationships and stand firm at any cost. Our religion should be lived out in community life.

The hymn, "God be with you till we meet again", was sung in closing, after which Rev. A. S. Bechtel led in prayer, thus bringing to an end the 37th annual session of the Middle District Conference.

Saturday Evening

The Ministers' Conference was held on the lawn at the school grounds. Rev. L. L. Miller was in charge of the meeting and a number of topics were discussed.

Sunday Morning

A service was held in the Mennonite church at which time Drs. Harvey and Ella Bauman each brought a message. In the Evangelical church, Rev. van der Smissen preached in German.

Sunday Afternoon

The Sunday afternoon program was a comewhat unusual one for a conference season, but one very appropriate and inspiring. Bro. Alvin van der Smissen, who grew to manhood in the Summerfield community and was baptized in the church there, was ordained to the ministry in this Sunday afternoon service, being called to take charge of the work at Hutchinson, Kansas. At this service a total of sixteen ministers were present, and this in addition to the conditions under which the ceremony was performed made it a very impressive service. Bro. van der Smissen was the third van der Smissen to be ordained to the ministry by his father, and is now the fourth generation of his family in the ministry. It was 51 years ago that Rev. van der Smissen, Senior, was ordained to the ministry by his father, and 37 years before that this father had been ordained to the ministry by his father. Two members of the Home Mission Board, Revs. Amstutz and Regier, were present and assisted in the service, while Rev. M. M. Lehman, worker at Chicago, preached a sermon. The father then gave a short sermon and ordained his son to the ministry, while all the ministers present grouped around the pulpit.

Sunday Evening

At this closing service Missionary Ed. G. Kaufman gave an illustrated talk on conditions as they exist in China, showing what the heathen religions had done for China, and what Christianity has done, and emphasized strongly the necessity of bringing Christ to China.

J. E. Amstutz, President.
A. S. Rosenberger, Secy.

CORRESPONDENCE

First Mennonite Church, Ransom, Kansas, Sept. 29, 1925.—Dear Mennonite Readers: Almost two years have passed since our last letter to the Mennonite. We again take pleasure in writing you for we can truly say like the Psalmist, "The Lord hath done great things for us, whereof we are glad."

We are indeed grateful to our Heavenly Father who has again given us a pastor at this place. You will remember that we have had no resident minister here for over two years. Bro. Adolf Friesen of Buhler, Kansas, has taken charge of the work here, and is also employed as teacher of one of our district schools. He, with his bride, arrived here August 31st, and they are now making their home in Ransom.

On Sunday morning, September 20th, following a series of evangelistic meetings conducted by Rev. P. P. Wedel of Moundridge, the ordination of Bro. Friesen took place. Following the ordination service the Lord's Supper was celebrated. Later, in the afternoon a short service was held in the German language at the home of Julius Jaehde for the benefit of Bro. Jaehde who, because of physical weakness is no longer able to meet with us at our regular services. The meetings closed on Sunday evening with an inspiring sermon which was given especially for the high school students.

We also have enjoyed the visits of a number of our ministers from other localities since our last writing. Among those who have visited us during the past year are Rev. C. E. Krehbiel of Newton, who talked to us about his visit in Russia and also concerning his work as field secretary; Rev. J. H. Epp of Hillsboro, Albert Penner of Mt. Lake, Minn., who visited us during the Christmas season; Wm. Unruh, Rev. Theo. Roth and his father, Rev. John Roth of Whitewater. We appreciated these visits very much and extend a hearty invitation to all who may pass this way, to also visit us.

Thus we have much for which to praise our God, who in His own good time provides for His children. In behalf of our little congregation I send you our greetings and best wishes.

May God continue to shower His blessings upon us!

Yours in His glad service,
Gertrude E. Ummel.

Barrville, Pa.—Report of Bible Conference, September 19 to 27, inclusive.

The Conference opened with a house full of hungry hearts who listened to a series of three messages on God's Plan of the Ages. Each service seemed to bring new faces and the interest grew nightly as the different phases of truth were presented in the power of the Spirit. The entire community was stirred and several who had not been to church for several years came out to hear the Word. We had 300 programs and 25 large card posters printed and distributed, announcing the services and giving the names of the speakers and subjects. This was profitable advertisement and brought new faces into the services. The attendance was a surprise to us, the church being comfortably filled at every meeting. People came to the services from Belleville, Milroy, Reedsville and Burnham.

The people listened attentively and God fed them as Jesus fed the multitude beside the sea. What a time of fellowship and blessing. On Sunday, Sept. 27, we had three meetings and had two messages at each one, except the evening when we had testimony meeting and the Spirit of God broke upon us so mightily that no messages were given but many testified to the blessings and truths received during the services. Eight were received into the church, most of which were saved during our July Conference of the Home Mission Board of the Eastern District. We expect to have another class ready very soon. We had the largest communion of the year with forty taking part in this blessed ordinance. A missionary offering of $17.00 was taken and we thank God for the privilege to give to this part of the work.

The repair of the church was discussed during the Conference and we hope to renovate the inside of the church and paint the outside. The people at Barrville are eager to go on with the Lord and be made "vessels meet for the Master's use". The Lord was very gracious in giving me strength to go down there during the meetings. It was necessary for me to get back home for work the next day though I did not get home until 2 a. m., but the results of the meetings were well worth the sacrifice. Keep praying for the shepherd and the flock at Barrville.

A. E. Wolf, Pastor.

P. S.—Brother Glass and Brother Jacob Snyder were with us over the last Sunday of the conference.

Pulaski Mennonite Church, Pulaski, Iowa.—Since it has been a long time since the readers of the Mennonite have heard from our church, we will endeavor to write some of the events of interest.

On the first Sunday of September of last year Rev. W. W. Miller came to us as pastor of our church. We were very glad to welcome him back after an absence of ten years. Since Rev. Miller has taken up the work, services have been regular and the attendance has been good. The attendance is not as large as it was at one time, however. This is due to the fact that a number of our members have passed away and also a number have moved to other vicinities. The attendance at Sunday school is good and much interest is shown. We are sorry to note that the attendance is small and the interest shown is very poor at Christian Endeavor. The reason for this is not known because the meetings are always interesting and instructive.

On account of the stormy weather the Christmas program, which was prepared was called off. We were sorry for this because the teachers and children had worked hard to prepare it. No special services were held on Easter. The last Sunday in May Children's Day was observed with an interesting program. On May 10 communion was observed in the usual way.

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THE MENNONITE

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EDITORIAL

Several weeks ago there appeared a report of a committee of the Federal Council of Churches on the prohibition situation. It was a lengthy statement of facts as the investigators found them and it frankly dealt with the situation as it is affecting the country generally. In their effort to make the report a piece of thorough workmanship they stressed too much the unfavorable part of the situation and perhaps did not sufficiently emphasize the favorable part of it. As they endeavored to make it a thorough document they did not fall over much into special pleading. Any one reading the report with the idea of getting light on the situation as it is will find it to be an interesting and instructive piece of work. The reception of the document had a varied effect. Those papers whose attitude toward the dry laws is unsympathetic pretended to find in the report a surrender of the Drys to the Wet sentiment whose one aim is to bring back "booze". The Drys, on the other hand, did not receive the report favorably because the writers tried to tell the whole story. However, report, or no report, this country is far from again being Wet, at least wet in a legal sense. The great betterment of the entire population since the Amendment went into effect is such a pronounced thing everywhere that we have confidence enough in the good sense of the American people to believe that they will never again go back to the saloon with its damning influence nor to the unrestricted use of liquor with its terrible curse upon the entire population. While there are violations of the liquor laws, just as there are violations of the law against theft or other crimes, the time is coming when such violations will be unusual and we predict that the next generation will produce men and women who have lived to mature years without ever seeing an intoxicated person.

CORRESPONDENCE

(Continued from page 3)

The annual spring meetings were held from June 7 to 14. These meetings were conducted by the pastor, and were very instructing and well worth while. On account of the rainy weather the crowds were rather small and no additions were made to the church.

We have been fortunate in having with us two returned missionaries from India and China. On the evening of July 22, Miss Martha Burkhalter from India was here and gave an interesting and instructive talk. Her talk consisted of the different needs and also of the different mission stations in India.

On August 5, Bro. Ed Kaufman, a missionary from China, was here. His talk was also very good, and he told of the conditions in China. After hearing these talks the people in the church should be more willing to help further the Gospel to the heathen countries.

On July 19, the pulpit was filled by Rev. A. S. Bechtel, a former pastor of the church, who with his family were visiting here. His sermon was good and interesting.

Both the town and country branch of the missionary societies have been meeting regular and many garments have been sent to the suffering in foreign lands. These societies are a great asset to the church and should be supported by everyone.

The outlook for crops in this community is very favorable for which we are thankful. The health of the community is also good.

Corr.

THE BIBLE AT HAMPTON COURT

By Samuel L. Haworth

Hampton Court is "one of the finest specimens of Tudor architecture" and was built some four hundred years ago by Cardinal Wolsey, Prime Minister to Henry the Eighth. In the course of his residence he was unfortunate enough to have a visit from his royal master who thereupon coveted the magnificent palace which Wolsey thought was his home. Wolsey thought again and chose rather to lose the house over his head than to lose his head under the king's axe. He moved out, Henry moved in and Hampton Court became a royal palace. Here was born Prince Edward, Henry's successor. Here lived kings and queens until the time of George the Second.

But the royal event for which the palace is most noted was a conference held by James who succeeded Henry's daughter, Queen Elizabeth. Born and reared in Scotland, he was supposed to have imbibed a good portion of the Presbyterian spirit which had developed in the north country. He had actually praised the Scottish church and had spoken disparagingly of the church of England. His coming, therefore, brought a ray of hope to the Puritans who wished to reform the church somewhat after the manner of reform in Scotland. But James came to England to be king. He was far removed from the democracy of "Jack and Tom and Will and Dick", as he called the people who would control the church. He saw through the movement to do away with bishops in the church, which would eventually do away with the king in the state. He felt more secure to take the side of the bishops and oppose the Puritan party. However, he called a conference of representative Church of England leaders and Puritan divines with the professed object of arriving at a settlement of differences.

So far as reconciling parties were concerned, the immediate work of the conference was a farce. But something happened—or did it happen?—which was destined to have a much wider influence than the actors in the event dreamed. In the midst of the discussion, Dr. Reynolds of the Puritan party, referring to the disagreements in the various translations of the Bible, suggested a revision by the best scholars in the country. Now King James himself posed as a scholar, and he caught at the suggestion with a scholar's delight, professing at the same time that he had never yet seen a Bible well translated in English. The upshot of the matter was the appointment by the king, of a commission composed of some forty-seven men chosen without regard to party who should provide for the people a translation on which all could unite.

This was the situation. Seventy-five years previously, while Henry was king, William Tyndale had translated the Old and New Testaments out of the original languages into English, for which good deed he was put to death. But already Henry had raised the question of an authoritative Bible, the result of which was a translation known as the Great Bible. This was later revised and became the Bishop's Bible, so-called because eight bishops of the church of England had taken part in the revision. Meanwhile the Puritan wing of the church, not trusting the conservative party, put out an edition known as the Genevan Bible because the expense of publication was borne by the Puritan congregation of Geneva. Thus each of the two leading parties of the church in England had a Bible which was read in its own meetings for worship and was used in the controversy that raged between the two factions. To add to the coufusion the Roman Catholics put out a translation which is called the Douai version.

Thus when James came to the throne there were three Bibles in England accentuating the differences among the professing Christians of the land. In the judgment of the king none of these versions was correct and the people needed a translation made on a scholarly basis that would embody and express the real truth of Scripture. Revision having been suggested in the conference at Hampton Court, he hastily formulated a plan according to which the translation should be made by the most learned men of the universities, reviewed by the bishops, presented to the king's council and finally ratified by the king himself. The commission on revision which was afterwards appointed by King James divided itself into six groups or companies, to each of which were allotted certain books of the Bible. In their work of translation they decided to follow as closely as was consistent with the truth the language of the Bishop's Bible. Among other rules of procedure each man in a particular company was to take the same chapter or chapters and alone translate or correct the former translation according to his best judgment. All members of that group were then to meet, compare what they had done and come to an agreement where there were differences as to what language should stand. Having finished a book they were to send their translation to the other companies for consideration. If differences of judgment now appeared, reasons for the differences were to be given and if not accepted the matter was to be gone over in a general meeting of representatives from all the groups where final decisions as to exact words were to be made.

According to such rules they toiled on in the great work of rendering the Scriptures into the best possible English. They did

(Continued on Page 5.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SACRED MUSIC

(Concluded)

II. Congregational Singing

The hymn is the one opportunity for every one to take part in the service. From an interpretational point of view it is not possible to produce the detailed effect, and possibly the most interesting way of singing the hymn, due of course to the large number participating, and the absence of a director. However, this is not the big best aim of the congregational song. The hymn shou'd be sung with as much regard for beauty as possible; but the main object is to get everyone to sing; to catch the spirit of the hymn, and throw his best into the song. Great enthusiasm for a course can be stimulated by singing, as has often been shown. Why not then, use this same possibility of song for the high and noble cause of service and the spread of Christ's Kingdom. The part to be stressed then, as stated above, is to get every one to sing. Not indifferently, but to really enter into the song with zest and spirit. That feature is sometimes sadly lacking, frequently we find congregational singing quite spiritless. It seems largely a mechanical process. Such half-hearted effort will hardly bring the blessing and satisfaction though should be derived from the hymn. If on the other hand everyone enters into the song with a will, with a feeling of personal and intimate communion with the Lord, surely the rising chorus of the hymn will be an altogether welcome and pleasing offering to the Lord, and He will bless each individual according to his infinite wisdom.

III. Instrumental Music

In the case of instrumental music it is a little more difficult to arrive at specific conclusions, because of the absence of words. However, the general spirit can usually be quite easily ascertained, and what is proper or improper for church use is not a difficult question to decide. The first and most general use of instruments in church is to furnish accompaniments to the singing, thus uniting with the voices in singing, prayer, praise and thanksgiving. And that is a wonderful service that the instruments are rendering. I sometimes like to think of the instruments, especially the organ, as having a heart and soul, and how manifestly happy it is to be able to unite with us in serving the Lord. And how disheartening and discouraging it must be to it to be put to uses that are not elevating, or if made to produce music that it would not wish to have ascend heavenward. I think some such attitude will help performers to select proper things to play for all occasions.

When we play the preludes, offertories and postludes, therefore, we are calling upon the organ to do and say what we would otherwise say with our lips and voice. The performer must select such music as will awaken in his hearers the very feelings that he experiences in performing, and here, as in the case of the soloist, it is a privilege to perform before the Lord, and he should be lost in the act of worship, rather than in the cold technique of performing. A very definite feeling of atmosphere can be created by the instrumental numbers in a service. The type of numbers admit of a large variety, choice of which depends to some extent on the occasion, or on the inclination of the performer, and suitable music can be found to express any one of the whole gamut of religious emotions. Add to this the warmth of personal sincerity, and desire to make the music an integral part of the essence of worship, and you will find that it will bring additional blessing and enjoyment to the service.

IV. Art in Church Music

Here is a subject on which there may be some diversity of opinion. This criticism is occasionally heard—so and so sang very nicely, but there was too much artistry.—"zu künstlich". However, if approached from the proper angle and in the right spirit, there should be no difficulty in arriving at a satisfactory conclusion. Now, I will admit that if the church music performer is interested in his music because of his technical ability, or because of the technique of the selection, vocal or instrumental, and in its possibilities for producing artistic effects, in thought and thought only, then he is missing the real purpose of music in the church, and of his being there. However, if he consecrates his ability and talent to service for Christ and His cause, then his vision immediately widens to larger possibilities, even from an "art for art's sake" point of view. Consecrated talent.—That combination will always work out satisfactorily. The church is not a place to parade anything or anybody. It's a place of worship. If those concerned will sing the songs or hymns, play their numbers with a prayer in their hearts that their service shall please God, help others and themselves, then their music will do its greatest good. This is the basis from which it is always safe to build. Our best is little enough to offer in service to God. Why not, then, sing and play the best we can and we may rest assured that our efforts will be blessed, if made in the spirit suggested.

V. Tendencies of the Day

General observation leads one to wonder just where and to what style present tendencies in the writing of church music will lead. Not that their is not plenty of good music available; on the contrary, there is much—old and new—that is very good indeed, and that is worthy of our best efforts. However, many of the songs written for Sunday school purposes, are really beyond the point of what may be considered appropriate or interesting. I realize that the tunes must be made interesting to the little folk; that is correct and good, but not infrequently, composers for this department of church work, in their zeal to produce something that will catch the interest of the young folks, write tunes that not only border on the jazz or very cheap line, but actually are a good example of present day popular music. This general tendency can easily be discovered by examining the Christmas and Children's Day pamphlets, published annually. Much of the music contained in them is positively detrimental to the development of good taste, musically, to say nothing of the propriety of using it in church work. It therefore behooves us to exercise good judgment and care in the selection of music for this phase of church activity. Hymnology, however, does not show this weakening so much. It is therefore essential that our young people be interested to the good stalwart, healthy and beautiful hymns and chorals to be found in the hymnals of their respective denominations. The fact is that the best chorals are to be found in practically every hymnal of every denomination.

That is, they are common property, because of their universal appeal, and because they contain something that satisfies the needs and desires of every soul.

VI. Music, a Power for Good

That music has power, no one will deny. It may pull upward or downward, depending upon the style employed. Evangelists and missionaries will testify to that freely, for they have seen many demonstrations of both. To be sure, our efforts shall always be toward idealizing our musical activities, that their influence shall be an uplifting one, and wholesome. Now, how does this work out practically? Briefly, in this way. We learn a good hymn or perhaps a chorus from an oratorio. The tune has thoroughly imbedded itself in our mind. We go about our daily tasks; involuntarily, these tunes come into our mind at frequent intervals, and we find ourselves humming them. What happens? The words at once flash into our mind and we sing the whole tune, and find ourselves meditating upon the thought of the text. We not only enjoy singing the melody, but enjoy thinking about the truth of the words; it at once gives direction to our thinking. How often has singing a good old hymn or parts from oratoris helped us over some hill that seemed almost unsurmountable.

In concluding, I would simply say this. Let us give the same careful thought and study, the same consecration and prayer to our musical activities in the church as we do to the other departments. Let us give it the best that is in us, sincerely and humbly and surely the Lord will add His blessing.

THE BIBLE AT HAMPTON COURT

(Continued from page 4.)

not hurry, for they wished their translation to be as nearly perfect as possible. They were more modest than the king, for they regarded the work of their predecessors as good. They hoped to make their own work better. In this thought they not only revised previous translations but from time to time in the course of their task they revised the results of their own labor. As one member of the commission writing afterwards described it, they brought back to the anvil that which they had hammered. And they produced a monumental work. The English Bible became the standard of English literature and its most important source-book. Far better, it became the household guide of everyday righteousness and the support of faith and hope, shedding light on the pathway of life and across the dark valley of the shadow of death. By the perusal of its pages myriads have been made wise unto salvation and it still spreads out its leaves for the healing of the nations. James was not always wise and considerate of others, but few rulers have bestowed a greater boon on mankind than did the English king that day at Hampton Court when he gave authority and direction to the forces that produced the King James, or Authorized, Version of the Bible. —American Friend.

THE S. S. LESSON

Oct. 25.

Paul in Ephesus

Acts 19:23-34

Read verses 10-12, 18-20.

Golden Text: "For the love of money is the root of all evil." I Tim. 6:10.

The time of Paul's stay in Ephesus is rather a long one in his busy career as an apostle. We learn that he taught daily in the school of Tyrannus. His was a work that attracted unusual attention. We are told that all the province of Asia heard of his message and therefore his witness concerning the Christ. This met with considerable success, although there, as elsewhere, there were some upon whom the word had no effect. It is particularly noted that there were a number of miracles performed by Paul and that even articles of clothing taken from him had a healing power. The response to the testimony of Paul was that fear fell upon many. There was the remarkable influence of his preaching that led men to confess their sins. One of the great triumphs was that the burning of magic books by those who had lost belief in them when they confessed Christ. Paul next thought of going into Macedonia but the Spirit directed otherwise and he stayed. Here he was making a wonderful success but it remained also for him to see the

opposition to the success he was promoting. Many a preacher would not think of going away in the midst of a great success, and then, many a one would run as soon as he saw the opposition that was developing. Paul had other plans. He hoped to visit Rome. God had a way by which he could do so, but the time was not ripe and the way he would go was not the way that Paul would choose.

We may imagine the stir that the Gospel was causing in Ephesus. It would cause a stir anywhere where sick were healed, multitudes were seeking Christ and such hardened deceivers as the magicians were giving up their magic and destroying their bridges behind them by burning the books of their trades. Would that the cults of our day were led to realize the folly and impositions of their base literature so that they would destroy them. Next to a person exercising an evil influence, a bad book is the worst. If we had more Bible reading we would have more of the burning of the kind of literature that is unsettling men and women and leading them into the path of error.

Paul's preaching finally ended in an uproar. Where the Word is preached in power things are bound to be stirred up. There were several things that were the immediate cause of the riot in our lesson. First, Paul, by his energy and mighty preaching, brought many to renounce their idols. This was bad for the idol business. Like the rumsellers and the rum users anything that is a rebuke to them and opposes the sale and use of the deadly stuff makes them angry. Like any firm of wickedness the truth provokes them. Next, Demetrius and all who were personally interested in the business of making shrines, created the uproar for business. The defenders of bad businesses will stop at nothing to maintain their hold on the profits. Many crimes are committed in the name of business. Again, covetousness, the love of gain, is a base passion and anything that interferes with profits makes enemies of them.

The silversmith appealed to the religious passions of his hearers to raise the riot in behalf of his craft. Shrines such as he made were bought by the travelers and others, paying a good price for them. Mobs are unreasoning. An appeal to their passions leads to crimes. Not only in Ephesus, but in many other places, mob rule has been instituted for a cause that will not stand the light of reason. Mobs do not think. Often they are cruel and violence done by them makes many an innocent one to suffer. In this mob Paul's life was in danger. He didn't mind that. He often was in danger of his life. But he had consecrated his life to his Christ. If Christ could be best served by his life Paul was willing to give it. At one place Paul makes reference to having fought with beasts in Ephesus. It may be that he has reference to this event. At any rate, in face of danger he would have been willing to risk his life for the sake of the brethren whom the mob was making the mark for its fury. He was prevented from doing this by his friends and God found another way of settling the matter. The mob ended its demonstation in a senseless howl and confusion. The theatre of Ephesus became another Babel.

The root of the whole disorder was money and the love for money. How many crimes have been committed for money no one can estimate. It represents selfishness. It makes present gain of more worth than Christ. It is the most senseless of all the things for which men strive.

THE C. E. TOPIC

Oct. 25

Our New Americans: How They Help Us and How We Can Help Them.

Deut. 10:12-22

Our country is made up of a citizenship of descendents who found the shores of America offering them opportunities that they could not enjoy in the old world. The difference between the newcomers and those who call themselves native born is but a matter of a few generations. Our fathers were in the same position that the newly arrived immigrants find themselves today. They had to adapt themselves to conditions as they found them and they had to contribute the best of their abilities and efforts to making this the glorious country that it is. Many of those who arrive come, as did our fathers, not only to better their material condition, but also to worship God under conditions that are more in accord with their consciences. America has always been the haven of the oppressed and, as such, our attitude toward the newcomers should be one of sympathetic helpfulness. Intolerence, though common in America as everywhere else, is an un-American attitude unworthy of a people who profess the lofty political ideals for which we stand.

It seems a selfish thing for us to draw such hard and fast lines as we are now doing in our national immigration policy. Canada is welcoming immigrants and finding them valuable in developing its vast territory. Here there is hard manual labor needed to build up our cities and run our industries and Americans do not want to do that kind of work, still we limit to a small number the thousands who would willingly leave the war-ridden countries of Europe and come in and do it. No wonder that our city people are forced to live like bees in crowded apartments when there is no labor available to make it possible to erect homes on the vast space we control so that each family might have a place all by itself that it might call home.

The so-called new Americans are, as a rule, people who are willing and ready to engage in honest toil. They are men and women as we are, capable of developing into staunch and useful Americans. In a city, of which we know, there is a high school 90 per cent. of whose pupils are children of people of foreign birth. The best scholarship in that city comes from that school. In Philadelphia the Board of Education offers about 75 scholarships in the University to public school pupils each year. Though it is said to be the most American city, 75 of these scholarships are won by children of foreigners. Most of the foreigners soon lose themselves in the population of our country. It is only in the cities and a few other localities that they refuse to be assimilated and maintain their old customs and languages. Even in such places they cannot remain what they were to more than the second generation.

How are we helped by the New Americans? Will they work? Do whatever they may, the value of their work is here. Their brawn has helped to produce the wealth of which we so often boast. During the war when our country was in danger, the sons of the "kike", the "whop", the "dago" and the "harp" counted for as much in calling forth defenders of the flag as did the sons of the native born. Though some of us do not agree that a resort to arms settled anything, nevertheless, we must admit that if there was anything good in the war the foregner helped to win it as much as any one else. The proportion of foreign born men who have succeeded in business and in other lines is large and their success contributes to the success of the whole country. Foreign born men have sat in our legislative halls, they have held leading places in the professions, they have successfully cultivated the soil and made it blossom like the rose, they have sometimes become a power in the financial world and multitudes of them have set noble examples of Christian service and shown characters that were blessings to the world. Perhaps some foreigners live humbly, but it is no disgrace to be poor. Some we meet are

covered with dirt, but they are engaging in the dirty work that is needed to give us our cleanliness and comforts, and a dollar earnestly earned is not dirty money. With half a chance these people will show up as well as the rest of us.

What can we do for these New Americans? We can give them a chance to make good. We can remember that they are men and women worthy of the respect that is the right of common humanity. We can make it possible for them to know our institutions. We may share our religion with them. We can minister to their needs when necessary. In other words we may see in them the relationship that God instends that should exist among men when He "created all men free and equal".

CORRECTION

(In number 39 of The Mennonite, first page, fourth column, 16th line from the bottom the word "inspection" should read "inception".—Ed.)

FOREIGN MISSION RECEIPTS FOR SEPTEMBER, 1925.

General Treasury.

Goessel Menn. Ch., Goessel, Kan., $65.00; S. S., Friedensberg Church, Springfield, S. Dak., $50.00; Bergthal Ch., Pawnee Rock, Kans., $19.70; Second Menn. Ch., Philadelphia, Pa., $5.00; S. S., Zoar Ch., Goltry, Okla., $23.70; Mrs Jacob Preheim, Sr., Marion Jct., S. Dak., $25.00; Menn. Ch., Hutchinson, Kan., $16.28; Menno Ch., Watowa, Okla., $7.25; S. S., Menn. Mission, Beatrice, Nebr., $37.66; Isaac I. Penner, Laird, Sask., $7.00; Jr. C. E. Soc., Menn. Ch., Beatrice, Nebr., $6.40; S. S., West Zion Ch., Moundridge, Kan., $49.68; Middle Dist. Conf., Summerfield, Ill., $35.45; Menn. Ch., Flatland, Pa., $27.80; Kidron Ch., Taloga, Okla., $5.00; Pauline Unruh, Meno, Okla., $5.00; San Marcos Ch., Paso Robles, Calif., $50.00; Tabor Church, Goessel, Kan., $75.98; Menn. Ch., Hanston, Kans., $11.55; S. S., Garden Tp. Ch., Moundridge, Kan., $74.80; Zion Ch. and S. S., Dallas, Ore., $4.24; Ebenezer Ch., Mt. View, Okla., $15.25; Grace Menn. Ch., Pandora, Ohio, $62.49; Bergfeld Ch., Mt. Lake, Minn., $20.67; Menn. Ch., Butterfield, Minn., $94.41; West Zion Ch., Moundridge, Kan., $52.00; Gnadenberg Ch., Whitewater, Kans., $42.40; First Menn. Ch., Reedley, Calif., $64.20; S. S., Johannesthal Ch., Hillsboro, Kan., $60.23; Menn. Ch., Lehigh, Kan., $11.25; Menn. Ch. and S. S., Pratum, Oreg., $11.50; Bethlehem Ch., Blocmfield, Mont, $36.50; First Menn. Ch., Upland, Calif., $27.69; Garden Tp. Ch., Moundridge, Kan., $46.19; Menn. Ch., Odessa, Wash. $9.93; C. E. Soc., Menn. Ch., Odessa, Wash., $10.00; Bethesda Ch., Marion, S. Dak., $61.73; Sichar Ch., Cordell, Okla., $20.48; Menn. Ch., Deer Creek, Okla., $42.17; Menn. Ch., Arlington, Kan., $3.00; Menn. Ch., Hillsboro, Kan., $46.62; V. J. Krehbiel, Pratum, Oreg., $0.25; Peter Sommer, Crawfordsville, Iowa, $1.00; Bethel Ch., Mt. Lake, Minn., $500.00; Hoffnungsau Ch, Inman, Kan., $32.85; First Menn. Ch. and S. S., Philadelphia, Pa., $82.32; Menn. Ch., Escondido, Calif., $19.15; Cor. Jansen, Plymouth, Nebr., $15.00; friend, Hillsboro, Kan., $20.00; Menn. Ch., Halstead, Kan., $116.04; Bergthal Ch., Corn, Okla, $7.50; Bethesda Ch., Henderson, Nebr., $234.13; Mission Boxes, Berne, Ind., $19.02; friend, Mt. Lake, Minn., $80.00; S. S., Christian Ch., Moundridge, Kan., $60.00; Intermed Mission Band, Berne, Ind., $75.00; Careful Gleaner's Class, Berne, Ind., $50.00; Sr. C. E. Soc., Berne, Ind., $41.75; Menn. Ch., Menno, Wash., $17.28; Menn. Ch., Beatrice, Nebr, $133.95; West Syamp Ch., Quakertown, Pa., $181.45; Nebo Ch., Meade, Kan., $22.77; S. S., Brudertal Ch., Hillsboro, Kan., $70.04; First Menn. Ch., Mt. Lake, Minn., $47.75; S S., Hoffnungsfeld Ch., McPherson, Kan., $35.50; Elizabeth Richert, Goessel, Kan., $50.00; Menn Bible Mission, Chicago, Ill., $15.37. Total, $3,550.49.

For Orphans, Teachers, etc.

C. E. Soc., Menn. Ch., Upland, Calif., $30.00; Mary Lanschar, Deer Creek, Okla., $30.00; Mr. and Mrs. H. E. Wiens, Beatrice, Nebr, $25.00; Mary A. Bechtel, E. Northfield, Mass., $40.00; Happy Five S. S. Class, Brudertal Ch., Hillsboro, Kan., $30.00; Y. P. C. A., West Swamp Ch., Quakertown, Pa., $30.00; Bethlehem Ch., Blcomfield, Mont, $6.00; C. E. Soc., Ebenezer Ch., Bluffton, Ohio, $60.00. Total, $443.57.

China Building Fund.

Middle Dist. Conf., Summerfield, Ill., $57.47. Total, $79.47.

China Chapel.

Menn. Ch., Hutchinson, Kan., $5.56; H. D. Hunsberger, Plumsteadville, Pa., $50.00; Abram L. Kulp, Doylestown, Pa., $15.00; Ed Claassen, Whitewater, Kan., $10.00; Menn. Ch., Schwenksville, Pa., $35; Menn. Ch., Lostwood, N. Dak., $51.15; J. C. Harder, Munich, N. Dak., $10.00; Menn. Ch., Lustre, Mont., $54.35. Total, $231.06.

India's New Station.

C. E. Soc., Ebenezer Ch., Mt. View, Okla., $30.00.

Sundries (Verschiedenes).

Careful Gleaner's S. S. Class, Berne, Ind., for Bauman Hospital, India, $50.00; Burkhart Lehman, Berne, Ind., for schools in Tamingfu, China, $25.00; Mary and Martha Circle, Immanuel Ch., Los Angeles, Calif., for new church, Janjgir, India, $23.05; Mrs. David Ummel, Ransom, Kan., for P. W. Penner, India, $5.00; Home Mission Board, for Mission Quarterlies, $131.10. Total, $239.15.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Sept. 1, 1925, in bank	$ 239.28
Receipts during September:	
General Fund	3,550.49
Orphans, Teachers, etc.	443.57
China Building Fund	79.47
India's New Station	30.00
China Chapel	231.06
Sundries	239.15
Total receipts during Sept.	$4,573.74
Money borrowed during month	3,500.00
Balance and total receipts	$8,313.02
Paid during the month	8,063.01
In bank on Oct. 1, 1925	$ 250.01
Oct. 1, 1925, our Board has a debt of	$15,200.00

Gratefully acknowledged,

J. G. Regier, Treas.
Newton, Kansas.

CONTRIBUTIONS

Emergency Relief Commission, Month of September, 1925.

For Russia: John Voth, Elbing, Kan., $7.00; H. D. Penner, Beatrice, Nebr., $10.00; Emmans Church, Whitewater, Kan., $48.30; P. A. Penner, Champa, India, $10.00; J. A. Richert, Burrton, Kan., $64.80; Miss Ringelman, Geary, Okla., $6.25; Bergthal Ch., Pawnee Rock, Kan., $31.64; Buhler Menn. Ch., Buhler, Kan., $26.96; per C. E. Krehbiel: Rev. J. M. Regier, Pandora, Ohio, $10.00; members of Pulaski church, Iowa, by Rev. W. W. Miller, $72.00; Hanston Church, by Rev. C. H. Hirschler, Hanston, Kan., $11.80; Menn. Ch., Tampa, Kan., by Frank Schmidt, $45.08; Eden Menn. Church, Inola, Okla., by H. H. Janzen, $24.42; Mrs. Jac. Krehbiel, Clarence Centre, N. Y., $5.00; Amish Menn. Ch., Milford, Nebr., by E. Hauder, $15.14; C. E. Krehbiel, Newton, Kan., $110.00; Gerh. Wiens, Newton, Kan., $27.00.

For Germany: Lena Schmutz, Sedgwick, Kan., $25.00; San Marcos Menn. Ch., Paso Robles, Calif., $12.00; Emmaus Ch., Whitewater, Kan., (Lechfeld), $103.25; Zion Church, Elbing, Kan., $91.05; A. P. Neufeld, Inman, Kan., $10.00; Brudertal Ch., Canada, Kan., $20.80; A. P. Neufeld, Inman, Kan., $2.00; Tabor Ch., Goessel, Kan., $67.91; Emmaus Church, Whitewater, Kan., $39.88; First Menn. Ch., Newton, Kan., $37.02; Hillsboro Menn. Ch., Hillsboro, Kan., $10.00.

Gen. Fund; Deer Creek Church, Deer Creek, Okla., $15.21; West Zion Ch., Moundridge, Kan., $28.50; First Menn. Ch., Aberdeen, Ida., $25.84; Bethanien Ch., Freeman, S. Dak., $7.11; Deer Creek Ch., Deer Creek, Okla., $10.61

For Siberia: Silberfeld Sew. Soc., Waldheim, Sask., $50.00; Brudertal Ch., Canada, Kan., $46.09.

For Canada: Gnadenberg Ch., Whitewater, Kan., $835.00; Brudertal Ch., Canada, Kan., $45.35; Lena Schmutz, Sedgwick, Kan., $25.00; Jac. Froese, Inola, Okla., $20.00; San Marcos Menn. Ch., Paso Robles, Calif., $92.00; Menn Ch., Butterfield, Minn., $7.10; J. F. Lehman, Trustee, Berne, Ind., $97; Bergthal Ch., Pawnee Rock, Kan., $55.00; First Menn. Ch., Geary, Okla., $150.00; Dan J. Graber, Freeman, S. Dak., $5.00; John C. Albrecht, ditto, $5.00; A. A. Graber, do., $5.00; B. T. Kaufman, do., $10.00; Joh. F. Graber, ditto, $5.00; Arthur C. Goering, do., $3.00; Anna Ries, do., $5.00; Gust Dalke, do., $5.00; D. J. Unruh, do., $15.00; Bethel College Ch., Newton, Kan., $25.00; John Wiebe, Jr., Beatrice, Nebr., $25.00.

Balance, Sept. 1st., $359.65; received during the month for Russia, $524.39; Germany, $417.91; General Fund, $87.27; Siberia, $96.09; Canada, $1,434.45. Total, $2,919.76.

Paid out during the month, $2,910.06.

Balance on hand October first, $9.70.

Gratefully acknowledged,

C. F. Claassen, Treas.

REPORT OF EX. COM. OF MISSION SEWING SOCIETIES FOR SEPT., 1925

For Foreign Missions—Sew. Soc., Arlington, Kans., $21; Bethel Sew. Soc., Fortuna, Mo., $50; Miss Edna Claassen, Newton, Kans., $2; Coll. Women's Mission program, Middle District Conference, $42.48; Do., Home Missions, $21; Bethel Mission Sew., Mt. Lake, Minn., do., Christmas, $20.

China for Christmas—Christian Sew. Soc., Moundridge, Kans., $10; Bethel Mission Sew. Soc., Mt. Lake, Minn., $20; Sew. Soc., Zion, Elbing, Kansas, $10; Do., for Kuhlman's Station, $18; Sew. Soc., Brudertal, Hillsboro, Kan., Elizabeth Goertz, $5.

India for Christmas—Bethel Mission Sew. Soc., Mt. Lake, Minn., $20; Sew. Soc., Brudertal, Hillsboro, Kan., P. W. Penners, $10; Sew. Soc., Zion, Elbing, Kans., $10.

Miscellaneous—Sew. Soc., Zion, Elbing, Kans., Okla. Christmas, $15; Do., Montana Christmas, $8; Ebenezer Sew. Soc., Bluffton, Ohio, Christmas, $20; Salem Ladies Aid, Freeman, S. D., China, $88.55; Do., Teacher, India, $55; Sew. Soc., Henderson, Nebr., Orphan, India, $30; Do., Chapel, China, $47.15; S. O. Circle, Upland, Calif., Biblewoman, China, $35; Bethel Sew. Soc., Fortuna, Mo., Orphan, India, $30; Sew. Soc., Upland, Calif., two orphans, India, $45; Do., Two Biblewomen, India, $38; Do., Leper work, India, $15; Bethany Sew. Soc., Freeman, S. D., Evangelist, India, $40; Do., Postage expenses of Ex. Com., $2; Bethel Mission Sew. Soc., Mt. Lake, Minn., Hospital, China, $50; Sew. Soc., Brudertal, Hillsboro, Kan., do., $20; Sew. Soc., Reedley, Calif., Bldg. Fund, $47.60; Sew. Soc., Donnellson, Iowa., do., $17; Do., Hutchinson Bldg. Fund, $5.

Gratefully acknowledged.

Mrs. J. G. Regier, Treas.

DEATHS

Voth.—Robert Jantzen Voth, son of H. D. and Anna Voth, Escondido, Cal., was born Nov. 28, 1924.

After the short life of 9 months and 11 days he died at 12:40 Wednesday morning, Sept. 9, 1925.

The cause of his death seemed to have been malnutrition.

He leaves to mourn over him, his parents two sisters, grandparents, and many other relatives and friends who have the assurance of meeting him again when the Lord comes.

JOTTINGS

Rev. J. J. Balzer of Mt. Lake, Minn., has been engaged to devote his entire time to the immigration work of the Great Northern railroad. The company is at present promoting the development of lands in Washington about Newport where a number of Mennonites have successfully located.

The Golden Wedding Anniversary of Mr. and Mrs. D. Z. Hauck of First Church, Philadelphia, was celebrated on Saturday, October 3d. The couple have been members of First Church since 1901, and have both taken an active interest in the church and its auxiliaries. Brother Hauck taught the Women's Bible Class from 1902 until 1923, when failing health compelled him to give up teaching. This class was one of the first to be organized in the State of Pennsylvania, and through the leadership of Brother Hauck, one of the most successful. Sister Hauck is an active worker in the Ladies Aid Society and one of the founders of the Sewing Circle. On Monday evening, September 28th, the associate members of the Bible class gave the couple a surprise party. Mr. and Mrs. Hauck's relatives joined in the celebration on Saturday afternoon. Rev. A. J. Neuenschwander gave a short address on the joys and blessings of a happy union spent in the service of the Lord. A great-grandchild, the daughter of Mr. and Mrs. Elmer Hauck, was consecrated during the afternoon program. Two daughters of the couple, Mrs. William Wiebe of Beatrice, Nebraska, and Mrs. Andrew Bechtel of Summerfield, Ill., had traveled many miles to be with their parents for the Anniversary. On Saturday evening the active members of the class gathered at the home of the couple to celebrate the event. Brother and Sister Hauck received many beautiful flowers and gifts from their relatives and friends.

The colored race celebrated its sixty years of freedom in a Jubilee Week at Chicago, October 5-10, when its progress and achievement were commemorated. Some of the signs of progress are evident in a comparison of the following figures from the Chicago Defender. In 1865, there were 12 000 colored homes, 700 churches, 2,100 successful businesses, and 90 per cent. illiteracy; while in 1925 there are 700 000 colored homes, 47,000 churches, 70,000 successful businesses and only ten per cent. illiteracy. Thirteen states now have special lynching laws, seven have passed such laws within the last ten years. The twenty-first national conference on colored work will be held by the national council of the Y. M. C. A. in Washington, D. C., October 21-23, the last having met in Cincinnati four years ago. This organization now has 140 associations serving colored students, 70 associations ministering to the needs of colored men and boys in city, railroad, town and country centers throughout the United States, and 20 organizations among the students of South Africa. The meetings of this conference on colored work will immediately precede the international convention and national council meetings, both to be held at Washington.

Lord, the day has now begun;
Keep me till the set of sun.
At its setting may I be
One day nearer home and Thee.
Amen.

Compliments are often nothing more than gilt-edged falsehoods.

It takes two to make a quarrel, and two to keep it going; it only needs one to end it.

A Christian (?) "ashamed of the Gospel" is the most shameful object on earth.—Susie H. Keen.

JOTTINGS

The Bethel Home for the Aged at Newton, Kansas, is reported to be rapidly assuming a finished appearance. A central heating plant will furnish heat both for the Home and the Hospital.

A conference of the Russian Mennonite refugees in Kansas was held on October 4. Bad weather interfered with the morning program, but in the afternoon the gathering had increased to about 400 people who came in 100 cars. Rev. A. Warkentin, of Newton, had charge of the meeting and a Bible Hour was held in which everyone was given an opportunity to participate.

Rev. H. J. Krehbiel, President of the General Conference, was in Newton, Kansas, attending a meeting of the Hymnal Committee and giving addresses in the surrounding churches. On Sunday, October 4, he gave a very interesting report of the Quadricentennial Celebration in Switzerland in the Bethel College church. On the Wednesday following he gave an inspiring address at the College Chapel service on the subject of Peace.

Daniel J. Unruh, the worker stationed at Mechanic's Grove, Pa., was ordained an elder on September 27. Rev. Jacob Synder preached the ordination sermon and Rev. A. S. Shelly performed the ordination. In the evening communion services were held when 27 participated. A choir has been organized at Mechanic's Grove and on Sunday, Oct. 4, they accompanied the pastor to Bowmansville. The pastor spoke at the services in the afternoon and evening and the choir rendered several selections.

On October 1, Rev. H. E. Nunemaker, of Danvers, Ill., assumed editorship of the "Christian Evangel" the organ of the Central Conference.

The First Church, Philadephia, is preparing to celebrate its 60th Anniversary on Oct. 25. Both morning and evening services will be devoted to the celebration.

Missionary P. J. Wiens, home on furlough, is making an extended visit to the churches of the Northern District Conference. He is not expected to return to his home in Newton, Kansas, until the latter part of November.

The Epp Famliy of the vicinity of Newton, Kansas, according to a report in the Mennonite Weekly Review, which is composed of the descendants of five families of Epps who arrived in Kansas in 1876, held a reunion at Halstead, Kansas, Oct. 4. It is estimated that there are 305 descendants of the Kansas Epps. Of these 160 attended the reunion. A huge dinner, some music and several addresses were on the program. It is arranged to hold similar meetings every summer.

The Topics for the Y. M. C. A. Week of Prayer, Nov. 8 to 14 are: Nov. 8, God and Man; Nov. 9, Man's Reach toward God, God's Perfect Revelation to Man; Nov. 10, God and Sin in Personal Life; Nov. 11, Sin and the Lordship of Christ in the Life of the Nation; Nov. 12, The Division Between Nations and the Unity of God's Kingdom; Nov. 13, Divided Christendom and the one Christ; Nov. 14, God's Victory and Our Obedience.

One of the interesting events at Bluffton College recently was an address given in the Science Hall by Prof. Quiring. It was on the subject of Hebrew music.

Prof. and Mrs. G. A. Lehman of Earlham College visited the home of his parents in Berne, Ind., after which Professor Lehman left for Newton, Kansas, where the Committee arranging for the new English Mennonite Hymn Book is holding session.

On Oct. 2, the basement of the Mennonite church, Berne, Ind., was the scene of an interesting and happy celebration. The room was decorated with gold and white decorations and at the head of the table an arbor of dog-wood and golden rod was built while in the center of the table there was placed a mammoth cake bearing fifty candles. There were many guests present including a number from out of town. The occasion was the celebration of the Fiftieth Wedding Anniversary of Mr. and Mrs. C. A. Neuenschwander.

Grace Mennonite church, Pandora, Ohio, will observe a Student's Day on Sunday, October 18. All the students of Bluffton College who reside in Ropp Hall, Lincoln Hall, or the Seminary, or who eat at the Dining Hall are invited to spend the day with Grace church. Arrangements are made for their accommodation at the church service and the Sunday school. Transportation will be arranged for all who desire it. Not the least of the attractions will be a real country dinner.

The Bixel Dry Goods Store of Bluffton, O., is displaying a beautiful blue and white quilt made by the Dorcas Class of the First Mennonite church. The quilt is to be sold.

Rev. and Mrs. William H. Grubb, pastor of the Normal, Illinois, Mennonite church were in Bluffton, O., last week, visiting Rev. and Mrs. S. M. Musselman. While Rev. Musselman was pastor of the Germantown, Pa., Mennonite church, more than 25 years ago, Rev. Grubb was one of the active workers in that church and Sunday school.

Rev. E. B. Steiner, one of our returned missionaries, left his home in Bluffton, Ohio, last week for Hartford, Conn., where he will enter the Kennedy School of Missions of Hartford Theological Seminary. Mrs. Steiner and family will leave for Hartford sometime during the middle of the month.

The East Swamp church, near Quakertown, Pa., celebrated its Fall Communion on October 10. Preparatory services were held the day before, at which time a class of six was received into membership of the church by the rite of baptism. The Ladies' Aid Society is actively occupied. Its recent effort was a quilting at the home of Mrs. Robert Landis.

Inspiration is an excellent thing, if born of knowledge, definite high purpose, the necessities of the hour, or other high parentage; that which is born of excitement, the noisy crowd, or extravagant statement is likely to prove short lived and valueless.

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Bethlehem Chimes (L)
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Merry Christmas (L)
'Tis Christmas (L)
The Lord Is Come (L)
Hope of the Ages (L)
Festal Bells (L)
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Hail to the King (L)
Wonderful Tidings (L)
Prepare Him Room (L)
The Guiding Star (L)
The Christmas Angels (L)
The Angels' Song (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

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Christmas Treasury No. 32—Recitations, Acrostics, Exercises, Motion Exercises, Drills, Dialogues, and Tableaux for all classes. (L).....25c

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Christmas Treasury No. 36—Recitations, Exercises, Dialogues, Drills, etc.....25c

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No. 8.—31 Recitations and dialogues for Christmas.....60c

MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, OCTOBER 22, 1925. No. 42.

IMMIGRATION AND COLONIZATION WORK

Of the Canadian Mennonite Board of Colonization

Since 1923 our board has brought out of Russia into Canada about 9300 persons. The first contract of 1923 called for 3,000 people to be brought over. The 1924 contract called for 4,000 and the 1925 called for 2,500. The 1925 immigrants have not all come yet but we expect before New-year another 1500 on credit. Besides a number may come who pay their own fare.

For all these people we have to guarantee that we will take care of them when they come in and put them on land. For many we have to furnish an extra guarantee that they will not become a public charge. When these people come in in larger or smaller groups, we are notified by the transportation company. If there is a larger group someone of our Board is sent to meet them at Quebec. They are divided between the different Mennonite settlements in Ontario, Manitoba, Saskatchewan and Alberta. Most of them are taken into homes until they are able to care for themselves. We have received great support from our people in the United States and Canada in the way of clothing and also money, and we have thus been enabled to do a great deal of relief work. Among these poor people who at one time were wealthy and prosperous and now have been stripped of everything they had.

For the bringing over of these people the C. P. R. has given us a credit of over $1,000,000.00. We have up to now paid back to the C. P. R. something like $400,000, and before New-year we expect to have another $100,000 paid. Our immigrants have paid out of their earnings by the time of this writing $190,000. The rest of the money has been advanced in the way of loans as follows: the Ontario Mennonites $27,000, a friend of our work $50,000, the Pennsylvania Mennonites $50,000, and the rest has been advanced in the form of loans by individuals and congregations in the West.

About 900 families have by this time been brought on lands. As will be generally known, our Canadian farmers have gone through hard times. The labor situation made farming on a large scale unprofitable and in that way we have been able to procure some of the choicest farms for our immigrants on the following terms: the average price per acre $50.00 This includes land, houses and stables, machinery, and live stock, sufficient to work the land and to provide shelter and food for a number of families who purchase these lands in groups. They have a fifteen-year contract and half crop payments, interest from five to six per cent. In Saskatchewan most of the groups who have taken lands are very successful this year. They are getting 30 to 40 bushels per acre of wheat and the price for the wheat is over $1.00. It is being figured out that in many cases our immigrants will reduce their indebtedness to the extent of $10.00 per acre. They have another fourteen years to pay for it all. In Manitoba most of our immigrants are not doing quite as well because much of the land was flooded in spring and in fall the rust has done quite a bit of damage. We have prospects of some more lands and we shall continue to care for our immigrants in the best way possible. Some lands have also been bought in Alberta, and people there seem to get along fairly well. In Ontario also a number of our people have settled. Some of them have bought lands others have leased. We find them around Kitchener, Waterloo, Elmira, St. Jacobs, Hespeler, Essex County, and Beele Island. A number may go to Northern Ontario in order to acquire homesteads.

Our brethren of the old colony many of whom have gone to Mexico and others on the point to go are selling their lands to our newcomers. There seems to be prospect again of buying some 20,000 acres in the Hague block.

Among our newcomers there are about eighty ministers. Our General Conference has made a monthly allowance for some of these ministers who are expected to do spiritual work among their people. This seems to be an especially good move because our immigrants making a new start in life, have the same need that others have to have their attention directed away from temporal things to things eternal.

A number of the young people who had a good education in Russia are being given a chance to acquire the English language and thus serve their people in the schools. Some seven young men attend Bluffton College, having been given scholarships in that institution, through the benevolence of Dr. Mosiman. A number are attending our Academy at Rosthern, a number are attending the Collegiate Institute at Gretna, others the Mennonite Educational Institute at Altona; a number are attending the public high schools at different places.

It may be stated also, that three Mennonite doctors have come over and a great number of nurses. These as far as possible are serving in their capacity as best they can under the circumstances while they are acquiring the English language and will then write on the prescribed examination for their diplomas.

It will thus be seen that we have received very valuable material along the various lines, and in the church, in the school and in society great changes have some about in the Menonnite settlements of Canada. May we all feel our responsibility towards one another and see to it that also our immigration work may tend to the saving especially of the young people among our immigrants and to the glorification of our common Father in Heaven.

David Toews.

CONFERENCE OF PACIFIST CHURCHES

A call is hereby issued for the Fourth Conference of Pacifist Churches, to convene at Wichita, Kansas. Friends University has kindly sent an invitation to hold this meeting on its campus. The first conference of this kind was held at Bluffton, Ohio, August 4-7, 1922. The interest and attendance was such that future conferences were warranted. During the Christmas season of 1923 another conference was held at Huntingdon, Pa., and last summer the third gathering was held in Lancaster, Pa. The one thing that has impressed the leaders of the conferences was the growing interest manifested by outsiders, those not belonging to Pacifist churches. Now in order to still further spread the interest and inspiration of the Cause it was decided to hold the next meeting in Kansas. The Committee hopes that a large number will attend and that they will enter heartily into the discussion of the topics. There is no time like in peace to fight war.

PROGRAM

Nov. 13-15, 1925

Friday

3:00-5:30—Opening Session.
Devotional period.
Welcome by Friends' University.
Summary of joint work to date—Wilbur K. Thomas.
Reports of recent peace work:
Brethren—J. M. Henry.
Friends—Wm. B. Harvey.
Mennonites—Orie O. Miller.
7:00-9:00—Devotional period.
The Christian Basis of Pacifism—H. D. Penner.
European Peace Movements—Thomas F. Kelly.

Saturday

9:30-12:30—Devotional Period.
Discussion of Methods.
What an Individual Can Do—Introduced by P. C. Hiebert.
What a Denomination Can Do—Introduced by D. I. Kurtz.
Can We Coordinate?—Introduced by President Lawrence and Robert Pretlow.
3:00-5:00—Devotional Period.
The Scriptural Basis for Our Work—J. H. Langenwalter.
What Needs Doing:
Organization for Peace—S. E. Nicholson.
Education for Peace—Paul Erb.
7:00-9:00—Devotional Period.
Asia and the United States—Joseph E. Platt.
International Work of the F. O. R.—George B. Collins.

Sunday

Attenders at the conference will plan to visit nearby churches in the morning.
3:00-5:30—Final Session.
Devotional Period.
Individual Responsibility—Frederick J. Libby.
(Subject to be announced)—Charles Clayton Morrison.

MILITARIZING AMERICA

"The Social Service Bulletin" is a Methodist paper and the following article, written for Methodists frankly deals with a matter relative to an Act of the M. E. General Conference. Being a matter that has to do with militarizing the mind of the present generation the article will be read with interest by the readers of The Mennonite.—Editor.

The General Conference solemnly passed resolutions declaring that "militarism must cease." It called upon "all who exercise the teaching function to avoid the glorification of war and to teach reliance on justice, law and reason instead of on passion in adjusting affairs between men and nations," because the delegates had noted that "a nation's attitude of mind may be completely changed in a generation through the education of its youth."

America's official militarists, on the other hand, have declared for "adequate defense", "national insurance" and other euphonious designations of the biggest possible army and navy and they are translating resolutions into action! According to a statistical article in the Wall Street Journal quoted by the Federated Press the United States spends a larger proportion of its budget on militarism than any of the leading countries of Europe. "According to budget estimates the United States will spend for account of war and navy departments a total of $674,581,000, or about 21.7 per cent. of total expenditures. This is a notable increase over the previous two years, military and naval costs in the 1924 fiscal year being 19.3 per cent. and in 1923 19.6 per cent."

Comparative Expenditures

The comparative military expenditures and the proportion of the total 1925-1926 budgets of seven countries are:

	Military exp. Amount	Pct. budget
United States,	$674,381,000	21.7
Great Britain..	586,000,000	13.1
France	323,000,000	18.1
Italy	82,700,000	9.3
Holland	60,000,000	20.2
Belgium	36,000,000	9.4
Switzerland	15,500,000	16.9

Paganizing Our Youth

Of even more sinister significance to builders of a Christian order is the War Department's apparent purpose of militarizing the mind of the present generation. The Fellowship of Youth for Peace and the Fellowship of Reconciliation have recently called attention to the following facts:

That 75,000 college students and 40,000 high school students drilled in uniform for three hours every week in the last college year? (See War Appropriations Hearings, U. S. House, 1925, also U. S. House Report 288, page 14.)

That 745 officers and 1,000 enlisted men have been detailed by the War Department to carry on this regimentation of youth in the schools and colleges? (See Army List and Directory, March 1, 1925, p.p. 50 62.)

That in contrast only 119 officers were thus engaged in 1916, with no attempt being made at that time to enlist high school students in this Crusade of Militarism? (See Army List and Directory, December 1, 1916.)

What Do Army Officers Teach?

What do these 1700 men teach? Good citizenship, as the President of one Methodist University lamely suggests in extenuation of his supporting military training in a so-called Christian college?

In an introduction to a series of lectures on "Military Psychology", an instructor of R. O. T. C. leaders at Camp Kearney, declared:

"This is a period of truce. The great wars of the world have not been fought. * * * watch Asia. * * * Think of the hundreds of thousands of pacifists who work night and day to help our most deadly foreign enemies! * * * If you find a man who is opposed to Universal Military Training for all loyal citizens—watch that man! * * * Gentlemen, I envy you. YOU ARE TO BECOME MILITARY LEADERS. There will be wars until the end of time. Everlasting peace is for the grave—not for life. THE WISH FOR EVERLASTING PEACE IS BORN OF FEAR AND IGNORANCE. It is a sure sign of weakness and a declining civilization. * * * The world cannot be made larger. There are few 'new worlds' on this planet. The strong will survive. THE WEAK MUST PERISH! Steel your arms and draft your bodies for THE GREATEST WAR THAT THE WORLD HAS EVER SEEN!"

What does it avail a great denomination to "recognize that permanent peace can be achieved only as the children of the world are trained TO BELIEVE IN IT, and to strive cooperatively for it," while even pastors and whole conferences take no action against subjecting 115,000 young minds to such anti-Christian teaching? In this connection it must be noted that "in many high schools and universities military training has been made compulsory, so that boys who are not Quakers are subject to coercion." Yet "neither the National Defense Act, nor any land-grant act to State universities, nor any other federal enactment requires any institution to maintain compulsory drill." (See brief regarding military training at universities, by Walter L. Long treth, prepared for Philadelphia Yearly Meeting of Friends, obtainable at Room 15, 1305 Arch street, Philadelphia, Pa.)

Beyond the R. O. T. C. is the citizens' military training camp. During 1925 the Government spent $2,100,000 for the purpose of inducing 28,000 men to take military training in summer camps. Columns of newspaper print and pictures are given to the exploitation of the value of these camps during the summer months. Every effort is made to lead the youth of our land to regard military training as a distinctive mark of patriotism. Moreover, those trained are expected to "watch pacifist." and to become centers of military propaganda.

Shall churches continue simply to make pronouncements regarding the importance of the education of its youth? Or will they begin to take action to offset and correct the militarist's pagan teaching that force is the final arbiter of right and that patriotism demands preparation for wholesale murder? Did not the Methodist Episcopal Church say, "We shall tolerate no dilatory or evasive attitudes on the part of those who represent us?"

CORRESPONDENCE

East Swamp, Pa.—The increased interest in the work of the East Swamp congregation is very encouraging. Preparatory services were held October 10th Rev. Soldner, president of the Eastern District Conference installed the Pastor, Rev. Howard G. Nyce. The following were added to the church:

By baptism—Miss Anna Hallman, Miss Mamie Hallman, Miss Irene Hallman, Miss Evelyn Shelly, Mr. Samuel Bleam and Mr. Wm. Price.

By letter—Mrs. Clayton Bleam.

Preceding the celebration of Holy Communion the morning of the 11th, the Sunday school had a Rally Day Service with an attendance of 87, an increase of 30 over last year's Rally Day attendance.

J. Walter Landis, Sec.

The Emmaus Church, Whitewater, Kansas.—Dear Readers of the Mennonite: During the months that have elapsed since my last report, quite a number of things have happened that might be of interest. We have had a number of visiting preachers in our midst. At Easter time Rev. David Toews and Rev. Jacob Janzen of Canada, were with us. They came especially in the interest of the immigration of our Russian brethren to Canada.

The missionaries Boehr and Wiens visited us in June and gave interesting reports of mission work in their respective fields. They have shown us what was done, how much is still undone. Let us continue in this work with greater consecration and deeper humility, a deeper realization of our opportunity and responsibility in His Cause.

Among those who were with us during the past summer, were Dr. J. W. Kliewer and Drs. Bauman. Drs. Bauman told us some very interesting things about medical mission work. At last the Mennonites will have a medical missionary in Inida.

October 4th, Rev. Warkentin of Bethel College preached a very effective sermon on the "Wisdom of the Unjust Steward", as recorded in Luke 16:8. The following Tuesday evening Rev. H. J. Krehbiel preached his sermon on peace. It was a remarkable and vital message.

This summer we again had our annual Christian Endeavor and Sunday School Picnics. These picnics certainly are worth while. They give us a chance to worship, have a social gathering, and all the while enjoy God's great out-of-doors.

A preparatory school is being conducted in our church this winter. This school is to offer a two years' course, which will include one year of high school work along with the religious training. Rev. Henry Thiessen is in charge of the school.

Greetings to all readers.

Sincerely,

Hans E. Regier, Corr.

Zionsville, Pa., Oct. 12.—Dear Readers of the Mennonite: We have been very busy since the last report has been sent in, the Young Men's Bible Class of the First Mennonite church of Allentown visited our Sunday school in a body some time ago, we hope they will soon come again, as we enjoyed their visit very much. Brother Moyer, teacher of the class, gave an address. A farewell and social service was held in the Allentown church by the Allentown and Zionsville congregations for Dr. and Mrs. Harvey Bauman, a fine program was rendered. Both Mr. and Mrs. Bauman gave a talk, which was very interesting. An offering was

taken which amounted to something like 76 dollars, which was given to Dr. and Mrs. Bauman to help defray their expense for traveling; a check for $500 was also given them, which was made up by the different Young People's societies of the Eastern District Conference to be used to buy medical supplies for them, to be used in India. On September 7, Harvest Home services were held here. All kinds of fruit and vegetables were brought to the church, which after the service is always given to Rev. Boyer. The offering for the day amounted to $83, which is used for missions. This coming Saturday, October 18th, preparatory services will be held, when also a class of twelve young people will be baptized and received into the church. On Sunday morning Holy Communion will be observed. Let us all pray for these services, and also thank God for all the blessings we enjoyed so far.

Corr.

Salem Mennonite Church, Wisner, Nebr.—Dear Mennonite, I shall try and chronicle from our congregation a few lines since our organization appointed me as their correspondent.

Our Heavenly Father has blessed us in many ways thus far this year, since we had no regular minister we had the pleasure to have with us during the summer vacation Rev. Buhler. He preached to us every Sunday morning in German and every other Sunday evening in English.

Our Sunday school is progressing very nicely, good attendance and much interest manifested. Our yearly Sunday school picnic this year was held in the Neiligh park at Westpoint, the children rendered a very good program, after which various games were enjoyed.

A few special occasions have taken place in the Wisner Salem Mennonite church, and they have proven a blessing to the church. A weekly Bible school of eighteen pupils was maintained during the month of July by Rev. Buhler. The special interest and cooperation which the parents took in regard to this work made it a pleasant task to teach these young people of the truths of God and the importance of service in His Kingdom.

We were indeed fortunate to have had with us Rev. C. E. Krehbiel from Newton, Kansas, for a short time. He responded to our call to baptize nine young souls and also to hold communion service with us. Friday, August the 7th, preparatory services were held, and on Sunday, August the 9th, baptismal services were held in the morning, and the Lord's Supper in the evening. The Lord poured forth a great blessing upon us all and to Him be the praise; the following Monday night Bro. Krehbiel spoke to us of Russia, and his experience in that country, and on Tuesday night he led our thoughts to the mission work, being carried on among the Indian tribes of Arizona and Montana.

On September the 19th and 20th we had the pleasure to have with us Missionary Boehrs, on the 19th in the afternoon, Mrs. Boehr spoke to the sewing society at Henry Boehr's home, in the evening service was held in the church, and one Sunday morning he preached to us a very instructive sermon and in the evening he showed us pictures and also gave us a very inspiring talk on mission.

In conclusion will I say that on August 30th, in the evening, the members of the church gave a farewell party to Rev. and Mrs. Buhler at the home of Christ Stauffer. After the party the good Samaritans slipped a basket full of good eatables in the Rev. Buhler's car. We wonder what they did with it. We regret to see Mr. and Mrs. Buhler leave us, since they were very fine young people, and Rev. Buhler gave very instructive and uplifting sermons and helped the congregation wherever he could.

U. S. Amstutz,
Wisner, Nebr., Corr.

"PLEASING AND BENEFICIAL"

You who go in for athletics or keep fit by daily calisthenics in a modern gymnasium are not aware, perhaps, that if you had lived fifty years ago you might have been lifting heavy weights and wrestling instead, in the name of physical culture. And your director, at the Y. M. C. A. or elsewhere, would probably have been an ex-circus man or a worn-out boxer.

It was not until 1875, when Robert J. Roberts became physical director of the Boston Y. M. C. A., that the new age dawned in gymnastics—and in leaders of gymnastics. Mr. Roberts was the originator of the slogan, "Safe, sane, easy, pleasing and beneficial", which became the Boston Association's watchword in 1877. He invented the mats and indoor running track. He developed the medicine ball and originated many of the dumb-bell and calisthenic movements so widely used. He was the first physical director to see the posibility of Christianity and physical education becoming not only united but inseparable.

At first his new-fangled notions were ridiculed, his theories of health criticized. But he is now known as the pioneer who is responsible for the high efficiency of the gym of the pre ent day. Within recent years medical men have come to recognize that the ideas he promoted and practiced are paving-stones on the straight road to the upbuilding and maintaining of health.

In an article about Mr. Roberts, Boston Young Men's News says: "When the pendulum of physical education swung from the heavy gymnastics and weight-lifting to boxing and wrestling; from there to highly specialized track and field athletics; and from there to competition sports such as basket-ball and football, his finger pointed ever straight to the ideal of physical health being synonymous with Christian manhood."—The Fortnightly.

THE VALUE OF QUIETNESS

We have talked so much about strenuousness, and have come to pride ourselves so much on our American hustle, and have come to count it so great a virtue to be always on the move, that the art of being quiet and of waiting before God is almost forgotten.

Dr. W. R. Farmer, in speaking before the Pittsburgh Ministerial Union the other day, told of the helpless condition of the traveler he met along the road. This traveler's automobile was at a standstill. He could not get it to move. And yet everything seemed to be right about it. Nothing seemed to be out of place. And after studying the matter over the traveler came to the conclusion that something was wrong with the ignition. He was getting no spark, no fire, and therefore, no power. Dr. Farmer raised the question whether there may not be a similar trouble with a good many preachers and a good many churches—no spark, no fire.

Certainly it is true that every Christian needs to give attention to those times of quiet reflection and spiritual renewal when there will come into his life something more of the celestial fire, some spark from above, some new access of power. The great danger that Christians and congregations will run along for a time on their momentum, through the impulse that has come out of some past experience, and will be quite unconscious of the fact that they are slowing down and losing effectiveness. He who stands in the midst of the candlesticks said to the church that was going backward, "And knowest not that thou art the wretched one and miserable and poor and blind and naked." Laodicea had lost her power and knew it not.

How much reason there is for such quiet reflection and self-examination as will discover whether the connection with the source of power is clear, whether there is direct and real communion with the Lord, whether anything has entered in that will insulate or cut off from touch with God. Mostly we are so taken up with doing things that we forget how being is better than doing, how the measure of the spiritual life determines the value and effect of the deeds. They that wait upon the Lord are the only ones who can be sure of working fruitfully, of running without weariness, of walking without faintness.

These are the things which emphasize so greatly the value of presbyterial retreats, which are happily becoming more common. If there is one man more than another who is everlastingly busy here and there, who seems constantly compelled by circumstances to forsake the Word of God and serve tables, it is the modern preacher and pastor. It is practically indispensable that he should get away from these demands upon his time and give him an opportunity to refresh his soul by waiting before God in the quiet. These retreats are most essential. We cannot over-emphasize the value of quietness. The conferences for Bible study, for the study of missions, for mutual encouragement and testimony about spiritual things, are features of our denominational life which we could not afford to abandon. They have been veritable power-centers.

Moses came down from his communion on the heights with a shining face. Some of the clouds and ugly shadows would disappear from our faces and there would be more of brightness and hope and confidence there, if we would claim for ourselves frequent opportunities of waiting in communion with God. "They looked unto Him, and were radiant."—W. I. W. Editorial—United Presbyterian.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1927, for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

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EDITORIAL

An interesting paper prepared and read before the Lancaster County, Pa., Historical Society, by A. G. Seyfert, a former member of the Legislature of Pennsylvania, who at various times held consulates in Mexico, brought out a number of interesting facts relating to Joseph Shirk, a Lancaster county Mennonite, who lived in the latter half of last century. Among other things it is claimed that this peaceful Mennonite was the inventor of the revolver. The weapon was devised to shoot game and with no thought of supplying its use to war or other deeds of violence. Later, horrified at the use to which the weapon was applied, he refused to take steps for the collection of a legacy from those who had patened the idea. This first revolver was called a "squirrel thrasher" by the friends of the inventor. It was an ordinary rifle with a revolving chamber which carried seven cartridges. Mr. Shirk made it in preparation for a visit to his brother in Ohio where game was plentiful.

"In 1845, the journey across the mountain to Ohio could not be made all the way by rail", says Mr. Seyfert in his paper. "Passengers had to travel part of the way by canal boat. On one of these slow moving boats Mr. Shirk exhibited his gun to the other travelers. One of the travelers was a New England Yankee who asked Mr. Shirk to take it apart and explain the mechanical device in detail. The revolver patented a few year later was similar in design and principle. This old Mennonite who had a genius for "tinkering" and making things for his neighbors, also devised the first "cradle" for "cradling wheat". This was used by the farmers before the reaper and is still found in some parts of the state. It is a scythe with five long parallel fingers which enables the farmer to cut his wheat and lay it in orderly rows.

"A cattle dealer came to Mr. Shirk one day and said he was not able to compute the price or cost in his sales. Mr. Shirk made scales that would do their own computing."

"When the seven-and-a-half-mile tunnel west of Mont Cenis was made in 1857 the instruments for the engineers were made by a Philadelphia firm. When they were completed they were placed in the hands of Mr. Shirk for adjustment. This he did so perfectly that when the two sets of workmen working from opposite sides met there was only a variation of two inches."

THE GOOD SAMARITAN AMONG THE THIEVES

Mention has been made of the leper colony which the Rev. John Lake, Baptist missionary, is building up on the island of Tai Kam, to the south of Canton. This island was bought for him by the Wu Ting Fang, sometime Chinese ambassador at Washington. It has an uncomfortable neighbor in an island which shelters the largest and most desperate pirate community in South China. Lepers and pirates! No one would ever concern himself with such a combination, unless pretty certain of the reality and power of his Gospel. It would not do to talk about "vision"and"service" and "progress" in such a milieu! Fortunately the pirates seem to understand the lepers' friend and have never interfered with him.

But it is not enough for Mr. Lake to be left alone. He has been visiting the pirates in their innermost den and preaching to them.

Five years ago, when he first asked for a government boat to take him to his recently acquired island, the reply was a blank "impossible!" "It would need an escort of at least four hundred men armed to the teeth." Yet John Lake went, and during the intervening years has organized his colony, going about unarmed and usually alone, and has neither been seized for ransom nor stripped of his purse. A Samaritan enterprise has proved to be the best bodyguard

But his thoughts have gone out to the deperadoes on the neighboring island. Three Tai Kam pirates who have been listening to the Gospel agreed, after much misgiving, to accompany him to the terrible headquarters. This lies in a secluded valley two miles long, shut in by ragged mountains on three sides and a roaring sea on the other. Thither go in and out all the robbers who, in these demoralized times, infest the South China seas.

When the mission sailboat entered the cove, four long black rowboats manned by pirates slipped out from shore.

"I purposely stood bare-headed under the blazing sun," writes Mr. Lake, "so that the ruffians could see my bald head and white beard (though I am not quite fifty-five), my flag of truce under similar circumstances through many years of work up and down this coast. But even the three pirates who were taking us into the cove looked serious, and so did the three Chinese Christian workers who were making the perilous journey with us. And serious, but utterly unafraid, was the little wife as she stood loyally by my side.

"Finally we made our way shoreward in the small boat, rowing past a big junk loaded with smuggled salt. Through a narrow rocky defile we went, soon finding ourselves confronted by an armed robber in full Chinese military uniform. He evidently knew of our approaching visit and made no objection to our apsing to the village."

At the first village the robbers received the party cautiously but kindly. Some were smoking opium, some sleeping after a night's watching, gambling, or raiding. Women from Macao, with pretty but brazen faces, came in and out of the house. After a few words of salutation, Mrs. Lake sat down with some of these women and began in a clear, calm voice to tell them the story of Jesus' redeeming love. Mr. Lake, laying his hand on the shoulder of a robber in full armament, urged on him the Christian life. This gesture of confidence disarmed the company. Tracts were distributed, among them, one about the man who went down to Jericho and fell among thieves.

The strangers were given a loft to sleep in and provided with other hospitalities. The next morning, they proceeded to the chief pirate's village. "I have visited robber villages before, but this was the vilest place I ever saw. There were racks of guns, and stacks of guns and knives and pistols, and opium-smoking paraphernalia, and besotted men and brazen-faced women; but they all received us kindly and heard our messages eagerly." The chief, most dreaded of all, listened to Mr. Lake's admonitions to Christian living and to his story of his leper work, and then handed him his visiting-card as passport in all that wild region. Not only this. He promised that Mr. Lake should have a site for a hospital in the robber village itself. The Samaritan of old impoverished treatment for the victim, poured in oil and wine. Our Southern Baptist Samaritan is going to help both victims and victimizers. And some time his Gospel will wean the latter altogether from their bad courses.

There has been a convergence of happy occurrences. Mr. Lake recounts the series.

"An American Christian writes to know if I can use some of his money in opening up new fields. A Frenchman's telegram had just told me that a Chinese government gun-boat with British officers was ready to take us to Kai Kam island. After years of patient waiting on our part, three of our pirate friends on Tai Kam were ready to take us on the sail-boat to the robber headquarters. And now this chief had drunk tea with me, had given me his card, had made friends with me and had solemnly, in the presence of his subordinates, consented to our coming with our branch hospital for non-leprous patients. With a trained Chinese Christian there and with regular visits from us, we can at least make a start."

"Whose heart the Lord opened," wrote Paul of Lydia. The "cardiognostic" God is in our own day still opening hearts.—S. S. Times.

SPANISH SUNDAY SCHOOL HYMNAL

When Rev. George P. Howard of Buenos Aires, Argentina, was in the United States on his recent furlough, numerous individuals and audiences were informed of the need for a Sunday school hymnal in Spanish. Special gifts were made for this purpose. Mr. Howard has just written the World's Sunday School Association, of which he is the representative for Argentina, Chile and Uruguay, that the much needed song book is ready for the press. The printing will be done by the Methodist Press in Sao Paolo, Brazil. Mr. Howard has had a final conference at Montevideo, Uruguay, with the committee that has had this important work in charge. Just one of the necessary processes is indicated when Mr. Howard says, "I am having to write the first verse in Spanish of every hymn between the music bars, and this is slow, tedious work."

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
I. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

TUNE IN

Aberdeen, Idaho

Dear Bro. Krehbiel:—

Enclosed I am now sending to you the program of the Elementary S. S. as mentioned in my other letter to you. Mrs. Galle is superintendent on this department. She wrote it out and is now typed. Am sending it to you ready for broadcasting if it can be used. This is about the general outline of every Sunday with minor changes to suit the lesson of each Sunday. (There are eight classes in this department. Enrollment in this department is 92, including superintendent, teachers and organist. Average attendance. 75, so far this year. Had to contend with much sickness among children.)

With kindest regards to you,
Fraternally,
M. J. Galle.

Brother Galle had sent this material in some time ago. I was in Nebraska at the time and it was forwarded. Then he sent in the material from the Christian Endeavor society. When I came home. I took the C. E. material and had it published in The Sower, thinking that was all the copy sent. Brother Galle wrote to inquire about this material and my mistake was discovered. But don't let that deter you from sending your program to The Sower to broadcast it.—C. E. K.

* * *

ELEMENTARY SUNDAY SCHOOL

of the First Mennonite Church at Aberdeen, Idaho, began promptly at 10 o'clock in the morning.

An object lesson on the blackboard in the Sunday school room to illustrate the lesson in view of all children.

1. Prelude by organist—as soon as organ began all children, superintendent and teachers and all others present bow heads for prayer until prelude ended.

2. Bible Salute—Children stand in position. Bibles held in right hands raised on level with brow. Repeat—Open Thou mine eyes that I may behold wondrous things out of Thy law." Bible held over heart. "Thy word have I hid in my heart that I might not sin against Thee." Bible to right side pointing downward—"Thy word is a lamp onto my feet and a light unto my path."

3. Song by S. S.—

Father, we thank Thee for the night
And for the pleasant morning light.
For rest and food and loving care
And all that makes the day so fair.

Help us to do the things we should
To be to others kind and good,
In all we do in work or play
To grow more loving every day.

4. Song with motions—
We'll all rise up together,
United we will stand,
We'll all sit down together,
A happy children band.

Chorus—
We'll mind the rule of S. S.,
We'll mind the rule of S. S.,
We'll mind the rule of S. S.,
And all rise up together.

We'll raise our hands together,
Our lessons we will learn.
We'll fold our arms together,
And answer in our turn.

We'll bow our heads together,
And breathe this little prayer,
"Dear Savior, bless Thy children,
Keep us from every snare."

5. Chorus to tune of Tramp, Tramp, Tramp.
Jesus loves the little children,
All the children of the world.
Red and Yellow, Black and White,
They are precious in His sight.
Jesus loves the little children of the world.

6. Sentence prayers by children, teachers, and superintendent.

7. All repeated the Apostle's Creed in unison.

8. Talk of five minutes on object lesson on blackboard by superintendent.

9. Birthday song and offering. Two children came forward. Both held a birthday cake lighted with candles during the singing of the following song:
We wish you dear schoolmates a happy new year,
We thank Him who spared you to meet with us here.
His love has been round you by night and by day,
And still may He bless you through this year we pray.
O help them, dear Savior, to please Thee each day,
And faithfully serve Thee in work and in play,
And here may they give Thee their hearts' truest love
Until Thou shalt call them to serve Thee above.

This song was then followed by prayer by the teacher of these two children remembering them before the Throne of God.

Each child now received a birthday pin and card.

10. March played, and all children marched to their respective classes, each class led by their teacher.
11. Class period—28 minutes.
12. Organ plays and all classes return to assembly.
13. Golden Text song—all children sing:
As on this happy day we meet
Our Golden Text we will repeat;
The message of love so sweet
Our Golden Text so precious.
Chorus
Golden Texts, Golden Texts,
We'll remember ever.
Golden Texts, Golden Texts,
They are ours forever.
All repeat the golden text of the Sunday.
14. A talk by the pastor.
15. Report of attendance and offering.
16. Closing prayer by children with motions as follows:
Two little hands now let us show,
Two little feet bring down just so,
Right hand right things must do,
Left hand must help it, too,
Both clasped in prayer each day,
And raise for good alway;
From mischief fold them tight,
Nor let them strike nor fight,
But stretch them out in love
And upward point above.
Now fold them as we pray
And think of all we say.
With heads all bending low
And eyes all closed just so,
Repeating, word for word,
The prayer of our dear Lord:
"Our Father Who art in heaven, etc."
17. Closing song—Tune of "America":
May right its precincts rule,
God bless our school.
Send down Thy grace divine,
May ev'ry one be Thine.
In love our hearts entwine,
God bless our school,
18. While organ plays children march into auditorium of church for general close of Sunday school and church services.

Mrs. M. J. G.

RALLY SONG FOR PRIMARY DEPARTMENT

Tune: Onward Christian Soldiers

We are little helpers
Starting out in life,
Won't you great big grown-ups
Help us in the strife?
Teach us to be loving.
Gentle, kind and true,
And to do to others
As we ought to do.

Chorus:
We are little soldiers
Marching on the way
Of the blessed Jesus,
On this Rally Day.

Teach us to be cheerful,
Patient, sweet and mild.
As the loving Jesus
Wants each little child.
We must start out early
Trying to prepare
To be brave young helpers
Who can do and dare

—Bulletin, First Mennonite Church, Philadelphia, Pa.

A heartbroken mother got up at a meeting and said: "Pray for my poor lost girl. She is at a dance. She runs to the circus and theater."

A brother arose and said: "Sister, did you put a gold ring on that child's finger when it was ten months old, while it was so senseless it did not know enough to keep it in its place so you tied it on with ribbon? And did you not tie a bow in its hair and put ruffles on its dress and did you not keep on dressing it year after year with your own hands, giving it a literal and moral fitness for the dance and for the circus? And when the dancers came along did they not find in your daughter just the thing that was suited to them? Certainly they did. And they just claimed their own, did they not? And away she went and now you are at this meeting crying and groaning about your daughter being out in the whirlpool soon to be hurled into a burning hell."
—Publisher Unknown.

NOT A CHRISTIAN POTATO

A certain little boy, only seven years old, who was trying hard to be a Christian, was watching the servant Maggie as she pared the potatoes for dinner. Soon she pared an extra large one, which was very white and nice on the outside; but when cut into pieces, it showed itself to be hollow and black inside with dry rot. Instantly Willie exclaimed, "Why, Maggie, that potato isn't a Christian."

"What do you mean?" asked Maggie.

"Don't you see it isn't good clear through?" was Willie's reply.

This little boy had learned enough of the religion of Jesus to know that a Christian must be sound and right clear through.—The Little Christian.

NOT THE WISDOM OF MAN

My brethren, the preaching of the Gospel minister should always have soul-winning for its object. Never should we seek that the audience should admire our excellency of speech. I have in my soul a thousand times cursed oratory, and wished the arts of elocution had never been devised, or at least had never profaned the sanctuary of God; for often as I have listened with wonder to speech right well conceived, and sentences aptly arranged, I have felt as though I could weep tears of blood that the time of the congregation should be wasted listening to wordy rhetoric, when what was wanted was plain, urgent pleading with men's hearts and consciences. It is never worth a minister's while to go up the pulpit stairs to show his auditors that he is an adept in elocution. High-sounding words and flowery periods are a mockery of man's spiritual needs. If a man desireth to display his oratory, let him study for the bar, or enter Parliament; but let him not degrade the Cross of Christ into a peg to hang his tawdry rags of speech upon.—C. H. Spurgeon.

Religion is the best armor a man can have, but it is the worst cloak.—Bunyan.

We can never be the better for our religion, if our neighbor be the worse for it.—Wm. Penn.

THE S. S. LESSON

Nov. 1

The Fight against Strong Drink

Eph. 6:10-20

Golden Text: "Be strong in the Lord and in the power of His might." Eph. 6:10.

The lesson text describes the Christian soldier in full armor. Truth, righteousness, peace, faith, salvation andprayerare the weapons of offence and defence. Paul, who often came in contact with Roman soldiers,knewevery weapon and its use, and, though a soldier of the Prince of Peace, he could see how the various portions of the equipment corresponded to the spiritual equipment of the Christian. It was his thought that the Christian should face the issues before him squarely. There was no armor provided for the back. God has no use for the coward and when the spiritual battle is to be fought it meant a face to face struggle with the enemy. There are various applications to be made with this portion of Scripture but the idea of the committee selecting these lessons is that this portion of God's work should suggest to us the way to meet and overcome the greatest social enemy of our civilization—strong drink.

First, let us note that the fight is just beginning. There are those who feel that when the prohibition was written into our Constitution the fight was won. It was nothing of the kind. The mere passing of a law means nothing if there is not sentiment enough behind it to back it. All the laws on our books, if they are not honestly administered by sincere officials, will become nothing more than a mockery. No matter how useful and helpful a law may be for the good and happiness of the community, if those who make up the community, or a large portion of them, defy the law nothing will come out of it.

Now, we are convinced that the un-Christian portion of the population, and even some who profess to be Christians, are not wholly in sympathy with our dry laws. There is still plenty of temperance work to be done. The consciences of men and women must be brought up to the point where they will see that the thing strong drink is a curse and must be regarded as something that cannot be permitted under any circumstances to any one. There must be as much temperance preaching in the pulpit as there was before. The Christian homes must devote themselves to bringing up the children to fear, hate, and oppose the manufacture and use of intoxicating drink. The schools must continue to show that alcohol is a poison, always was a poison and always will be a poison. Any other attitude is playing with fire and death.

Next, there must be an honest administration of our "dry laws". The average politician is not a capable one to be entrusted with the care of our temperance law. He listens to the side that raises the biggest howl and offers him the most for his service. "Booze" and politicians have mixed so long that it is impossible to get them apart, much less have the political fight it. There is enough power in the Christian element in the United States to drive the politician partners of booze out of office and keep them out. Women have been the severest sufferers from the sale and use of drink. There are enough of them to swamp the liquor element at the polls. The employers of labor do not want the drinker in their service. In factories,, in the places where dangerous machinery is used, on railroads and in institutions where money is handled in large sums there is no place for even the moderate drinker. None of the employers represented in this partial list would want a return to the legitimate use of liquor. Let them assert themselves whenever an effort is made to bring back "booze" and there can be no success in doing so.

Sensational newspapers have been trying to make us out a nation of "bootleggers". Not because they are in sympathy with the "Dry Laws" but because they want to discredit them. They are playing to the brutish, godless element of our population. A decent community will make it impossible for such a sheet to continue. True, there are many violators of the "Dry Laws" but there are also many violators of the law against theft, murder, and the whole catalogue of crime. Should these laws be abolished because there are criminals who violate them?

A most important matter in the carrying out of all good reform is consistency. If we are good citizens we will keep all the laws of our land. We will also insist that everyone else keep the law. Some so-called good citizens, while never approving of public drinking houses, keep drink in their own homes. They are not good citizens. They demand something for themselves that the law does not permit for others. There is no respectability in doing such a thing and those who do it are in the same class as those who make, sell or use drink unlawfully.

THE C. E. TOPIC

Nov. 1

Can We Live by the Golden Rule?

Matt. 7:12; Lev. 19:18; Gal. 6:1

(Consecration meeting)

The Golden Rule is the foundation of all good ethics. To state it means that there is an appeal to and an emphasis upon the things we ought to do in our relation to our fellow men. The matter of not being able to do the things we know we ought to do in our conduct is only an excuse on the part of those who want to profit in a selfish manner in their relations with others. Because we know we ought to do a thing is the best argument that we can do it. Our path of duty never calls to perform anything that is beyond our ability. A sense of justice makes us feel that what is required of another should also be required of ourselves. In God's plan there is nothing that another should do for us that we should not be ready to do for that one. Fairness is a noble rule by which we ought to live. If I want my neighbor, the merchant with whom I deal, the associate in business and my social associates to deal fairly with me I must be fair with them, otherwise I am unreasonable and not deserving of confidence.

The Golden Rule was the great theme of our Lord. He laid it down as a principle of the Kingdom. A study of the life of our Lord will show that in all His dealings with men He practiced the Golden Rule—and more. Behind the life of our Lord and all His teaching was the great doctrine of love. Without love it is impossible for any one to attempt to live the Golden Rule. All other considerations are selfish and therefore out of harmony with this wonderful teaching. In connection with our study of the Golden Rule we should read both the 13th chapter of I Corinthians and the 12th chapter of Romans. Here we have the practical side of unselfishness unfolded.

The Christian church is sponsor for the Golden Rule. Behind all of its motives must be the spirit of the Golden Rule. Whenever we note that the church has won men to Christ and His service we will find that it was that the Christians tried their best to make this rule the rule of their lives. All benevolent undertakings of the church, as well as every real missionary effort, has been marked with the spirit of doing to others what was expected from others. If men are hungry they may reasonably expect to have others who have food feed them. If men are without a saving knowledge of Christ they can rightly expect that those who know Him will reveal Him. When the Christian places himself in the place of the hungry, or the Christless, one he will immediately feel that he can do nothing less than supply the need he wants for those who do not have them.

Injustice is the common evil in this world. When there is war those who are innocent of the cause of the struggle are the greatest sufferers. Where there is poverty it is because others have deprived the sufferers of the things they need to sustain life. When laws work out to the advantage of the fortunate and to the injury of the less fortunate there is something very much out of place. A sense of justice makes one feel that there can be an escape from these things The escape will only be possible when a sense of right prevails, which is only another way of saying that the Golden Rule is in order.

Nations often are nothing other than organized selfishness. They exploit weaker nations. They impose their wills upon people who have the right to self-determination as well as themselves. We speak of Christian nations. In a strict sense there is no such a thing, if it were all composing these nations would be Christians in the full sense of the word and would in all of their dealings remember the teaching of Jesus in regard to doing to others what they expect others to do for and to them. It was the greed of nations that caused the Great War and many other wars. It was the same greed that led some to stand in the way of a League of Nations with the power to make wars impossible.

There is no other place where the Golden Rule is so much ignored as in business. "Do others or they will do you" seems to be the rule of some with whom we must do business. Is it possible to do business without resort to the tricky, dishonest and brutal methods so common? We believe it is. An honest man will be honest for more than just the reason that "honesty is the best policy". He will deal honestly because he wants to do right and because he expects to be dealt with honestly. The Golden Rule business man will extend his practice of this rule to all his relations with others. They have discovered that selfishness on the road is responsible for most of the numerous automobile accidents on the road. A Christian will show that he lives the Golden Rule, even when driving his car. Golden Rule Driving is the only thing that will make our streets safe.

The Golden Rule will solve the Race Problem, or it will never be solved. It will make the relation between Capital and Labor cordial and tend to the happiness of both sides. Even in our churches there are two ways by which things are done. The right way is doing it according to the Golden Rule, the wrong way is doing without it. The right way is always possible.

GOOD-NIGHT OR GOOD-BYE

Dr. Langdale of New York tells of a devoted Christian business man who was struck by an automobile. Hurried to the hospital, he was informed that he had only about two hours in which to live. His faith was implicit in the goodness of God and in the future life. To him death was only a gateway leading to a higher world. He had his family called and thus addressed them:

"Wife, you have been to me the greatest woman in the world. Through sunshine and shadow we have walked together. You have been my inspiration in everything I have undertaken. Especially has this been true in reference to my religious life. Many times I have seen the Spirit of God shining in your face. I love you far more than I did the day when you became my bride. Good-night, dear. I'll see you in the morning. Good-night.

"Mary, you are our first-born. What a joy you have been to your father. How glad I am that you have looked so much like your mother. In face and spirit you have always reminded me of her. I see in you the sweet, beautiful young woman who left her home to become the builder and keeper of mine. What a Christian you are! Mary, you will never forget how your father has loved you. Good-night, Mary. Good-night."

He then turned to his oldest son. "Will, your coming to our home has been an unmixed blessing. You were a manly boy. You have become an exemplary man. You love the God and church of your father. How proud I am of such a son! You will continue to grow in every Christian grace and virtue. You have your father's love and blessing. Good-night, Will. Good-night."

Charlie was next. Charlie had fallen under evil influence and had grievously disappointed his father and mother. The dying man skipped him and spoke to the youngest child, a beautiful young girl. "Gracie, your coming was like the breaking of a new day in our home. You have been a song of gladness, a ray of light. You have filled our hearts with music. When not long ago, you stood at the altars of the church and surrendered your life to Christ and took the vows of church membership, your father's cup of happiness was full to overflowing. Good-night, little girl. Good-night."

He then called Charlie to his side. "Charlie, what a fine promising boy you were! Your father and mother believed you would develop into a great and noble man. We gave you all the opportunities that we gave to the other children. If there has been any difference, you must admit that that difference has been in your favor. We have done the best we could for you, Charlie, but you have disappointed us. You have followed the broad and downward way. You have not been guided by our advice. You have not heeded the warnings of God's Holy Word. You have not hearkened to the call of the Savior. But I have always loved you, Charlie, and love you still. God only knows how much I love you. Good-bye, Charlie. Good-bye! Good-bye!"

Charlie seized his father's hand and between sobs cried out: "Father, why have you said 'Good-night' to the other, but 'Good-bye' to me?"

"For the simple reason, Charlie, that I will meet the other members of the family 'in the morning', but by all the promises that assure us a reunion and give me hope of having them with me again, by these same statements of God's Word I can have no hope of seeing you 'over there.' It is Good-bye, Charlie. Good-bye!"

Charlie fell on his knees by his dying father's bed and cried out in the agony of his soul, praying God to forgive his sins and allow him the hope of meeting his father again.

"Do you mean it, Charlie? Are you in earnest?" "God knows I am," said the heart-broken young man. "Then God will hear and save you, Charlie, and it's not 'good-bye', but 'good-night.' Good-night, Charlie. Good-night. I am so grateful to God that it is not 'goodbye,' but only 'Good-night.' Good-night, my boy." And he was gone.

Charlie is now a minister of the Gospel of Jesus Christ and is looking forward to the time when he shall hear his sainted father exclaim, "Good-morning, Charlie. I am glad the night is done and the day is come. Isn't it a glad, great hour? Good-morning."—**Tract.**

No cloud can overshadow a true Christian but his faith will discern a rainbow.

DEATHS

IN MEMORY OF JOSEPH R. KRABILL

In the passing of Joseph R. Krabill, Wadsworth, Ohio, the church and the community feels keenly the loss of a highly honored man; the Krabill home a beloved father and husband. The purpose of this account is to emphasize those qualities of character, of the one who is now in the great spirit world, which are often omitted in relating facts in an obituary. The following gives, in a brief way the thoughts of the writer as he thinks of him:

The deceased lived the abundant life. He lived freely and energetically. Always active in worthy endeavors, he had no time for vanity and idleness. When health began to fail and he was compelled to be less industrious it was a real cross to him. He loved work and service.

Our friend was always radiant with good cheer and optimism. He lived hopefully and cheerfully. He enjoyed life to the full. When enjoying reasonable health he always manifested a disposition of buoyancy and glow which seemed to say to all about him, "Life is surely worth while living", and he lived as though it were. He was always appreciative of true friendship and his disposition won for him a multitude of trustworthy friends. It pained him greatly, when he unavoidably lost a friend through misunderstanding. His good cheer and wholehearted frankness won for him many permanent friendships.

And yet, Brother Krabill was deeply serious. He was truly religious. While he enjoyed life to the full, his whole attitude seemed to say, "One receives the greatest satisfaction and enjoyment in life, just in so far as one takes the great essentials of life seriously." This seriousness is the natural result of his deeply religious nature his faith in God and his trust in the Master.

He was always actively engaged in the work of the church. Seldom is a busy business man so wrapped up with church life. When he was not in his pew on Sabbath morning, it was because he had not just an excuse for not being in attendance, but because he had a real reason. Unfortunately, this cannot be said of all business men in our beautiful village. Indeed, our village would be even more beautiful if this were true.

While living in Sterling, he served as one of the officials on the church council in the Mennonite church of that place. Since 1914 he, with his family, lived in Wadsworth, being engaged in business, and for the most part as a grocer. But he was never too busy to serve as teacher in the local Mennonite Sunday school; the last few years being leader of the Senior Ladies' Class and functioning as assistant superintendent of the Sunday school. When health permitted, he was faithful in attendance at the Thursday evening prayer and Bible study service. He was actively engaged in the Senior Christian Endeavor work, always bearing his share of the load and sometimes more than his share. This he did without the least complaint, for he always wanted to see the work of the Lord prosper.

When after a lingering illness, lasting over a period of several months, due to heart trouble, he realized that the end was near. He made a complete resignation—that final preparation which all must make. He called each member of the family to his bedside and admonished them to be loyal and true to God and to the Savior who meant so much to him. He told them not to weep when he is gone, for all is well with him; that his Savior had prepared a place for him. A few days later he passed peacefully to the great beyond.

The following are a few chronogical facts connected with his life story:

Joseph R. Krabill was born near Montbelaird, France, January 9, 1869. In May of 1880 he came to this country with his parents and located on a farm near Sterling, Ohio. In April, 1893, he was united in marriage to Ida A. Rich. To this union were born four children, Melvin, Verna, Vida and Paul. He united with the Mennonite church in 1893, and remained a faithful and inspiring member throughout his life. The deceased leaves his wife four children and one grandson, Rodger Krabill, all of whom live in Wadsworth, with the exception of the older daughter, Verna, of Washington, Illinois. Funeral services were held at the late home on Highland Avenue, Wadsworth, where many relatives and friends gathered; among whom were many prominent business men of the village. The service was conducted by his pastor. Floral tributes were profuse. Burial was made in the Woodlawn Cemetery.

Dirks—Frederick B. Dirks was born in Russia, May 4, 1844. He accepted the Lord and was baptized February 2 1862. On June 3, 1868, he entered the bonds of matrimony with Helena Boese. To this union were born eight children, two of whom died in early youth. He is survived by his widow, four daughters and two sons. He was the grandfather of fourteen grandchildren two of whom have died, and six great-grandchildren. Brother Dirks was taken sick February 15th, 1925 and died October 3, 1925. He reached the age of 81 years, 4 months and 29 days. Fifty-one years ago he settled in South Dakota, having immigrated from Russia. "Blessed are the dead who die in the Lord." Words of comfort were spoken by Revs. H. P. Unruh, D. A. Schultz and Bro. Olthoff.

Toevs—Elenor Toevs, daughter of J. C. and Mary Toevs of Whitewater, Kansas, was born January 19. 1924, and died August 27th. 1925. The last months before her death the little child suffered much. She is survived by her parents, her twin brother, and an older brother. Funeral service was held at the Emmaus church.

Sommer—William Lyle Sommer, oldest child of Mr. and Mrs. Jacob William Sommer, was born March 27, 1916, near Crawfordsville, Iowa, and passed away October 8th. 1925, in the same house at the immature age of nine years, six months and eleven days.

When a little baby, on December 28. 1916, he was enrolled as a Sunday school scholar in the Cradle Roll De-

(Concluded on page 8)

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Mennonite Book Concern.

JOTTINGS

Bethel College celebrated Founders' Day on October 12th, with special exercises. Addresses were made by President, Dr. Kliewer, Revs. P. H. Richert and H. A. Fast, and Mrs. Orenna Staff.

The Church of the Brethren will observe Nov. 12th as the 50th Anniversary of its beginning Foreign Missionary efforts. The first mission work of this church was in Denmark.

A good brother, seventy-eight years of age, recently gave to Witmarsum Seminary thirty acres of very good farming land which will eventually go to the Endowment Fund of the Seminary.

Rev. D. J. Brand of the Moundridge, Kansas, church, recently made an extended vacation trip to Mississippi. He is back home again following his regular pastoral work.

Dean N. E. Byers, of Bluffton College is booked for a series of lectures to be given to leaders of young people's groups in Y. M. C. A., Y. W. C. A., high schools and Sunday schools, of Lima, O., on the general subject: "Psychology of Leadership". There will be eight weekly lectures.

The Pennsylvania German society held its annual meeting at Lancaster, Pa., last week, on which occasion Dr. C. Henry Smith of Bluffton College read a paper on "The Immigration of Mennonites to Pennsylvania", which will be published by the society.

"The Christian Life in Relation to the Dance" was the theme of a sermon preached last Sunday by Rev. P. R. Schroeder, of Berne, Ind.

Baptismal services were held in the Zion Mennonite church, Donnellson, Iowa, Rev. J. E. Kaufman, pastor. Seven young people who had been under instruction for some time received baptism.

At a recent meeting of the Mennonite Temperance society, Berne, Ind., Bro. C. H. Sprunger gave a forceful talk on narcotics, which met with so much appreciation that the speech was printed in the local paper next day.

Rev. Daniel Gerig, of our Mountain Mission, East Freedom, Pa., writes: "The Lord willing we expect to begin a two weeks' service at Upper Poplar Run, on Nov. 1. We ask an interest in your prayers that it may please the Lord that souls might be saved."

Dr. Charles H. Mayo, the famous surgeon of Rochester, Minn., says that the body of an average man would supply enough fat to make seven bars of soap; iron enough for a medium-sized nail; sugar enough to fill a salt shaker; lime enough to whitewash a chicken coop; phosphorus enough to make the tips of 2200 matches; magnesium enough for a dose of magnesia; potassium enough to explode a toy cannon, and surphur enough to rid a dog of fleas. The value of all these constituents, estimates the great surgeon, is about 99 cents—the commercial value of a man.

Dr. S. K. Mosiman, of Bluffton College attended the meeting of the Ohio Archaeological and Historical Society, of which he is a member, last week. He is planning to read a paper at a future meeting of the society on "Mennonite Immigration into Butler county, Ohio, and Its Influence on Other Mennonite Communities".

The Oklahoma Bible Academy started out with almost as many students as there were last year at this time, 45. This is beyond all expectations, as crops have failed over the entire state. A fine class of students are enrolled 10 to 15 more are expected. Some are high school graduates, who came for the work in Bible and German. A correspondence course in Bible is being opened. The outlook is hopeful.

DEATHS

(Concluded from page 7)

partment.

At the age of six he entered upon his educational career and attended school in all, three years, three weeks and three days without a single absence or tardiness.

Ever since he has been big enough to help he has always been willing and glad to do whatever was in his power to make his parents and friends happy. His works of love and kindness will be greatly missed and long remembered by all who knew him.

As far as is known, William has always been a healthy boy until three weeks ago, September 16 he showed symptoms of sickness and discontinued his school. He was taken to three doctors and all agreed that St. Vitus' Dance was his affliction. But something unknown developed which caused his sudden and unexpected departure Thursday morning at 8 o'clock.

There is a reaper whose name is death,
And with his sickle keen,
He reaps the bearded grain at a breath
And the flowers which grow between:
Shall I have nought that is fair? saith he;
Have nought but the bearded grain?
Though the breath of these flowers is sweet to me,
I will give them all back again.

He gazed at the flowers with tearful eyes,
He kissed their drooping leaves—
It was for the Lord of Paradise
He bound them into sheaves.
My Lord hath need of these flowers gay.
The reaper said, and smiled;
Dear token of the earth are they,
Where he was once a child.

They all shall bloom in fields of light,
Transplanted by my care:
And saints upon their garments white
These sacred blossoms wear.
And the mother gave in tears and pain
The flowers she most did love;
She knew she would find them all again
In fields of light above.

Funeral services were held Saturday forenoon, October 10th, at 9:30, in the home and at 10:30 in the Emmanuel Mennonite Church, near Noble. Rev. H. J. Schrag conducted the services. Interment was made in the Eicher Cemetery near the church.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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IS BISHOP BRENT A FOOL?

"If I am a fool, I am God's fool," were the closing words of Bishop Brent's challenging address at Stockholm on the churches and war. Let me give his closing paragraph in full.

"It is because I believe in the sanctity of the nation and the magnificence of patriotism; it is because I believe youth can best serve the nation and mankind by living for duty rather than by dying for it, that I reaffirm my belief that the Christian Church if it be so minded can, in the name of Christ, rule out war and rule in peace within a generation. I may be a fool, but if so I am God's fool!"

With these significant words Bishop Brent closed his appeal to the Universal Christian Conference on Life and Work to plant itself squarely against war.

Nor did he appeal in vain. Before adjournment, the Conference agreed upon a message in which the horrors of military conflict were deplored and the futility of war as a means of settling international disputes was set forth in a way never to be forgotten. Agreement upon this momentous decision was by no means an easy task, as the Conference found itself in the grip of conflicting ideas.

Do the churches of the world have any duty in regard to war? Is not war an essential part of God's plan for men? Is not the program to abolish war essentially political? And how can an institution like the church, whose sole duty is religious, have anything to say or to do about war? It is indeed remarkable that the churchmen assembled in Stockholm were able to arrive at any unanimity.

The responsibility now devolves upon the churches of America to strengthen and fortify the newly developed attitude of the church at large on the major problem of the modern world. The churches of America are preparing to shoulder that responsibility. The Peace Commissions of a score of these churches began plans last spring to hold in Washington, D. C., December 1, 2 and 3, a National Study Conference on the Churches and World Peace.

Questions pertinent to the peace of the world will be frankly discussed. What, for instance, is the relation of the church to patriotism? Are Christian ideals and thoroughgoing patriotism mutually consistent? If not, which has priority and authority? Can a Christian be one hundred per cent. patriotic? In regard to war and peace has the church a distinctive message of its own? If so, what is it? Is the Christian attitude to war based on principles of expediency and economic advantage? Or, are there higher and deeper principles for the church to proclaim?

The plans of the Washington Conference provide for three days' intensive study of these very questions by outstanding leaders and thinkers. A comprehensive "Syllabus of Topics, Problems and Suggestions" has already been prepared by three strong commissions, each dealing with one of the three purposes of the Conference, namely:

1. To study what are the Christian Ideals and Attitude.
2. To study what the churches ought to do.
3. To plan a nation-wide campaign of education through the churches.

The plan does not contemplate a meeting of speech-making, but a study conference, in which the members will discuss face to face the real matters on which they find themselves holding divergent views. It is hoped that, in spite of differences, they may be able to unite on a common educational program.

Because this is to be a study conference, the plans provide for an attendance of only about 250 persons. It will be limited to officially designated delegates. Some thirty church and religious bodies have already accepted invitations and will participate.

It is agreed from the outset that the "findings" will bind no church and no individual. They will have only the force of the reason and sound judgment contained in them.

The "Syllabus" is an imposing document of twenty pages. The suggestive and stimulating questions cover all the range of topics now before the public, from ideas advocated by rank materialists and militarists to those advocated by the most extreme pacifists and impracticable idealists. The aim of the "Syllabus" is to provoke thought and discussion. Study groups and forms throughout the country might well secure the "Syllabus" for its suggestions of live topics for debate.

Many earnest souls are looking forward to this Conference with longing hope that the churches of America may indeed get together in a strong statement of a common policy and program, based on the spirit and ideals of Jesus. For only thus can they guide our nation into the right spirit and attitude essential to the complete abolition of war, through the effective establishment of the agencies for peace based on justice, conciliation and cooperation.

WOMAN'S WORK

"Jesus calls us from the worship,
Of the vain world's golden store
From each idol that would keep us
Saying, 'Christian, love me more.'"

"If you cannot cross the ocean
And the heathen lands explore
You can find the heathen nearer,
You can help them at the door."

"If you canot give your thousands,
You can give the widow's mite,
And the least you give to Jesus,
Will be precious in His sight."

"Were the whole realm of nature mine
That were a present far too small
Love so amazing so divine
Demands my soul, my life, my all."

"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way.
Pour out thy soul for them in prayer victorious
And all thou spendest Jesus will repay.
Publish glad tidings, tidings of peace,
Tidings of Jesus' redemption and release."

THE HOLY SPIRIT; AN ASSET TO MISSIONARY WORK

(Written by Miss Helen E. Nickel and read by Mrs. P. R. Schroeder at the Missionary meeting of the session of the Middle District Conference held at Summerfield, Ill., August, 1925.)

Missionary activity followed a period of prayerful waiting work, fruitful and far-reaching resulted from thorough-going heart preparation. The disciples obeyed the command of Jesus "to tarry at Jerusalem until ye are clothed with power from on high" before they were ready to answer the challenge "Go ye into all the world and preach the Gospel unto all nations." Their zeal for God and desire to witness unto all men, was born and cradled in the little prayer meeting that was held in Jerusalem in the upper chamber. They tarried and received the Holy Spirit. That meeting, recorded so simply in the Holy Book, gives us the key to successful missionary activity.

What lessons can be learned from it by all people everywhere whose hearts are Christ-centered and whose interests are missionbent. Not only do our missionaries, those who have left all to verbally fulfill the Master's command, who have gone to places of toil and heat where the calls of needy ones have summoned them, not only do these need to realize the importance of being clothed with power from on high, but each and everyone who feels that his relation to missions is vital, every Christian, in fact, must see that the presence of the Comforter, of whom Christ testified, is essential to his acceptable service. Let us remember then, that, whether our work be that of the missionary, daily facing great problems and personal contact with those lost in sin and ignorance, or whether we find ourselves among those to whom the Lord has entrusted the stewardship of finances, or whether we are one among the large number who ply needles and offer prayers for the coming of the Kingdom, the answer to the oft repeated question, "Does our work pay?" may be found in the events that followed the prayer meeting in the upper room in Jerusalem.

"After seeing Jesus, enveloped in the glory of the clouds, ascend into heaven, then they returned unto Jerusalem from the Mount, called Olivet, which is nigh unto Jerusalem, a Sabbath day's journey off. And when they were come in, they went up into an upper chamber, where they were abiding, both Peter and John, and

James and Andrew, Philip and Thomas, Bartholemew and Matthew, James the son of Alpheus and Simeon, the zealot, and Judas the son of James. These all with one accord continued steadfastly in prayer, with the women, and Mary, the mother of Jesus with his brethren."

The missionary cause is dependent, today as well as then, upon spirit-filled men and women everywhere. Heart preparation preceded material preparation then, so must it do today if God's approval is to rest upon it. When working for the spread of the Gospel let us learn then, First: That true missionary zeal is born in prayer; Second: All missionary activity is motivated and made fruitful by the Holy Spirit and, Third: All missionary efforts are sanctified so that they are acceptable to the Father and helpful to mankind when they are carried on in that love which Christ died to reveal to us. Prayer brings power, and power when used to reveal Christian love, encircles the globe in a way that startles us.

Yet some may ask, What reward came to the disciples from this period of tarrying? Could we have the opportunity to sit in a meeting and hear Peter, James, John and the other disciples introduce convert after convert and give each one a few minutes in which to tell us something of what the love and grace of God meant in their individual lives we would have a decided "Yes" to our question "Do missions pay?" Yet we are privileged above many other in hearing our workers come back from the mission fields and repeatedly tell us of changed hearts that bring about new conditions. Always they, like the disciples, tell that the blessed promise that Christ uttered when He sent out the twelve is real in their lives. "Lo, I am with you always, even unto the end of the world." Ignoring, for a minute, the reward that has been stored up for those who are faithful, what a reward here on earth to know that Christ is with us alway. Whatever our work, if we but look up we behold Him, overseeing and directing it, if we turn to the left or the right, He is there lending a helping and strengthening hand, and sometimes, when we look down in discouragement, still we see Him undergirding us with His mighty arm and raising us to higher ground.

For all of us then, God's assurance for victory because of His presence is the greatest reward for waiting in the upper chamber in prayer and being clothed with power from on high. In recalling again Christ's commandment and His glorious promise we must needs be refreshed, encouraged, and spurred on to new zeal for the Master's work.

CORRESPONDENCE

First Mennonite Church, Burrton, Kan.—A few weeks ago papers from parts of the country reported a long looked for rain, breaking an unusually dry, hot spell. We, too, may report the same condition and join in the thanksgiving to the Giver of all blessings. Most of our farmers have finished sowing wheat. Some fields are already clothed in a beautiful green, nourishing hope, one of the three graces, in the hearts of men. But hope for eternal life is of greater importance and greater consolation when the grim reaper, Death, garners his harvest as he did in our midst. Last Friday, Miss Mary Erns was called home after two weeks of severe illness. She had not lived in our community very long, but during this time she gave proof of a true follower of Christ.

On September 27th, the elderly ladies class in our Sunday school gave a special program for the end of the quarter. Quite impressive was a recitation by an 82-year-old member. Twenty-five years ago she could not do this because we had no Sunday school. A demonstration of one of the lessons was very instructive for the children. In all, our mothers gave us a good example of willingness to do their share of work in the Sunday school.

On October 4, we had the privilege to listen to Rev. H. P. Unruh of Alexanderwohl, and last Sunday we had communion services, which were also well attended.

We cannot report of much success in our C. E. meetings, for again no meetings were held during the summer months, but efforts are being made to keep the meetings up during the winter months. Many of our young folks are either teaching or attending school away from home, leaving us only a small number of young folks at home, while the language question is a problem to have the old and young work together.

Katie A. Friesen, Corr.

Grace Church, Pandora, Ohio.—It is somewhat hard to adapt ourselves to the change that comes in church work when so many of the young people leave us, nevertheless, the work is again progressing nicely in all departments. The new Sunday school officers with Raymond Hilty as superintendent have all taken hold of the work with much interest. The treasurer reported that nearly $150 has remained in the treasury at the close of the last Sunday school year. This will likely be devoted to missionary purposes. We miss some of our singers very much that have left us, but it is very encouraging to see so many of the younger set filling the places on the platform when the choir sings. We thus see that it is not only loss when good workers leave us. It makes it necessary that others step up and fill the places and thus they too get the necessary training. The orchestra is practicing faithfully every Sunday morning at 7:45 and is adding much to the interest in the Sunday school. They will also play a number of selections next Sunday when the Bluffton College students will be with us. The attendance in the Sunday school and church has been very good ever since spring. Many churches complain of a "summer slump" in attendance, but we are grateful that we do not know what that means In fact our Sunday school attendance in summer has been considerably higher than during the winter months.

Two of the old workers in the Junior C. E. are again on the job with the children. They are Gertrude Hilty and Melvina Gerber. They have been very faithful and devoted workers in the past years. This year they have the assistance of two more helpers, Herman Schumacher and Margaret Amstutz.

Our young people's societies have again decided to entertain the students of Bluffton College at a dinner in our church basement next Sunday, October 18th. It is expected that about 150 visitors will be with us Sunday morning. Last year the homes were all very generous in their donations of various articles of food for this dinner and we trust they will again do the same thing this year. Together with our young people they will fill the whole basement when dinner comes around. A program has been prepared that will be rendered while they are all around the table.

Clothing is again being gathered at present for the Russian Mennonite Immigrants into Canada. The people again manifest a good willingness to help in this matter.

We again plan to have our fall communion services on the Sunday morning after Thanksgiving Day, to enable as many of the absent members as possible to be present. At the same time we will also receive new members if there are such that would wish to unite with the church.

In the evening of that same Sunday, November 29th, Dr. E. M. McFadden, of the New Covenant Mission, of Pittsburgh, will very likely speak in our church. He is the successor to Rev. Ruben, a Jew, who spoke in our church about two years ago. The latter has died since he was with us that time.

The annual mission sale of the Ladies' Missionary Society will very likely be held the second Saturday in November, that is, November 14th. In past years large sums of money were contributed for missions through these sales, and the ladies are again preparing many things that are valuable, and undoubtedly a fine sum of money will again be contributed for the cause of missions through this sale.

Wadsworth, Ohio.—Our annual church picnic supper, on the evening of October 1, was a great success. There were so many good things to eat and then everyone had the benefit of the fine fellowship always connected with such an occasion. Over one hundred were present.

The Harvest Home and Rally Day service, September 27, was very well attended. It was Rally Day for the Sunday school, for the church and for the C. E. societies. But a Rally Day amounts to little if there is no rallying all the year around.

The young people of the church had charge of the worship service Sunday evening, October 4. Their services were much appreciated. The pastor gave a short talk on the theme, "The Trail."

The wedding bells were ringing in our midst recently, when Miss Elva Hartman was married to Mr. Kenneth Brintlinger, Columbus, and Miss Bonnie Ball was married to Mr. Jay Welday of this place. Showers were held for the newly wedded couples by members and friends of the Mennonite Church. Our best wishes are extended to these worthy young people.

All were saddened when word was passed around about noon, August 22, that our friend and brother, J. R. Krabill had passed away.

The pastor, Mrs. Miller, and son, Burman, motored to Goshen, Ind., August 25, where the latter two remained, visiting friends and relatives, while the former journeyed on by train to Summerfield, Illinois, to attend to Middle District Conference. A report was given of the Conference at our church Sunday morning, September 13.

The ladies of the colored W. C. T. U. held a picnic at the home of the superintendent, Mrs. Walter Schaub, whose work in behalf of that branch of the organization has been of such great benefit. A fine lunch was served on the lawn at noon and a short program was given in the afternoon. The Union wishes to express its thanks to Mrs. Schaub for her hospitality as well as for her many other acts of kindness.

In the absence of the pastor the pulpit was supplied by Rev. Hartman, Sunday morning, August 30, whose message was appreciated by all. September 6th, the Sunday morning message was brought by W. L. Good, Wadsworth, whose services are always acceptable.

PREACHING IN THE PRESENCE OF GOD

The preacher who never forgets that, when he stands in the presence of his congregation to deliver his message, he stands also in the presence of God, and that He also is one of his auditors—that preacher will not be likely to suffer from the fear of man. With the high purpose to please God in the preaching, the mind of the preacher will be lifted above the embarrassments of self-conscious considerations of what the hearers may think of the preacher and the sermon.

A writer in The Christian Endeavor World tells of an old minister of a small church in a country town who had one day in his audience a very distinguished statesman, but who did not vary the usual form of service, preaching with his accustomed earnestness and plainness of speech. At the close of the service, several members of the congregation, who had evidently expected that the presence of the eminent statesman would embarrass their old pastor, gathered about him and said, "Brother, we had a distinguished visitor today, but you did not seem at all embarrassed."

Mark the answer of the old man: "I have been preaching in the presence of the Almighty God for forty years, and do you think, with Him as one of my constant hearers, any man can embarrass me by his presence?"

In comment upon this incident the quoted writer says: "To know God; to be conscious of His presence; to realize that He is always near us; to speak, not only before Him, but to Him—that means that we shall be free from embarrassment when brought face to face even with the greatest of earth.

"Young men and women through timidity sometimes have difficulty in taking part in the prayer meetings. The remedy lies here: Remember that you are always with God. Get close to Him. Speak with Him. It matters little what men may say or think of your efforts; you will be free, if only you know Him."

There is a transforming power in the living consciousness of this divine presence. If fully realized it would revolutionize the preaching of some ministers, who are either "bound in shallows and in miseries", or adrift in self-conceit and pride of intellect in their preaching. The realization of the presence of God is both corrective and inspiring to the sincere heart.

In line with this thought is the counsel of a certain writer who admonishes the preacher in his preaching to "attend to the presence of God", and that, he says, "will dignify a small congregation, and annihilate a large one." It will influence the mind of the preacher equally against the depression of a small congregat on and the fear of a large one, for God's presence overshadows both.—Editorial in The Evangelical.

THANK GOD FOR WORK

Thank God for the swing of it,
For the clammering, hammering ring of it,
Passion of labor daily hurled
On the mighty anvils of the world.
Oh! what is so fierce as the flame of it,
And what is so huge as the aim of it?
Thundering on through dearth and doubt,
Calling the plan of the Maker out.
Work the Titan, work the friend,
Shaping the earth to a glorious end,
Draining the swamps, and blasting the hills,
Doing whatever the Spirit wills—
Rending a continent apart,
To answer the dream of the Master heart,
Thank God for the world where none may shirk—
Thank God for the splendor of work!
—Angela Morgan, "Northwest Christian Advocate".

THE WHOLE CHURCH AT WORK

An anonymous clipping contains the suggestive remarks along this particular line:

"What man of you, having an hundred sheep, if he lose one of them, doth he not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? That is to say, the alpha and omega of Christianity is soul winning, and every letter between the first and last should be premeated by the spirit which seeks the lost.

"It is not enough to be evangelical. We must be evangelistic. The evangelical church is a reservoir of pure water without a pipe running anywhere. If you will take the trouble to go to it and climb the embankment, you will get a good drink. The evangelistic church is a reservoir of pure water with a pipe to every heart in the community, and every nation in the world. Evangelical may mean truth on ice. Evangelistic means truth on fire. Evangelical may be bomb-proof for defense; evangelistic means an army on the march with every fact towards the enemy. Evangelical sings, 'Hold the fort, for I am coming!' evangelistic sings, 'Storm the fort for God is leading.' The need of the church is not evangelicalism as a thing to fight for, but evangelism as a force to fight with. The evangelical creed merely held and defended becomes a fossil, only a thing of interest.

"Several miles above Milton, Pa., when the ice was breaking up, a farmer got into one of his boats, purposing of pulling it out ice struck it, breaking it loose of the river. A floating mass of from the bank, and carrying it and him out into the current a neighbor, seeing the danger mounted a horse and with all speed rode down to Milton. The people of the town gathered all the ropes they could secure, went out on the bridge, and suspended a line of dangling ropes from the bridge across the river. They could not tell at just what point the boat with the farmer would pass under, so they put a rope down every two or three feet across. By and by the farmer was seen, wet and cold, standing in the boat half full of water, drifting down the rapid current. When he saw the ropes dangling within reach, he seized the nearest one, was drawn up and saved. Now one rope might not have answered the purpose. The pastor hangs the rope of salvation from the pulpit, and the sinners present do not seem to get near it; but if the business men will hang out ropes, and you young men and women, mothers and wives, hang out ropes, sinners will certainly be saved.

GOLD AND GOLD

During our stay in Winnipeg a man came to the city from abroad, and stopped at our hotel, who brought a remarkable story of efforts now making to salvage a cargo of gold and silver from the bed of the ocean. The visitor was Kenneth C. Wilkins, a diamond miner from Johannesburg, So. Africa, and he declared that enough gold and silver to pay a great portion of Great Britain's national debt to the United States will be recovered from the treasureship Grosvenor if efforts now being made to tunnel out to it are successful. Mr. Wilkins says that this is the greatest treasure hunt the world has ever known outside the pages of fiction. Already a tunnel six feet in diameter and several miles long has been built out under the water from the west coast of Africa; and at the present moment it is but a few feet from the scene of the disaster.

The Grosvenor, contained a fabulous cargo of gold and silver bars consigned from India to the British government, went to the bottom of the ocean as it was rounding Cape Horn nearly 100 years ago.

Its huge hulk contained a complete cargo of gold and silver and precious jewels from India, the value of which would be impossible to estimate in modern figures. It runs into many millions of dollars.

One of the sailors saw a rock ahead of his ship and notified the captain, but the skipper thought the sailor had seen a mirage and took his warning as a joke. When later he saw the rock for himself and tried to avoid it, it was too late, according to a survivor of the vessel.

Many attempts have been made to dive down to the sunken treasure, prominent among which was one launched by Cecil Rhodes several years ago. It was found that the vessel had been completely covered with a cement-like layer of sand—and lost to view.

Directly after the war a syndicate got the exact location of the ship and started a tunnel under the ocean. The diggers are now working day and night, with the expectation that at any moment the ancient treasure will be struck.

Well, let us hope they find it. But wouldn't it be fine to see men exhibiting such zeal to obtain that which is more precious than gold that perisheth? O, that men might listen to Him that men might listen to Him who stands at the closed door and knocks, as He says, "I counsel thee to buy of Me gold tried in fire." (Rev. 3:18). The gold He offers will not be cankered, nor will the rust of it be a witness against its possessors, nor eat their flesh as it were fire (Jas. 5: 1-3). "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." —Serving and Waiting.

HOW OFTEN

"And must I keep giving
Again and again?"
"Oh, no" said the angel;
His glance pierced me through,
"Just give till the Master
Stops giving to you."

THE MENNONITE

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EDITORIAL

Nearly every church paper we have taken up the last two months has had something to say about the "Summer Slump", either congratulating itself upon a rapid recovery, or hoping that the recovery will follow. Just why Christian people should allow themselves to fall into a slump in hot weather is something hard to explain. There is need of religion in summer as much as in winter. Indeed, there seems to be more need of it in some instances. Churches as well as their people are to blame. Why should the church let up its fight against sin? Some wag once brought the situation to peculiar notice. He passed a large and well equipped church in a splendid neighborhood having this sign on the door: "This church is closed for the summer." He wrote underneath the notice: "The devil having gone to Atlantic City". Unfortunately, those who are not able to go away are not so fortunate to be beyond the notice of the devil and, summer or no summer, he will use all his wiles for their destruction.

Some months ago a criminal whose money enabled him to be declared insane instead of being sent to the electric chair in punishment for a particularly shocking murder was endeavoring to have the courts declare him sane and order his release. A number of witnesses were called to testify concerning his sanity, among them a clergyman who visited him regularly. Imagine the testimony! He believed him sane because every time he visited him he engaged in a game of cards and found him an especially clever player. This was what developed in a public hearing in court. No wonder that some people read such accounts lose faith in the clergy generally. If there is one thing a minister of religion would be expected to do when visiting a criminal in his confinement, it seems to us, it would be talk to him about his soul. And, if there were grounds for believing the prisoner sane, one would think the clergyman would have formed his judgment in the matter from the man's attitude toward spiritual things. There was a time when card playing was frowned as one of the things inconsistent for a Christian to indulge in. The cards were banned from the homes of all Christian people. We wonder why in this age there has been such a liberal turn toward these devil's pasteboards? They are as much used, if not more, in gambling. They are associated with idleness and the vices that follow idleness, and there are as many tempers spoiled by them as ever before. Perhaps, the pulpit, after generation of thundering against cards, thinks it has done its duty. The devil has not discarded them and there is as much need of testimony against card-playing needed today as ever.

JUST ONE S. S. LESSON HELP FOR NATIVES IN SOUTH AFRICA

The South African National Sunday School Association publishes a monthly lesson help for natives in the isi-Xosa language. This language is spoken by one of the largest groups of natives in that country. "Apart from this publication", says John G. Birch, Secretary of that Association, "there is nothing in the way of a Bible help for the use of the native teachers in their own language—not even a reference Bible. The lesson help is, therefore eagerly taken by the native but the cost of production, though very modest, is too high to enable the majority to purchase it." The South African Association issues single copies, on certain conditions, to individual native teachers who are too poor to pay for them. Appeals for the publication of Sunday school helps in other languages are continually being made. An edition in Zulu is planned and even prepared for, and it will be issued as soon as means are available. The Sunday School Association in South Africa is affiliated with the World's Sunday School Association whose headquarters are in the Metropolitan Tower, New York City.

Addressing the Europeans at one of the Sunday school conventions which Mr. Birch is always preparing for, a missionary referred to the adjoining Exhibit Hall with its fine display of Sunday school literature in English and the general equipment. Then, holding up one of the Xosa Lesson Helps he said, in a silence that was intense: "This—this is all there is for the help of the native teacher."

DELIGHTS OF DEVOTION

He who is truly and entirely devoted to God and His service, has an abundance of pleasure, the sweetest, the purest, and the most exalted. The Word of God is to him "joy and rejoicing of his heart", and sweeter to his soul than is the most pleasant food to the palate of the sensualist. When engaged in prayer, he takes the wings of faith and soars away from the cares, trials, and afflictions of earth, to the throne of the Most High, and experiences that "fulness of joy" which in His presence and those "everlasting pleasures" which are at His right hand. The breath of praise comes from His heart like a heavenly breeze which fans his weary soul; and he realizes with the Psalmist, that it "is a good thing to give thanks unto God and to sing praises unto His holy name."

In listening to the preached word, his heart is filled with joy and peace in believing, and in waiting upon the Lord in the ordinances of his house he finds that the Lord waits to be gracious to him, and with Peter he cries out, "It is good for us to be here." Finally, by calling the Sabbath a delight, the holy of the Lord, honorable, and honoring Him on that holy day, he is enabled to delight himself in the Lord, and permitted to find rest unto his soul.

To the devoted Christian, duty is never a load, nor a worship a task; but his heart continually says, "I delight to do Thy will, O God, for Thy commandments are not grievous." He knows that true enjoyment flows only in the channel of duty, and he seeks happiness from God in doing His holy will. And he finds not a little, for his cup runneth over, and religion to him is something that he enjoys, which makes the performance of his duties both easy and pleasant. What would be otherwise a cross ceases to be one to him, for as he takes it up, trusting in Him who has said, "Cast thy burden on the Lord, and He will sustain thee", he finds that Jesus bears him, cross and all. Nothing is too hard, and nothing too trifling for him to do in the service of the blessed Master, and he has a spiritual relish for the most menial service that will bring glory to God.

But there are holy delights, not only in working, but also in suffering, for the cause of Christ. The devoted disciple of Jesus enjoys trials, glories in tribulations, and like the apostle takes pleasure in infirmities, in reproaches, in necessities, in persecutions, and in distress, for Christ's sake. He thanks God that he is counted worthy to suffer for the name of Jesus, and counts it all joy when he falls into divers temptations. In affliction he is patient, and oh, how sweet is the sanctified affliction to his soul! With the Psalmist he says, "It is good for me that I have been afflicted" for his afflictions bring him nearer God, and work out for him a far more exceeding and eternal weight of glory.

Oh, the blessedness of a life of entire devotion to God! Oh, the delights of his service! Language cannot be found that is strong enough to give expression to the rapturous emotions that well up in the hearts of those who account it their chief joy to draw near to God and live in sweet and constant communion with him. The pure in heart not only see God but also enjoy Him in all things, even in the temporal blessings which He has seen fit to bestow upon them so that they even eat their meat with gladness, because with singleness of heart. They who walk with God in all His ways find that He walks with them in all their ways, and have perpetual reason to "rejoice in the Lord always."

And if there be such joy during seedtime, what will be the joy of harvest? If the peace of God, which flows like a perennial stream through the hearts of His people in this life be so sweet what will be the infinite ocean of eternal felicity into which it empties? If wisdom's ways are ways of pleasantness how pleasant must it be to walk through the golden streets of the New Jerusalem, the city to which they lead. Surely "godliness is profitable unto all things, having promise of the life which now is, and of that which is to come."—Sel.

He that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.
—Shakespeare.

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THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

THE BITTER CUP

In agony my soul was stayed;
I oft before to God had prayed,
I wondered then but failed to see
Why He should give this cup to me.
Although I knew it was His will
My soul within me was not still.
It seemed that I was not aware
That He could all my burdens bear.
At length one day the answer came,
For which I still can praise His name.
I felt that He was drawing near.
I heard Him speak in accents clear—
"My grace sufficient is for thee,
In weakness there My strength shall be."
I knew my ears did not deceive,
And I was firm in my belief.
At length I drank the bitter cup,
I drank it slowly—sup by sup.
While yielding there my will to His,
Behold the bitterness proved bliss.
That hour today still gives me joy
When life's perplexities annoy.
In sacred memories of that vow.
In true submission I can bow—
My soul within me calm and still,
Rejoicing in the Father's will.

M. M. H.

CHRISTIAN ENDEAVOR—ITS WORK AND POSSIBILITIES

Peter Dyck, Moundridge, Kansas

(This paper was read at the Christian Endeavor Convention at Newton, Kansas, September 4th, 1925.)

The work of the Christian Endeavor is to build up the kingdom of God through education. Christian Endeavor gives the young people a Christian education, which many would otherwise not receive. We all realize the great value of education. The fact is that most people who are successful in life have had a good education received through attending school or through their own effort at home. If secular education is essential for secular success, then Christian education is essential for spiritual success.

I want to emphasize the Junior Endeavor. I think in a way it is even more important than Senior Endeavor, for it prepares the young people to do their work in the Senior Endeavor more efficiently, and they get a better foundation. They will also be won easier for the Senior society, because often it is hard for older persons to decide to join since they are not accustomed to do Christian work.

Why does Christian Endeavor educate those who take part in it? First, because of the regular Sunday meetings that afford opportunity for taking active part. If anything is to be done successfully it must be done frequently. A person attending school must attend regularly in order to get the most out of it. The individual might be compared with a storage battery and generator. If the storage battery is to be used often it must be charged often to give it power. Christian Endeavor is a generator for the individual, shpplying him with new power each week, of which he can daily make use.

Secondly, everyone is given a chance to take part. In church services the pastor carries the load. In the Sunday school the teacher does the most work—and incidentally derives the most benefit. But in the Christian Endeavor every faithful member has something to do. Every one that attends should, therefore, derive some benefit from the meeting, either through being a leader, taking part in the discussions, or as an attentive listener. And at consecration meetings everyone is given opportunity to serve. Giving every one a chance to take part is really the best way to get people interested in Christian work.

The eighteen players in a baseball game are really much more interested in the game than those who are watching it from the bleechers. The disciples who helped Jesus in His work took a much greater part in furthering the work than did those that heard them. They became followers through hearing and seeing.

Thirdly, it gives participators discipline in expressing their ideas to others. What benefit do we derive from Christianity if we are only recipients of it, and are not able to tell others about it and apply it in our daily life. After all not the knowledge we have but the service we render to others counts. Having a lot and not making use of it is the same as the man that received one talent. The talent was worth from $2 000 to $30 000, and was a nice fortune; but he received no reward for hoarding and keeping it to himself unused. The Christian Endeavor should help us to make use of the talents entrusted to us.

Regular meetings, united effort, and Christian discipline are the things that make for more active Christians, a thing which the church of today is very much in need of in order to accomplish the great task before it.

It has been said, "We have ears but hear not, we see but do not act."

What, now, are the possibilities of the Christian Endeavor? Through true Christian Endeavor the church will be placed in the position to set up higher standards for the individual, because its work is based on the fundamentals of the Bible which teaches honesty, justice, self-sacrifice and love of God and one's neighbor.

Through Junior Christian Endeavor a strong Christian foundation is early laid in the hearts of young people. Anyone who is a regular Junior and stays true to its work until he is grown up, will be well grounded in the Christian Endeavor principles, and these will become the rule of his life.

Looking out upon the great mass of people we find that selfishness, robbery, suicide, idleness, worldly pleasures, drunkenness luxury and many other bad habits are rampant. And how are these evils to be met and conquered? Punishment alone will not cure them. National punishment through war is not successful, as we have seen, for it arouses hatred and thoughts of revenge. The same thing is true of personal punishment. But through consecrated Christian Endeavor it is possible to train the youth to be clean and moral in character, so that they face and conquer desire with the sword of the Spirit.

Since, through Christianity, it is possible to combat crime and bad habits successfully it is up to the members of the Christian Endeavor to improve the organization and to increase its membership so as to make it more effective by reaching and influencing a greater number.

Evil influences are entrenching themselves, and the church with all of its organizations must offer resistance in a united front determined to suppant evil with good.

From what has been said it is evident that youth consecrated to the cause of Christian Endeavor can render a definite service in America for America and for Jesus Christ.

How then as members can we extend the work? First of all, we should make sure that we ourselves are consecrated members. We should emphasize Junior Endeavor which is the foundation of the Christian Endeavor. We should apply the Christian principles to everyday life. We should live up to the pledge. We should pray for the success of Endeavor and should try to enlarge its influence by drawing in more members.

"IF EASY, IT IS WRONG"

A recent writer reports an interview with Thomas A. Edison, the great inventor, and quotes him as saying about the problems in science today, "If the answer is easy, it's wrong."

This challenging statement has its application to all phases of life, and not least to morals and character. Too many people are looking for easy places, easy conquests, today. There are students who try to pick out studies that will give a sufficient number of credits for completion of the course without exacting too much time and study. There are men who despise the routine and hard work which make possible the understanding of a business, and who desire to achieve success in a few years by any short-cut method which opens. And there are other people—a few of them—who would like to have good moral character, be strong in the face of temptation, and live right, without conscious effort or any measurable sacrifice. Easy money, easy morals, easy masteries, these are the ideals of a multitude.

It is well for us to hear the axiom of the great scientist, "If the answer is easy, it's wrong." The world must listen to the voice of Jesus Christ, Who said, "If any man would come after Me, let him....take up his cross daily and follow Me." It is at our peril that we ignore the costliness of character. We shall have to fight for it, live for it, die for it. It will require the severest discipline, all the resources we possess, all the aid which generous friends and a friendly Savior can bring to us. And at the end we shall enter somewhat understandingly into the words of Paul, "I have fought the good fight"!

Rev. Ernest Bourner Allen, D. D.

THE SONG OF PEACE

By Rev. Ernest Bourner Allen, D.D.

The Son of God goes forth for peace,
Our Father's love to show;
From war and woe He brings release:
O who with Him will go?
He strikes the fetters from the slave,
Man's mind and heart makes free;
And sends His messengers to save
O'er every land and sea.

The Son of God goes forth for peace,
That men like brothers live,
And all desire the other's good,
And other's sin forgive.
He turns our spears to pruning-hooks,
Our swords to ploughshares warm,
And war no more its death-blast brings,
Nor men their brothers harm!

The Son of God goes forth for peace,
Nor lands nor power to gain;
He seeks to serve, to love, to lift;
Who follows in His train?
A glorious band in every age,
In spite of scorn and pain,
True sons of God, His peace have made;
Who follows in their train?

Now let the world to peace be won,
And every hatred slain;
Let force and greed be overcome
And love supreme remain.
Let justice rule in all the earth,
And mercy while we live,
Lest we, forgiven much, forget
Our brother to forgive.

We send our love to every land;
True neighbors would we be;
And pray God's peace to reign in them,
Where'er their home land be.
O God to us may grace be given,
Who bear the dear Christ's name,
To live at peace with every man,
And thus our Christ acclaim.

JOTTINGS

Bro. H. D. Detweiler of Souderton, Pa., was in Bluffton, Ohio, making the annual audit of the books of Bluffton College. Bro. Detweiler reports a good financial outlook for Bluffton College.

The Historical Society of Bluffton College held its first meeting for the college year last Friday in the College chapel and was addressed by Dr. Peter Epp who spoke on the Mennonites in Russia since the war. Dr. Epp presented particularly two problems which confront Mennonites in Russia at the present time. One deals with the problem of immigration, which has been very difficult because of the action taken by other countries relative to immigrants, while the other one considers the problem of social and economic readjustment and rebuilding for those who find it impossible to immigrate. Dr. Epp is well acquainted with the situation as it is in Russia, having left that country less than two years ago.

THE CHURCH MUST LEAD AGAINST WAR

We are told that pious moralizings about war get us nowhere. Numerous cliques deplore the fact that religion is more interested in defeating the real devil of armed conflict than minding what they call its own business. What, may one ask, is religion's business if war upon war cannot be so defined? Who has the obligation to resist armed violence if we do not? Who, again, can ponder the political courses run by the pre-war world without a sense of inexpressible shame and repugnance? Behind its properties were masked treacherous and greedy diplomacies which almost made actual hostilities in the field a relief from unendurable suspense. In reading apologies of those who were chiefly responsible for the holocaust of the last decade, one's main reaction is a feeling of their utter ignominy, and of the gullibility of those who were handed over to death and to worse than death.

Nor will there be any improvement of the conditions which cause war until the Church has rediscovered her unity in a crusade against it. Some are so far ahead in their protest as to be nearly out of sight of a practical eye. You may urge that they ignore realities and therefore cannot hope to exercise any influence over them. I am, nevertheless, of the opinion that the radical wing of pacifism is doing a needed service for both Church and State. The advanced guard sees the end from the beginning; they seize and hold aloft the splendid vision of peace which belongs to the Mount of Light. We cannot afford to rebuke them and leave misleading chatter about "preparedness" free to circulate.

The issue is joined and we have to meet it. The super-organization of society, the density of its population in given nations, the possibility that lethal chemistry may yet destroy civilized man en masse, are certainly formidable incentives to antagonize war. But they are negative incentives, belonging to the prudential realm. We take our precepts from the very breastplate of the Prince of Peace. We believe that we must prevail until no longer shall nation lift up sword against nation; neither shall they learn war any more. The appeal of God to his banished children is our appeal to the nations—"Come and let us reason together."

Here, as I see it, is our supreme opportunity to win the respect and confidence of alienated millions. Nay, more! Here is the acid test of the churches as a federal social force. Can they so present in themselves and impress upon the political State, the incontrovertible advantages of reason over physical supremacy and of righteousness over armed might as to subdue the prejudices and hates of mankind and the militaristic dogmas derived from them?

God arranges the chronometry of our spirits so that their striking hours, however delayed by thousands of silent moments, shall summon us to let his light shine. The hour has struck for the condemnation of war. What is our response? Are we to trim; to look upon nailing our colors to the mast as a bit of delusive heroics? Or are we to believe that any action we take cannot but be right if in the presence of of a lower principle it follows a higher? If we follow this policy I have no quams about the outcome. But to do otherwise than is suggested denies the immediate and living God in our midst. Once the die is cast we can give to the winds our fears, hope and be undismayed. Across the tumults of the time we hear his word, which is the response to our adventure in his cause: "Arise, shine, for thy light is come and the glory of the Lord has risen upon thee." —Dr. S. Parkes Cadman in a Sermon preached at the Quadrennial meeting of the Federal Council.

"THE BRAND OF CAIN"

Prof. McAffee

That is what Captain Morse of the good ship Kaying called it when he was describing the mark which some criminals in the Far East bear. He says that among the thousands of good Chinese immigrants welcomed to Siam there is occasionally a lawless person who becomes impossible and who must be deported. Then it is the custom of the authorities of Siam to have a definite mark tatooed on the back of the criminal's hand. It is indelible and conspicuous, and is recognized everywhere as showing the character and history of the man who bears it. He can never escape it.

The mark has two effects on different persons. Sometimes it makes men so ashamed that they try to become inconspicuous, hiding themselves in out-of-the-way places, humiliated and afraid. But generally it makes a man utterly brazen, hateful, defiant, dangerous to all law and order. So disturbing are they that Captain Morse himself no longer accepts them for passage, even though the government may ask for it. They become the centers of trouble in his ship among the returning emigrants who are getting back to the familiar surroundings.

Is it not exactly like the early story of Cain, deservedly marked, but sensing the inevitable opposition which the mark would arouse among his fellows? And is it not quite like the love of God that He should protect even the marked man, giving him another chance if he will take it? The saddest result of sin is the mark it gives the sinner and the attitude which the mark develops among those who surround him. The Christian bears the only hope for the marked man. How much hope would a marked man marked with his sin get from you? —From The Christian Endeavor World.

THE S. S. LESSON

Nov. 8

Paul's Farewell at Miletus

Acts 20:25-38.

Golden Text: "Ye ought to support the weak and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Acts 20:35.

The parting of the Apostle Paul from the Ephesian elders is both pathetic and inspiring. It is sad because, here as often, elsewhere, in this world we come to times of separation when we look for the last time upon the faces of those who are dear to us. However, to the Christian there is joy with the tears because, with the eye of faith, he may see beyond the veil of time into the state where there shall be blessed reunions and separations shall never again occur. However, such a joy is possible only for those who are the Lord's and who have made Him their Lord and Master forever.

Paul could tell these with whom he had labored so long and with whom he had much to endure that he was "pure from the blood of all men." He, no doubt found comfort in the passage in Ezekiel that tells about the watchman who did not neglect to sound the warning when danger was near and so was free from the blood of those who suffered when the sword came upon the land. In so strong a reference, as to be free from the blood of any man, Paul realized that not to bring the Word of Life to unsaved men and women when there is opportunity, is to allow them to go into eternal death. Where there was chance for leading souls to Christ Paul never was neglectful so that now at the last meeting with these people he could say he had done his whole duty by them. The soul-saver, and that means any Christian, must, like Paul, feel that he has done his whole duty.

Paul could say "I have not shunned to declare unto you all the council of God." It is never enough for the servant of God to tell some of the truth. He must tell the whole truth. "A half a truth is a whole lie." There is a great deal being preached from our pulpits and taught in our class rooms that cannot be denied as true, but it is not the whole truth. God holds out salvation to the believer. He also holds out damnation to the unbeliever. Jesus Christ was the greatest and the best Man. All who declare that are not contradicting the truth concerning Him, but, if they omit accepting His virgin birth, His atonement on the cross, His resurrection and His divinity as well as His coming again, they are not declaring the whole council of God.

Next, Paul warns against dangers that may come to the church from within that are more dangerous than persecution. He refers to false teachers. Wolves he calls them. The greatest foes of the faith have never been those that injure and persecute. They have been those who led the true believer away from the truth. The protection against such teachers lies in the Word—the whole counsel of God. The false teacher always finds his (or her, for there have been a great many false prophets who were women) best stamping ground where people are not sure of the Word. The great falling away form the faith in our time is to be attributed, not so much to infidelity, as to ignorance. The neglect of the family altar, the decline of church attendance and the indifference of the masses to religious things is but preparing a field for false teachers to sow their dangerous doctrines. Paul's example in continuing his warnings for three years of his busy life with tears should be an inspiration to every minister to earnestly and sincerely keep at the task of teaching and warning.

There are three things to which the elders are commended, viz., God, the Word and His grace. One who keeps himself in the love of God will be a diligent student of the Word and will benefit by every grace that is given to him. These things, as Paul states "builds you up". There is something fascinating about the idea of being made into a building so often spoken of in Scriptures. The Christian is edified upon the true foundation, Jesus Christ, he is a part of the building, he is a workman upon the building. The corner-stone is Jesus, the church is the temple. The wise builder builds right, etc.

It could be with modesty that Paul reminded his hearers that he had worked with his own hand, that he was a burden to no one, and that he gave himself unreservedly to the service of the Lord. Here he quotes a passage that is not mentioned by the evangelists: "More blessed to give than to receive." What did Paul give? Money? He gave his whole self and in so giving he found his greatest joy. It is only the knowledge we have of the risen Christ that can give us courage, when parting times come to us, as to Paul and the Ephesians.

THE C. E. TOPIC

Nov. 8

What Can Young People Do for International Friendship?

Rom. 13:1-8.

It is said that Count Zinzendorf, the great Moravian leader, used to say: "The world is my parish." This is the Christian attitude. In Christ there are no differences of race or condition in life. All men in His eyes are men who must come up to His standard of righteousness to win His favor. In New Testament times there was great stir because some wanted to keep Christianity a sect of the Jews and would limit salvation to those who were Jews or had become Jews ceremonially. It soon developed, however, that "God is no respecter of persons" and the Gospel was carried to distant lands and alien races by enthusiastic heralds who willingly sacrificed their lives, when necessary, in their great efforts to establish the great brotherhood of man in Christ. As young people, consecrated to Christ and His service, the important thing to realize is a vision of the whole world brought to a saving knowledge in Jesus and thus establish a bond of brotherhood that will be strong enough to break down and keep down the artificial barriers of race and speech by which men have separated themselves. From childhood we have been taught that patriotism is a noble virtue. True, it is. But the patriotism that we should give ourselves to should be in harmony with the great principle laid down in our Declaration of Independence which says that all men are born free and equal. Because other countries have assumed themselves to be superior to others no end of troubles has resulted, among them the Great War that plunged the world into more bloodshed and misery than any other similar period in the world's history. Because Americans forget that principle of being born "free and equal" some of them, at least, assume themselves a superior race. The result at home is that those who by accident of birth happen to have seen the light of day first in some other land, where another language is spoken do not get a square deal. It is in America that the dislike for Americans abroad is born. Anyone who has had to pass through the humiliations of Ellis Island, and has had to live in restricted foreign quarters and make his living with the rest of the "wops", "harps", "dagoes", etc., will have to have the cheeriest kind of a disposition not to be embittered against the America to which he came with such high hopes, only to find them dashed and destroyed. Few of us will have anything to do with the foreign relations department of our government, or will even be able to see anything of the world outside of the United States. Our only hope to do anything for international relations will be in our contact with people of other nationalities with whom we come in contact at home. With these we may labor in the interest of a larger feeling of brotherhood by trying to be brethren to them. If we set them the example of honest dealing, of pure speech, of truthfulness and of purity and goodness in our own lives we will have done much that will go far toward creating better relations. It is the returned immigrant and the letters he writes home, if he does not return, who largely creates the spirit of esteem or contempt.

There is a movement on foot known as the International Friendship through the Churches. It is the aim of this organization to show to our brethren of foreign birth and speech that we stand with the Christians of those countries for Christ and His cause and that we want to deal with them as brethren. The ideal is a noble one and should be furthered in every possible way. The churches can do much toward the spirit of international friendship. In the first place, they are committed to the Christ, the Prince of Peace. They ought, therefore, do all in their power toward establishing a lasting world peace founded, not on force, but upon a recognition of the rights of others. They should do all in their power to create a sentiment for arbitration in every case of disagreement between nations. As young people we may become efficient advocates of the better international spirit if we familiarize ourselves with the progress the cause is making and has already made. The other day many of the nations of Europe met in convention and agreed to outlaw war. Unfortunately our nation was not represented there. The selfishness of our politicians, backed up by the interests that profit from war-making, has made it impossible for the United States to join hands with outer nations in such a matter. Some day the American people will wake up to realize how badly they were misled by their political leaders and perhaps they will be in a better state to take a place at a universal council of nations that will agree to find a better way of settling differences than by a resort to arms. After saying all this about our nation's shortcomings we might add that the benevolent spirit of our people counteracts much of the evil that has been done by our unwillingness to join a League of Nations or whatever it may be called. Whenever there was great misery in the world the American people have always been the readiest and the first to help. As a Samaritan citizen the Good Samaritan may not have been able to do anything to create a better feeling between his country and the Jews, but, as a man with his heart in the right place, he was able to do more than all the statesmen of his country during the several hundred years that differences existed.

DEATHS

Rubin.—Will Rubin was born in Switzerland in the year 1863 came to this country in 1882. In the year 1884 he joined the Mennonite Church of Pulaski, Iowa. He moved to Washington Territory in the fall of 1886. He was married to Rose Aeschliman in the fall of 1889. Died at his home at Almota, Washington, after a short but very painful disease, October 6, 1925. He is survived by his widow, four sons and two daughters, one grandchild and one sister, who now feel and mourn his departure, but not as those who have no hope. Bro. Rubin was one of the founders of our church 32 years ago. He was a sincere, dutiful Christian, never missed a service except the very few times when absent or unable to attend and always was there on time. He was a loved and esteemed neighbor and very prosperous farmer. Words of comfort in the home, the church and cemetery were spoken by Rev. D. D. King and his pastor, P. R. Aeschliman.

Welty.—Bro. Benjamin Frank Welty was born June 13, 1863 in Wayne County, Ohio, and died in Tacoma, Washington at the age of 56 years, 10 months and one day. He was a son of Christian and Elizabeth Welty. In the year 1869 his parents moved to Missouri. His father died in the year 1886. The family moved to Berne, Indiana. In the same year he and fifty others were baptized and united with the Mennonite Church of Berne.

He entered Wooster College at Wooster Ohio, where he studied music under Prof. Carl Merz. In 1893 he accepted the position of instructor of music at Bethel College, Newton, Kansas, and in 1900 he was given a leave of absence to go to Germany to continue his studies. In the following year he returned to Bethel College and was married to Miss Clara Rupp of Moundridge, Kansas. In 1906 they went to Germany and studied music in Dresden. In 1907 they returned and he taught music in Bethel College until his health began to fail, necessitating a change of climate. They chose Tacoma, Washington where they spent the remainder of their lives. Mrs. Welty died several years ago.

Besides giving music lessons he played the organ in a large Presbyterian church. He died after an operation. He leaves an adopted son, a sister, two half brothers and two half-sisters.

Bro. Welty had promised to attend the twenty-fifth anniversary of the Bethel College Oratorical Society, of which he was the founder, and to take part in the program.

Bro. Welty lately gave a house to Bethel College and willed to it his piano and his library. He willed to the foreign mission of the Mennonite church one-third of his property, after some legacies had been paid. To the Home Mission he willed one-sixth, one-sixth to the board of foreign mission of the Presbyterian church, one-third to his and his wife's brothers and sisters. The capital which he willed to his adopted son, in case he comes up to the conditions, shall if he does not comply with it fall half to Bethel and half to Bluffton College. So Bro. Welty showed his unabated interest in our denomination and its activities.

On April seventeenth, nineteen twenty-five
A man from earth who lived a holy life
Was welcomed home by all the heavenly host;
Is with his Savior whom he loved the most,
He served Him here with patience and in love,
Is now receiving his reward above.

To part from this kind friend brings to us sorrow,
Yet we rejoice for we shall meet tomorrow.
For, whom our Savior calls He justifies
And whom He justifies, He glorifies
And brings them to the Father's throne of grace,
There, to behold their Savior, face to face.

And while our hearts are bleeding, we rejoice
(Although grim reaper came and stilled his voice)
That his example lives, is with us still,
Helps us to do our heavenly Father's will,
Helps us each day our cares and burdens bear
Until we shall with him his glory share.

—In memory of B. F. Welty.
J. D. Moser.

JOTTINGS

The Western District Conference held session in Buhler, Kansas, last week. It is estimated that the Conference was attended by about 2,000 people.

Last month marked the eighth anniversary of the (Old) Mennonite mission work in Argentine. S. A. Six congregations have been started. They are not large but are composed of earnest Christians and the prospects for a larger developement are good.

After having been closed for over two years the Mennonite church at Melitapoler, Russia, was again open for services on August 16. Following the service the church was reorganized and officers elected. Neighboring pastors have agreed to visit the congregation regularly and assist in the services.

On Sunday, October 11th. the Upland, California, congregation celebrated the Lord's Supper for the last time in the old building. It was with a feeling of saddness that the worshippers gathered for the last time in the building that has had with it the association of so many blessed occasions. The new Upland church is to be dedicated on November 15th. Definite announcement will appear later concerning this event. The pastor's three week-day classes are now well under way. The Advanced Study Class meets Monday evenings, a course in the Articles of Faith for high school students is given on Thursday evening and the Beginners' Bible Class meets on Saturday afternoon.

The Sunday school of the Second Church, Philadelphia, has decided to discard the use of lesson leaflets and helps during the session of the school and use only the Bible as a text book.

Sister Catherine Voth, of Bethel Hospital, Newton, Kansas, was elected one of the delegates to the national convention of nurses to meet at Atlantic City, N. J., next year.

Bro. and Sister J. H. Tschantz of the Salem Church near Dalton, Ohio, are happy in the receipt of a cablegram from Kai Chow, Chihli, China from their daughter and her husband, Rev. and Mrs. Floyd Pannebecker, announcing the birth of a son.

Sunday, October 11th was a red-letter day for the Salem Mennonite Church, near Dalton, Ohio. At that time a splendid class of fifteen young people was baptized bringing the membership to 204. The evening of that day was spent in singing some of the best of the old and new songs. The accompaniment of the church orchestra added much to this service.

The male choir of the Berne, Ind., Church spent last Sunday at Fort Wayne Ind. The afternoon was spent in singing at the Irene Byron Hospital, six miles from Ft. Wayne. After the concert the manager of the hospital showed the members of the choir through the entire institution. The patents were very grateful for the treat the choir had brought to them in song. In the evening they rendered a concert in the Salem Reformed Church at Fort Wayne.

On October 25th the First Church, Philadelphia, celebrated its 60th anniversary. At the morning service Rev. N. B. Grubb brought a message on some of the historical points of the past, and Rev. A. J. Neuenschwander brought a message appropriate to the occasion. In the evening the Anniversary message was brought by Rev. S. M. Rosenberger.

On October 25, the Flatland Mennonite Church celebrated communion. Rev. S. M. Rosenberger, the pastor, officiating. The Flatland Sunday school appointed Mrs. Willis Shive and Mrs. William Frederick delegates to the Bucks County S. S. Convention, held in Quakertown, Oct. 24.

Sister Pankratz, wife of our Missionary. Bro. Otto Pankratz, wants the readers of the Mennonite to note the following: Somewhere there has been a misunderstanding in regard to our being on the Birney, Mont., station. Mr Pankratz is there now, and I shall be there within a few days to receive all the gifts for the Indians from the various sewing societies. We will be on the station till spring time. I was sent home for a short time to recover from typhoid fever, and am detained a little longer by the illness of my mother. who was compelled to undergo a severe operation, but is on her way to recovery now and God granting will soon be able to leave the hospital. My two older children will, however, be left in charge of my sister since the Montana climate does not agree with the boy who is delicate in health.

At a meeting held in Bethel Church, Mt. Lake, Minn., plans were presented for the erection of a Sister's Home in connection with the Deaconess' Hospital in that place. The plan suggests a new building 31x64 feet, two stories high with a full basement. Accommodation will be provided for 20 sisters. The cost of the building will be about $20,000.00. Work is expected to begin on the basement at once so that at least the first story will be completed before cold weather sets in.

In his address at the celebration of Founders' Day at Bethel College, Newton, Kansas, Rev. P. H. Richert said the cornerstone was laid thirty-seven years ago. The doors were first opened thirty-four years ago. In 1877 the following resolution was made which gave rise to Bethel College: "This conference recognized the need of establishing a central school where young men may prepare themselves to become teachers in the district schools." The two outstanding problems were the problems of location and that of raising a school fund. The first location was at Emmenthal, where it remained one year. Then it was moved to Halstead where eighty acres of land had been offered toward a school fund. Here it remained ten years. Bethel was moved to Newton because an offer from Newton amounted to approximately $100 000. The conference did not act, so a corporation was formed. The first catalogue was issued in 1893-94, and the enrollment numbered about one hundred students.

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, NOVEMBER 5, 1925. No. 44

DEDICATION OF THE UPLAND, CALIF., CHURCH

On the 15th of November, 1925, the new church of the Upland Mennonite congregation will be dedicated. A hearty and Christian invitation is extended to all Mennonite churches, specially those of California.

John Lichti, Jr.

NOTICE, SEWING SOCIETIES

We wish to again remind such sewing societies who have not yet sent in any money for the Christmas celebrations at the different stations in Oklahoma, Arizona, Montana, China or India, to please do so as soon as possible, since the holidays are drawing closer. Send such gifts to the treasurer, Mrs. J. G. Regier, Newton, Kansas, and be sure to tell her what it is intended for.

We would also again call your attention to the fact that metal buttons may be procured from the undersigned at 10c per dozen, postpaid. These buttons come on strings of 3 dozen each, 1 gross or 4 strings in a package, but may be ordered in any amount. The missionaries seem well pleased with these buttons on the garments as they do not break very easily.

With greetings,
Mrs. P. R. Schroeder, Secy.,
Berne, Ind.

CONDITIONS OF MENNONITES IN RUSSIA SINCE THE WAR

Address by Dr. Epp to Historical Society

The Mennonite Historical Society held it first session of the year in the College Chapel last night. After a short business meeting, in which Dr. Neufeld was selected president to succeed Rev. Henry Fast, Dr. Epp addressed the society on the topic, "History of Mennonites in Russia after the war."

Dr. Epp, in his quiet and pleasing manner, gave a brief and very clear survey of the last few years of Mennonitism. There are two problems, he said, that of immigration and that of the rebuilding of the educational forces. About every five years the Mennonite colonies immigrate. Formerly there was opportunity enough to settle in Russia, but now the government will not recognize them as citizens, so they have sought other lands. Before the war many of the Mennonites had lost their possessions, but after the calamity the Russian government took all the land, first of the rich estates, then of the average farmers, drove the owners, laid waste the land and divided the spoils.

These farmers then came to the Mennonite communities or colonies. However, since everything had been taken away from them, the great question was how to make a living. These refugees could not possess land and it was impossible for them to go back to their homes, hence the problem of immigration loomed among them. The next question was, how were they to get permission to leave Russia, and who was to ask for it.

Organization formed

After two years an organization, called The Union of the Descendants of Holland, was permitted to be established. Through the force of the argument that these refugees were a burden to the village and state and that they were a force in rebuilding, they were permitted to leave the country. Lists of those who were to go were made out by the government. The emigrants then were mostly refugees with a few of other classes who chanced to slip by. They had to term their union a rebellion with immigration as only a side line. Those holding land were not allowed to go, since they were needed to pay taxes.

Those that were left sacrificed greatly in order to buy horses to cultivate their land. They even tore down their houses and sold the bricks to the Russian peasants in order to do this. The union was now allowed to have their own stores, and they attempted to manage the wheat market. Local government was permitted them. In the school there was a stealthy attempt to undermine the religion and to teach the philosophy of materialism. The Lutheran and Catholic denominations are much more prevalent than the Mennonite.

There are between eighty and ninety thousand Mennonites in Russia, most of them would like to move out. Their big problem always is, how to migrate. Nine thousand have already come to United States and Canada.

Such is the condition of our Russian brothers since the war.—Witmarsum.

A JAPANESE CHRISTMAS ENTERTAINMENT

Described by a Visitor

Unless you have seen one here, you probably think Christmas in a leper hospital must be a somewhat dull affair. I do not know how it is in other places, but here it was a most joyous occasion. There was a huge Christmas tree, beautifully decorated with tiny electric lights and gilt and silver ornaments. Beneath the tree were baskets of useful presents. The entire room was artistically decorated. On one of the side walls, upon a background of black, a delightful scene of the Three Wise Men on their camels following the Star, was depicted with narrow white paper as an outline—the kind that comes in rolls like ribbon, which they use here instead of string for tying up parcels. It was very cleverly done.

The program was excellent and well carried out. There are five young boys in the hospital, and a little girl of ten, and they sang in English "Merry Christmas to You". Then that dear little girl sang a solo, and she sang very sweetly. One of the boys recited the Beatitudes in Japanese, and another the first Psalm. Some original poems, read by one of the patients, caused a great deal of merriment. During an intermission cakes and tea were served, and later on oranges and little bags of peanuts. In each bag there was something to laugh at, as well as peanuts, and everything was delicious. After a men's grab bag for presents, and one for women, and another for men, women and children, a trio sang in English, "My Maryland" in honor of a Maryland friend of the superintendent who was there on a visit. It was an international trio, one singer being an American, another half American and half Hawaiian, and the third a Japanese. Their voices blended well, but all three were blind.

Another number that was especially well done was the "Te Deum", sung as a quartet in Japanese. While the music was beautiful, the personnel of the quartet was pathetic beyond words. The soprano, having no feet, had to be carried to a chair; then, as her hands were useless, a music stand was placed in front of her for the music. She could not even turn over a page for herself. Most of her upper lip was gone, but she sang beautifully. She was the only one of the four who was not blind, and she acted as leader. The tenor, although only twenty-two years old, in addition to being blind, had no hair, and had lost his nose. The man who sang bass was the younger son of a major, the first officer killed at Port Arthur. This younger son was about to enter the Imperial University when it was discovered that he had leprosy. He is here hiding, for if it were known that he is a leper the whole family would be ruined. He is a Christian, and one of the finest characters possible.

This description may be depressing to you, yet if you could have heard the delightful singing, and the patients' laugh and talk and jest, you would have felt the spirit of love and cheer that characterized the whole evening, and would remember it, as I do, as a very happy occasion.

A Christmas tree with electric lights, and oranges and sweets and three or four gifts for each patient—too good for lepers, did someone say? This celebration has been described because of its unusual interest, rather than because it was typical. Sympathizing friends, through The American Mission to Lepers, send Christmas gifts also to many leper stations where the barest necessities are received with as much delight as if they were luxuries, and where the Christmas feast, with meat and sweets, is looked forward to for weeks. A contribution toward the lepers' Christmas fund will provide immeasurable happiness for those whose daily lot is most wretched.

"Heaven is truth seen in time. Hell is truth seen too late."

PROF. LEHMAN AND THE WESTMINSTER CHOIR

(The many friends of Bro. G. A. Lehman will be glad to hear of his connection with this celebrated musical organization. We are sure that Bro. Lehman will meet many of his former associates while on the trip with this choir.—Editor.)

Richmond, Ind.

Kind friends:—One of the finest opportunities of my life came this fall when we commenced our work here. I was fortunate enough to secure a place in the baritone division of the Westminster Choir in Dayton, Ohio, just east of Richmond. Needless to say, this work in Dayton and the regular teaching duties have made a rather strenuous program, but what little sacrifice that has been demanded it has been much more than worth while.

Westminster Choir has during the last three years developed one of the best choral organizations in the land. Many middle west critics pronounce it the best choir in the country. Prof. John Finley Williamson, the leader, has the highest spiritual and artistic aims for his singers, requiring four rehearsals per week and an exemplary manner of life. The training is the finest and the most conscientious to be had and Mr. Williamson's chief aim is to develope a type of music that has for its first object religion in the music of the church.

Because Westminster Choir and the generous people in Dayton who support the choir financially seek to serve American churches, tours of greater or lesser length are arranged from time to time to spread the gospel of better choral and church music. The choir is making such a trip during November, visiting for the first time some of the principal cities of Canada and eastern United States. Following are some of the dates for the November tour:

Nov. 2—Youngstown.
Nov. 3—Pittsburgh.
Nov. 4—Toronto.
Nov. 5—Hamilton.
Nov. 8—Buffalo.
Nov. 10—Boston.
Nov. 11—Brooklyn.
Nov. 12—New York.
Nov. 13—Newark.
Nov. 15—Brooklyn.
Nov. 16—Philadelphia.
Nov. 17—Baltimore.
Nov. 18—Washington.

Singers and church leaders are urged to hear this choir at some point on the tour and I am willing to guarantee that these singers and their leader have a spiritual as well as an artistic message far above the average.

Trusting that the many Eastern District friends may find it possible to hear Westminster Choir, I am Very truly yours,

G. A. "Dad" Lehman.

THREE DAYS OF INTERCESSION—ENDING WITH "WATCH NIGHT"

One who observed this special season last year wrote as follows nearly nine months later:

"During the three days of prayer, December 29 to 31, 1924, God definitely impressed me to open a public prayer room in the heart of ..... With Phil. 4: 19 behind me I rented a room in one of the big office buildings, and on the 20th of January the place was opened...Many souls have found rest and peace here. Money has ccome in for the rent of the room, and God has never failed to meet every need."

Over 300 three-day prayer gatherings and thousands of Watch Night services were held last year, in many of which the results were just as definite and enduring as in the foregoing instance.

Souls were saved, churches revived, lives consecrated, missionaries recruited, evangelistic campaigns begun, and multitudes moved towards God.

This is probably the one outstanding occasion of the entire year when the true Church of Christ worships simultaneously, drawing near to God "with a true heart in full assurance of faith."

More and more for several years past Watch Night has been given over to prayer. And why not? He, the Head of the body, "ever liveth to make intercession." Should not this, therefore, be the chief occupation of the members of His body? He says so: "Pray without ceasing"; "Men ought always to pray"; "I will that men pray everywhere". "He that goeth forth" with travail of soul, scattering the precious seed of the Word—by preaching, by tract distribution, by personal life and testimony—"shall doubtless come again with rejoicing, bringing his sheaves with him." Psa. 126:6.)

1925—let it close in "Mighty Prevailing Prayer"! 1926—let it begin and continue in "Strong crying and tears"; and long ere it closes the shout of new-born souls will be heard afresh in thousands of churches around the world, and the year will end in "Praise and Thanksgiving". On Watch Night, as well as before and after, and during the "three days" (December 29 to 31)—for the sake of Jew and Gentile and Church of God—

Pray for the Church's Revival!

FIRST ANNUAL CONFERENCE OF THE LEAGUE OF EVANGELICAL STUDENTS

Students of orthodox theological seminaries have begun a movement which promises to be of great importance for the Kingdom of God. Though still very young, and for that reason yet without a clearly defined program, the movement, nevertheless, is of such a character that it even now gives all friends of orthodoxy cause for rejoicing. We refer to the League of Evangelical Students.

Its purpose, as expressed in the constitution, is "to bear united witness to the faith of students in the whole Bible as the inspired Word of God; to endeavor to interest others in the work of the Gospel ministry; to have fellowship one with another, and to meet in conference for the discussion of common problems."

The underlying cause which brought about the organization of this League is the existence throughout the church, including the student world, of two mutually exclusive conceptions of the nature of the Christian religion. The one which is commonly known as liberalism cuts the very heart out of Christianity and leaves only mere moralism. But Christianity is far more than a code of ethics! The liberals within the church have led a large part of the church astray with their propaganda. And all the while they have been active the great number of the conservatives have looked silently on, only a few attempting to stay the anti-Christian and anti-Biblical tide. Against the great apostacy within the church the League raises a voice of protest, courageously professing faith in the Bible, as the inspired Word of God, the only rule of faith and practice.

The church today needs such an organization. Those who oppose the "faith once delivered" have been so noisy and command so many agencies for broadcasting information as to make them appear far more numerous than they really are. By their activities they have tried to create the impression that conservative seminaries are but few and that the orthodox people form only a small minority.

These wrong impressions, which seem to prevail throughout the land, harm the cause of Christ. They are hindering the expansion of the Kingdom, since many people are prone to follow those who appear to be in the majority, especially when these dare to boast of the possession of a patent on knowledge. These unwarranted opinions should be corrected. The orthodox, thank God, still constitute a vast army, and the church-at-large should be made aware of it.

The League of Evangelical Students was organized last April when a number of seminaries sent delegates to Pittsburgh, Pa., for this purpose. The schools represented were: Princeton Theological Seminary, Princeton, N. J.; Theological School and Calvin College, Grand Rapids, Mich.; Pittsburgh (United Presbyterian) Theological Seminary; Northern Baptist Theological Seminary, Chicago, Ill., and Xenia Theological Seminary, St. Louis, Mo. Dr. P. B. Fitzwater of the Moody Bible Institute was present also. At this Pittsburgh meeting a constitution was drafted and it was decided to hold the first annual conference of the League at Grand Rapids, Mich., during November of this year.

"Qualification for membership in the League," the constitution states, "shall be faith in the Bible as the infallible Word of God, and acceptance of the fundamental truths of the Christian religion, such as the Trinity, the Virgin Birth of Christ, His Divine and Human Nature, His Substitutionary Atonement, His Resurrection from the Dead, and His Coming again.

"Any student association, society, or club, of any theological seminary, school for the training of Christian workers, college, or other institution of higher learning, may apply for membership in the League upon the ratification and adoption of the constitution by a three-fourths vote of its members. Where no such action on the part of an existing association, society, or club, can be had, it is suggested that those favoring the ideals of the League shall organize, if they so desire, to form an association, society, or club, of evangelical students.

"Each association, society, or club, shall anually reaffirm their qualification for membership in the League by a three-fourths vote.

"Professors and teachers, ministers of the Gospel, and missionaries, and all others who have had a college or Bible school training or their equivalent, shall be eligible to honorary membership, and shall be elected by a three-fourths vote at an annual conference of the League."

Some ways and means will no doubt be sought by which this part of the organization can take a decisive share in its activities. Individuals desiring membership are encouraged to send their application to members of the Conference Committee.

The above shows that the League, to attain its purposes, aims to unite into one body not only all orthodox students, but also all ministers of the Word, missionaries, teachers, professors and other church leaders who stand on the League's platform. We trust that a powerful impulse for the purity and uplift of the church will, with God's blessing, result from the united stand involved in the activities of the organization.

The First Annual Conference of the League of Evangelical Students will be held November 20-24, 1925, at Grand Rapids, Mich., in the main building of the Theological School and Calvin College at that place. Upon the success of this conference the future of the League will largely depend.

The main object of the conference is to devise suitable ways and means to attain the aims of the League.

Among men of prominence who will attend are J. Gresham Machen, D. D., of Princeton Theological Seminary, and Leander S. Keyser, D. D., of Hamma Divinity School, Springfield, O. These men are known through the orthodox church world as among the ablest and noblest defenders of the "faith once delivered". That these men are coming, and without any thought of remuneration, is an indication of the interest which men of prominence are taking in this movement. Other nationally known champions of orthodoxy are expected to be present to inspire with their addresses and to take part in the deliberations. Another indication of the interest which men of note are taking in the movement is the wholehearted support given by faculties of schools that have already ratified the constitution.

It is impossible to state at this time (October 22) how many schools will be represented at the conference. But already at this early date schools as far west as the Pacific Ocean, as far south as the state of Texas, and as far east as the Atlantic have written, stating that they have ratified the constitution and expect to send delegates. The League already is more than national in character, its constitution having been ratified also in Canada.

The Conference Committee welcomes all those who wish to attend this important Conference. All these are asked to send a card to the committee stating that they intend to be present at the Conference. For delegates lodging will undoubtedly be provided. However, this cannot be said of visitors, since their number may be altogether too great to provide lodging for.

Let us all pray for the success of the movement.

Henry Beets.

JUSTICE TO CHINA

Washington, Oct. 24—Churches of America today presented to the state department an appeal for justice to China. At the same time they urged that China's welfare be the chief consideration at the coming two international conferences in Pekin.

In particular, they emphasized the importance of thorough reconsideration of the whole question of extra-territoriality and tariff control. A statement embodying these points was presented under the auspices of the Federal Council of Churches to Secretary of State Kellogg today by the representatives of a number of communions.

The situation today presents a moral crisis, states the document, which was officially adopted by the Administrative Committee of the Council. It offers an opportunity for America to make clear that she proposes to deal with other nations, not by might, but in a Christ-like way, it continues. The document urges that if an agreement of the nations is impossible, the United States act independently in granting justice to China.

The committee appointed to present the statement to Secretary Kellogg consisted of Dr. S. Parkes Cadman, Bishop Wm. F. McDowell, Dr. Charles S. Macfarland, Dr. Sidney L. Gulick, the Rev. Rockwell Harmon Potter of Hartford, Connecticut, Rev. W. A. Lambeth, Rev. J. R. Sizoo, and Dr. W. L. Darby.

The statement, which bears the title, "The Crisis in China", is as follows:

"The present crisis in China is due to many complex factors not easily summarized, but conspicuous among them is the rapidly growing patriotic feeling of the Chinese people. With these aspirations for a place of freedom and of equality in the family of nations Christian men and women everywhere must be in hearty sympathy.

"The Shanghai incident of May 30, which was the immediate occasion of the nation-wide spirit of protest against the present status of China in her relations to other nations, is only symptomatic of deep-rooted trouble. The central demand of the Chinese is for a fundamental revision of the 'unequal treaties', under which for many decades foreigners in China have enjoyed certain privileges and rights which infringe on her independence and sovereignty.

"In particular, the Chinese are protesting against a further continuance of extra-territoriality, and of foreign control of customs duties. Whatever may have been the justification in the past, it seems clear that the time has now come when changed conditions require all who accept the principle of the Golden Rule to sympathize keenly with these desires of the Chinese people.

"The system of extra-territorial jurisdiction, under which foreigners in China are not subject to Chinese laws and courts but amenable only to courts established by their respective nations, requires thorough reconsideration in a day when it has been given up in all other nations and when China has made a hopeful beginning in the development of a modern judicial system. The United States, Great Britain and Japan agreed by treaty some twenty years ago that 'they are prepared to relinquish extra-territorial rights when satisfied that the state of the Chinese laws and the arrangement for their administration and other considerations warrant them in so doing.'

"These pledges were renewed at the time of the Washington Conference in 1922. The fact that Germany and Austria were forced to give up extra-territorial rights in China as a result of the World War, and that Russia also has renounced them, calls for further attention to the anachronism of the present situation.

"Responible Chinese leaders declare that it is the intention of their government, if extra-territoriality is definitely relinquished, to employ expert jurists from foreign countries as judges or assessors in cases involving foreigners, either in the regular courts or in special tribunals established for this purpose. Spokesman for the Chinese declare that such tribunals will be continued over a period of years, until the progress in judicial procedure has been such as to create full confidence in the equity of Chinese laws and the efficiency of their administration.

"In this way security of foreign interests could be reasonably assured. In any case, the best assurance is the goodwill and the friendship of the Chinese people, an asset which would be richly increased by a new policy of friendly dealing with China by the other nations.

"The continued control of the Chinese tariff by foreign powers is equally difficult to justify on any Christian grounds. The present system, however satisfactory at the beginning, by which import duties are limited to five per cent. advalorem, while other nations tax Chinese goods even as high as one hundred per cent., now obviously denies the principle of mutuality and fairness.

"The Chinese, as a result, are no longer content with a mere revision of the customs schedule, as proposed by the Washington Conference in 1922; they are demanding complete tariff autonomy. Here also, however, Chinese leaders declare themselves ready to retain foreign experts in the administration of the customs service, and to consider other practicable adjustments, if once the principle of tariff autonomy is specifically agreed upon.

"The rectifying of those two inequalities in the relations of the other nations with China, and the new dignity which she would thereby attain, would be a great stimulus to the Chinese to bring about the needed internal reforms for which patriotic Chinese are now working under severe handicaps.

"We rejoice to learn that, in response to the requests of China, the governments concerned have agreed to hold in China during the present autumn two conferences to consider these problems. The time is therefore opportune for all who desire to see a new policy in the relations of the nations with China to express their judgments and their hopes. America should make it clear that, in keeping with her historic policy, she proposes to make justice and friendship paramount in all her dealings with China.

"An attitude of true friendliness toward China must include thorough respect for the Chinese people, free from any taint of condescension or racial pride. It involves also a desire on our part to help China to attain to a position of genuine freedom and equality in the family of nations.

"The Churches of Christ in America, therefore, urge all Christian people to join in creating a public opinion which will stand unequivocally for the abolition of extra-territoriality, will favor the restoration of tariff autonomy to China, and will invite the Chinese government and people to cooperate in working out as promptly as possible practicable programs for its termination and other needed changes.

"We believe that our government should act in concert with the other nations, and use its full influence to that end; if, however, international agreement should prove impossible, we urge our government to act independently in assuring full justice between the United States and China."

THE MENNONITE

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EDITORIAL

One of the biggest farces that ever entered into any law is the provision of the Volstead Act that makes it possible for large quantities of wine to be dispensed for "sacramental purposes". On the face of it, it would seem that a liberal concession was made for the benefit of those who could not conscientiously use unfermented wine for sacramental purposes, but, in the working out of this law, it developes that persons are authorized to engage in the manufacture and sale of this kind of wine for profit. This has resulted in what was sure to follow, the purpose of the law was disregarded and bootleggers found it convenient to secure wine through this channel for their illegal business. An official recently stated that the country was being flooded with wine released as sacramental wine. Not so long ago a professor in one of our universities, who is also a Jewish rabbi, was arrested on the charge of securing and diverting large quantities of sacramental wine. We wonder, is there any real reason why there should be an exception made for sacramental wine in our law? A very large body of Protestants do not use it at all and make the unfermented product serve every purpose for which sacramental wine is used. We do not see why any Christian should insist upon the use of fermented wine in the celebration of the sacrament. If his thoughts are so strongly set upon the kind of wine to be used he had better examine himself and see whether he is in a proper state of mind to partake of the sacred element. We leave it to the Roman church to make the wine an object of worship and therefore something to be especially cautious about; as for ourselves, we are not committed to the idea that the elements in the communion become the body and blood of our Lord. It is a repulsive idea to us. However, if there are such Christians, who make having fermented wine in the communion a matter of conscience, that does not furnish a reason why the material should be permitted to be manufactured in so large quantities that it may be unlawfully diverted to profane purposes. If wine of such a character is needed at all, why not modify the law so that a proper church official be authorized to manufacture just enough, and not more than is needed, for the organization with which he is associated?

PRAYING ALONE

"Jacob was left alone; and there wrestled a man with him until the breaking of the day." For long years the patriarch had been in a strange land, but now his steps were bent toward his father's abode, the land promised to Abraham, promised to Isaac, and which in his inspired dream had been given to Jacob for an inheritance.

Disquieting news had reached Jacob. Esau, the fierce warrior, was on his way to meet with a band of soldiers. The smoldering hate of years was to fall upon him, as well as upon his family and upon his flocks. He knew that no earthly hand could save him from the wrath of his brother. The lonely hours spent amid the mountains, however, had taught him the power of God, and he had learned to trust that power.

Jacob thought of the helpless women and children, and then more than all else, he deeply regretted the fact that it was his own sin that had brought upon them all this danger. He feared also that his sin had cut him off from the help of God. Jacob alone was the sinner; his was the great offense. Jacob alone must settle with God. No human ear must hear the confession and the pleading for forgiveness.

The company was sent on before. "Jacob was left alone." The wrestling angel asked, "What is thy name?" The answer was, "Jacob". "I am the the supplanter, the one who robbed my brother."* In this the patriarch opened his soul. He did not cover his sin. He told it all. Then came forgiveness. No more was he Jacob, the supplanter, but his name from now on was Israel, a prince.

This change was wrought, this victory gained, when Jacob was left alone. Victories are gained, battles of the soul are fought and won, when the tempted go alone with God. Try it, O my friend. Shut out the world, shut yourself in with God. It is there your name will be changed. We go before Him, Jacob; we come away Israel. Alone with God, but how sweet the spot. It is there we walk and talk with Him. It is there He stamps upon us His image, and gives us grace and power for the days to come.—Sel.

CORRESPONDENCE

Beatrice, Nebr., Oct. 15, 1925. Greetings: Some few months have passed since my last report. A class of nine catechumens was received into the membership of our church through baptism and the right hand of fellowship. Two weeks later we celebrated holy communion. With much earnestness our Elder called attention to the cause for, and the importance of this celebration.

Our Brother Jacob Wiebe was ordained as preacher of the Word. Upon the occasion Elder John Epp from Henderson was in our midst and took part in the program.

Rev. J. B. Epp visited with us for a few days while enroute to Kansas and Colorado.

Rev. C. E. Krehbiel, Field Secretary of the General Conference, visited a short time and reported about his activity in connection with the Russian Relief Commission.

Our Missionary, Rev. Boehr, and family visited our congregation and took part in the program rendered during our annal picnic. We enjoyed his reports of his work among the Chinese very much. We feel more interested and also more responsible as co-workers in the Lord's vineyard.

In material things the Lord has blessed us abundantly. Our crops were good. Our business prosperous. Our health, with minor exceptions, has been good. Lately the cold weather, coming suddenly, has caught a number with severe colds.

On the whole, we have nothing to complain about, and everything to be thankful for. The Lord has been gracious and merciful. To Him belongs the glory.

Respectfully,
John von Riesen.

OBSERVANCE OF ARMISTICE DAY

Washington, Oct. 27.—"Two minutes' silence" at 11 A. M. on November 11, is the suggestion made to thousands of ministers by the Commission on International Justice and Goodwill for a dramatic observance of Armistice Day in the interest of world peace and understanding.

The commission urges that in each community the religious group take the matter up with the mayor or proper city officials well in advance.

"Two minutes' silence" on Armistice Day was established by the League of Remembrance. The plan has spread to many countries and was observed in this country last year, specially in New York City. Officials of the League of Remembrance are planning to arrange that all traffic including the New York subway, stop for two minutes at 11 o'clock on Armistice Day.

In its statement to the clergy the Federal Council's Commission says:

"The 'two minutes' silence' is a custom increasingly observed in all lands. The League of Remembrance is promoting its observance in every community. The Great War ended at 11 a. m., November 11, 1918. That event is brought vividly to mind by absolute quiet and cessation of business and traffic for the brief space of two minutes. Should not the churches throughout America help promote this idea and practice? Each community, with the leadership of the mayor, will, of course, have to plan for this well in advance.

"In all services on Armistice Day and Armistice Sunday, not only should honor be rendered to the heroic dead, but the duty of the living should be stressed. The highest honor we can render our dead is to promote the cause for which they died in 'the war to end war'."

GIVE THANKS:—Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.—Psalm 103:1-5.

THE SPIRIT OF TRUTH:—Even the Spirit of truth; whom the world cannot receive, because it seeketh him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.—John 14:17.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1927, for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

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THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

CHRISTIAN CITIZENSHIP

(An address delivered at the Bethel Retreat, August 24, 1925, by I. T. Dirks, Superintendent of Public Schools, Moundridge, Kansas.—Ed.)

If I should refer you to any Scripture verse as a background for my address this morning I would refer you to Deut. 4:6, "Keep, therefore, and do them: for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, surely this great nation is a wise and understanding people."

You will notice from the contents of the Scripture verses leading up to this particular verse, and the verses which follow it, that the fame and wisdom of Israel are to be tested solely by her obedience to the laws of God. For Israel, for England, for France, for America, yes, for every nation under the sun there is no other criterion. Mankind has many tests: God has but one. If the ideal of the nation be righteous she will be great and strong. If the ideal of the nation be base or evil, she will sooner or later perish in her iniquity, and pass into history. That lesson you can learn very easily from Scripture as well as our history books. Although modern religion has sometimes dwindled into a feeble rill of personal egotism, Scripture deals even more with men in masses than with men as individuals.

And the reason of this is that in the history of nations God writes more at large the meaning and the secrets of His providence. Therefore, the history of nations has a two-fold importance: first, that every one of us individually contributes to the glory or the shame of the nation to which he belongs; the other, that if we have no power to save our people from walking in evil paths, we can at least do something to elevate and restrain them.

Let us, then, clearly and fully recognize that we have duties not only as men but as citizens. These duties require us to help our nation in the attainment of a true ideal. Is the ideal of our people as expressed by its predominant aims and aspirations right or wrong? So far as it is a wrong ideal we should help to amend it. So far as it is a right ideal we should promote and further it.

We have been thinking it sufficient to trace the ideal of Jesus to its application in the church, the personal life, and the field of missions. But we must go further. I do not believe that we have done justice to the intention of the Master until we have looked beyond the distinctly religious embodiment of His ideal, and gained a vision of its application to human society in the large. We must see what it would make of the life that men live together in all the relations in which they stand. Therefore, the discussion of the subject of "Christian Citizenship", it seems to me, involves five very important issues about which there is a lack of general agreement.

Stated in questions they are as follows:

1. What should be the attitude of the Christian citizen toward the individual?
2. What should be the attitude of the Christian citizen toward the home?
3. What should be the attitude of the Christian citizen toward the community?
4. What should be the attitude of the Christian citizen toward the state?
5. What should be the attitude of the Christian citizen toward international affairs?

Friends, I realize that in this brief hour I cannot go into detail in answering these questions—but if I can just make you feel the need for a conviction on these questions I have accomplished my purpose.

First, then, what should be the attitude of the Christian citizen toward the individual?

At the center of every social system must admittedly stand the individual. Religious life begins when the individual for himself seeks to link his own will to the divine will. But the individual lives with other individuals, and his religious impulse must find its way out into expression toward those other individuals. The Christian religion puts the divine fatherhood and the human brotherhood together as indissolubly joined. Now, the individual person must always be on his guard lest his duties toward other persons revolve in too narrow a circle. Obvious elemental duties toward one's neighbor like truth-telling and honest dealing, have been held up as virtuous almost from the beginning by all manner of moral and religious teachers. Even among Christian believers the injunction to love one's neighbor as one's self is likely to get narrowed down to this rather close set of duties, which are basically important but which are not sufficiently inclusive. Christian progress is achieved through bringing more and more of one's acts under the sway of the Christian spirit and more and more persons under the influence of our expression of that spirit. And no advocates of the social gospel after all object to this narrowing of Christian duty down to a cramped circle and the ignoring of other vital human relationships outside of that circle. For Christianity cannot step on the outside of any realms that effect men. All relationships among men are fields for Christian conquest. Where two or three are gathered for any purpose, there the Spirit of Christ is to be in the midst of them if the gathering is to be Christian.

The talking of an overtight personal gospel is somewhat to blame for the confusion in which we find ourselves. The failure to distinguish between secular and sacred, has wrought much harm. The individualist has taken the restricted set of personal duties as the sacred duties and has left the broader social and political realms to the kingdom of the secular, or at least of the religiously indifferent. We should not clamor for fusion of church and state. The trouble with the fusion we once had was that the church became secularized rather than the state Christianized. What we should seek today is not formal and official connection between the larger social groups and Christianity but the sanctification of all these groups to the Christian spirit.

Individual conversion might indeed make a new man, but what is the new man to do? Conversion might turn a man about and face him in a new direction, but how far is the convert to go into that direction? I ought not to yield to a wrong environment, but neither ought I to create a wrong environment. If I take a false attitude on a social question I am a bad factor in the environment. A certain preacher one time declared that the chief concern of religion is the question that comes in the depths of a man's soul as the man stands alone with his God. Let the man be in a deep forest, with no other soul near, or alone in a vast desert, and face the problem of his own destiny if he would enter into religious life. The preacher seemed to forget that if the soul got anywhere in these forest or desert communions, the question would have to be put in terms of a language taught by society and would have to lead to duties that involve not God alone but man as well.

Much of our difficulty in all such discussion comes from not looking at facts as they are. On the one side the individualist talks as if a person lived his essential life apart from society, and on the other side the advocate of a social gospel too often talks as if society were something beyond and above the persons who make it up. But individuals could hardly come to be real individuals apart from society. The instruction that society gives a child in the early years of his life is quite as important as the set of abilities which the child brings into the world with him as his native inheritance, for without the flavoring help of society the possibilities of the individual could never flower into expression. Suppose a child to be born with an endowment of ability amounting to positive genius, how far would genius carry the child if there were no body to teach him to talk? And language is a social instrument. On the other hand society can consist only of the persons who compose society.

Therefore, the attitude of the Christian citizen toward the individual should not be one of a false belittling of the function of the individual. But also a recognition and appreciation of all factors that enter to make up for Christianization of group activities.

Secondly, the attitude of the Christian citizen toward the home.

Thus far we have considered our fellowmen as units, with whom it is our privilege and duty to come into external relations. These external relations after all do not reach the deepest center of our lives. They indeed bind man to man in bonds of helpfulness and service. But the two who are thus united remain two separate selves after all. Even friendship leaves unsatisfied yearnings, undeveloped possibilities, in human hearts. The birthplace of the soul as of the body is in the family. The nursery of virtue, the inspirer of devotion, the teacher of self-sacrifice, the institution of love; the family is the foundation of all those higher and nobler qualities of mind and heart which lift man above the level of sagacious brutes.

The first duty in the family is to strive for the common good. Membership in the family involves the recognition that the true life of the individual is to be found only in union with other members; in regard for their rights, in deference to their wishes; and in devotion to that common interest in which each member shares. Each member must live for the sake of the whole family. Children owe to their parents obedience, and such service as they are able to render. Parents, on the other hand, owe to children support, training, and an education efficient to give them a fair start in life. Brothers and sisters owe to each other mutual helpfulness and protection. All joys and sorrows, all hopes and fears, all plans and purposes should be talked over and carried out in common. No parent should have a plan or ambition or enthusiasm into which he does not invite the confidence and sympathy of his child. No child should cherish a thought or purpose or imagination which he cannot share with father or mother. It is the duty of the parent to enter sympathetically into the sports and recreations and studies and curiosities of the child. It is the duty of the child to interest himself in whatever the father and mother are doing to support the family and promote its welfare. Between parent and child, brother and sister, there should be no secrets; no ground on which one member lives in selfish isolation from the rest.

The Christian citizen's attitude toward the home should also be one of loyalty. The parent should show his loyalty to the child by protecting him when he gets into trouble. The loyal brother defends his brothers and sisters against all attacks and insults. The loyal child refuses to do anything contrary to the known wishes of father and mother, or anything that will reflect discredit upon them. The loyal child cares for his parents in misfortune and old age.

Children again should always be regarded in the home as ends in themselves—and not as means to an end. It is wrong when we get to think of children as instruments. They are persons, ends in themselves. It is barbarous when we think of children as possible **cannon fodder.** Even in the home their worth consists in what they are in themselves and not what they are to become. What the child is as a child, what he thinks as a child, what he speaks as a child, is inherently and intrinsically of worth.

In short, the attitude the Christian citizen should take toward the home is very well summed up in Col. 3:20-21, "Children, obey your parents in all things for this is well pleasing unto the Lord. . . . Fathers, provoke not your children to anger, lest they be discouraged."

(To be concluded)

THE BOOK OF BOOKS

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warning, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our deepest affections and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.

Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ear long after the sermons which they adorned have been forgotten. They return to us swiftly and quietly, like doves flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-trodden path. They grow richer, as pearls do when they are worn near the heart.

No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named of the Shadow, he is not afraid to enter: he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-bye, we shall meet again"; and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light.—Dr. Henry van Dyke in "Companionable Books."

THE FACE OF CHRIST

"The idea of God," says our correspondent, "is proclaimed through the book of Nature, but what about the great fact of Christ?" Men in all ages have studied the Book of Nature. They have spelled out a wonderful word here and there. But, the deeper they have gone into it, the more readily have they confessed, "Behold, we know not anything!" They have learned something of the "how" of things, but the "why" eludes them. "Lo, these are but the outskirts of His ways, but how small a whisper do we hear of Him. But the thunder of His power who can understand?" To the Christian faith the Book of Nature, even as the Bible, finds its interpreter and its interpretation in Christ. "Granted", says our correspondent, "that Jesus was a great fact." We would use the present tense for it is the Living Christ in whom Christians believe who completes the old partial revelations to the fathers of the race, and who as truly completes the partial revelation to the scientist of today. Our correspondent says that "Jesus ... could have saved humanity if His teaching had been followed." Transcendant as is the teaching of Jesus, it is Jesus Himself that is the Healer and Savior of humanity. Our correspondent finds fault with "the idea of the vicarious atonement" and doubtless the doctrine has often been presented crudely, and in a manner which was nothing short of a denial both of the love and the justice of God. But vicarious suffering is not merely a "church" doctrine. It is the mysterious central fact of all nature and of all life. The Christian faith teaches that God is not exempt from this law; that in all our afflictions He is afflicted; that Calvary was not in its essence a momentary incident in the age-long life of one Person of the Trinity, but a revelation of the Eternal life and love of God; that suffering for others is the most Godly—the most God-like—thing in the universe; that "in the midst of the throne" there is "a lamb as it had been slain." No growth of knowledge can go beyond this. No creed can delimit it. This, often understood very imperfectly, is the faith that has saved multitudes which no man can number. As it becomes more clearly understood it is the faith that will save the world.—The Montreal Witness.

THE S. S. LESSON

Nov. 15

Paul's Arrest in Jerusalem

Acts 21:27-40

Golden Text: "If any man suffer as a Christian, let him not be ashamed." I Pet. 4:16.

Paul never had rest from the Jews, his own people. True, it was what the Master said that a prophet is not without honor from his own countrymen, and a man's foes are those of his own household. The spiritual household into which Paul was born and grew up was his most fanatical persecutors. Some years ago there was dug up in Jerusalem a stone from the temple having an inscription upon it in Greek and Hebrew warning any Gentile against passing it into the sacred part of the Temple upon pain of death. The Jews were very zealous about the sanctity of the temple. It would have been well had they exercised more care about keeping the temples within them, their own hearts, clean and sacred to God, free from the passions that proved them unworthy of belonging to Him. Paul was a regular attendant at the House of God even though he knew that there were many there who not only did not like him, but would do him an injury if they could. That did not keep Paul away. His being there was a matter between him and his God and not between man and man. How different he was here from some people of our day who stay away because they are afraid of meeting people who might not like them or whom they might not like. It seems that some Jews had followed him all the way from the province of Asia to make trouble for him. They hated him and their hatred showed itself in fanatic persecution. When one is filled with godless hate that one will stoop to meanness of the worst kind. A hating person is always a mean person who will not stop at the most unjust kind of injury.

The persecutors saw Paul in the city with his friend, Trophimus and supposed that he had taken him in the temple and, therefore accused him of profaning that holy place. Falsehood only wants a slender base upon which to build its structure of lies. Yet with it all, God was overruling the evil of these enemies to serve His purpose. Paul wanted to go to Rome and God was opening a way by which he not only could realize his wish, but also, should have opportunity to testify concerning his Lord before Festus, Felix and Agrippa. It may not have been the way in which Paul thought that these things would be accomplished, but it was God's way by which He was making the wrath of His enemies praise Him.

The charge against Paul was like so many others that godless men have brought against the faithful. It was not built up on fact. The Christian must expect to have enemies and persecutions; he must also expect to be lied about. They lied about his Lord, they lied about Paul and they will continue to lie about the Christian as long as the world stands. There is no sure defense against liars except confidence in God, but that is all that the child of God needs to sustain him in his trying moments.

Perhaps Paul thought of the time that Stephen was murdered by the Jewish mob. At that time he was with the persecutors, but now he was the victim and he fearlessly faces the passionate mob. Mobs are always cruel, unreasoning, unjust and unfit to execute judgment. Many of the crowd did not even know what it was all about, but that did not hinder them from having a part in the devilish work. We are not past mob rule. In our own time and country many a life has been blotted out by mobs who neither thought of justice or cared for it. In Paul's case he was rescued by the soldiers, but they treated him little better than the mob. If he was having everybody beating him, they reasoned, he must have done something to merit it, and so they put him to the humiliation of being chained. Again it was God using the godless, the heathen soldier, to suit His purposes. With Paul in the hands of the soldiers he was safe for the moment and was on his way to Rome where he wanted to go. The commander took Paul for a dangerous assassin, but he protected him and that was what God wanted him to do.

In this lesson we learn much of the personal character of Paul. He proves himself a linguist speaking Greek to the commander and Hebrew to the mob. This ability he possessed because of his early training, long before he ever thought of serving Christ, but even then God was preparing him for the great work he was to do. We get a picture of Paul as an orator. His speech made from the castle step is one of the most remarkable recorded. A study of Paul's speeches reveals the true orator whose aim is not to please people but to move them. We also observe his zeal for souls. He was a soul-savior even under circumstances like this. It was the aim of his life to tell the story of Christ in a way that souls would be won to Him. We note that he was a patriot, speaking with pleasure of the home town of which he was proud. Also we observe what a self-possessed man he was, even though under the most trying conditions.

Happiness is tomorrow's unfulfilled promise, but it is today's best gift.

THE C. E. TOPIC

Nov. 15

How Can We Overcome the Spirit of Lawlessness?

Rom. 13:1-8

The reader of the daily papers gets the impression that this country is entirely given over to lawlessness. True, hardly a day but what we must read of crime, dishonesty and defiance of law, none of which can be excused. However, we must not lose sight of the fact that the millions who live decently and lawfully get no mention. A history of our times gleaned from the papers alone would be a very misleading account, unjustly slighting those against whom there is nothing to complain along the line of lawlessness. As a nation, we have made great gains in our population and crime has kept up its preportionate growth. Then, there was a time when one hardly heard of anything outside of his own immediate community. Today we get a country-wide survey with every issue of the press. Again, we are still suffering from the evil that follows a war. It was not so long ago when the men were trained to kill and do other deeds of violence. Such a condition of mind as men were trained for in wartime is not to be thrown off immediately as one would an old garment. There must be character, or there will be no respect for law and those whose characters were not of the strongest in war times are slow in realizing now that the abnormal war-time condition has ceased. Trying to analyze conditions does not always remove them. So it is now. So long as there is sin in the world there will be men who will enter into wickedness to the limit.

The answer to the question expressed in our topic involves a multitude of considerations, but the sure way of making a satisfactory reply is to be found in the practice of the religion we confess. The Christian will always love his fellowmen, and, therefore, not be guilty of doing them harm through unlawful acts. The safest citizen is always the Christian. As one hears what those who are concerning themselves about this terrible state of affairs have to say we learn that they are a unit in declaring that the decline of religion is one of the great reasons for the disorders of our time. With churches half-filled and children growing up in homes where the name of God is never mentioned, except in profanity, it is no wonder that the wave of crime owes its momentum to godless homes and young people brought up without the healthful restraint of religion.

The love of pleasure that marks so much of the spirit of our day is a factor in lawlessness. Young people have come to want to make life one grand round of pleasures. These pleasures cost more than most of them have honest access to and the result is that if they cannot find the means of gratifying their appetite for pleasure honestly many set about getting it any other way. When there will be more seriousness entering into the lives of the youths and they will learn to feel that there are responsibilities to which they should give themselves at the expense of pleasure there will come a change.

An old nursery line that goes, "Satan finds some mischief still for idle hands to do," may come close to solving the secret of much of the lawlessness. There are those who do not like to work if they can get out of it. Others have learned that it is possible to live by their wits and prefer to do so at the cost of their characters. When one does not settle down to the serious business of living and contributing one's part toward the advance and betterment of the world, that one is dangerously near to becoming a menace to society. It is youths of just this type who will not work, who will depend upon their wits for gratifying their desires and who will indulge in pleasures and amusements that appeal to them, without consideration whether they are right or wrong, from whom the army of criminals draw their recruits.

Home life has been slipping for some time. The youths who look upon home only as a place to eat and sleep and want to spend their time in one grand round of pleasures do not offer a good prospect for the future. The family circle must be cultivated. Home should be the place we like best to be. Parents should exercise their authority to the development of the Christian characters of their children and children should respect their parents and strive to be an honor to them. We cannot see how there can be a good home unless it is a Christian home. Here again must be emphasized the fact that the salvation of our country lies in the religious lives of its citizens who must be trained for their responsibilities from their mother's knees.

The spirit of our literature, our stage and our screen is to glorify crime. Pictures, plays and books fill the imagination of the young with things that turn into the wrong channels. As young people, we should be exceedingly cautious about feeding up our minds with the sort of stuff that poisons and unfits for better things and sometimes makes criminals of those who, had they been fed on better stuff, would make good men and women.

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FOREIGN MISSION RECEIPTS FOR OCTOBER

General Treasury

First Menn. Ch., Mt. Lake, Minn., $109.80; Bethesda Ch., Marion, S. Dak., $24; S. S. Class No. 33, Menn. Ch., Berne Ind., $21.55; St. John Ch., Pandora, Ohio, $100; Katie E. Krehbiel, Donnellson, Iowa, $4; Christian Ch., Moundridge, Kan., $25.30; Friedenstal Ch., Tampa, Kan., $46.12; Zion Ch., Donnellson, Iowa, $80 Immanuel Ch., Los Angeles, Calif., $126.44; S. S., First Menn. Ch., Reedley, Calif., $100; Tabor Ch., Goessel, Kan., $55.66; Y. P. Soc., Bethany Ch., Quakertown, Pa., $10; New Hopedale Ch., Meno, Okla., $100.45; Menn. Ch., Deer Creek, Okla., $14.70; Menn. Ch., Burrton, Kan., $11.30; Menn. Ch., Buhler, Kan., $26.18; Bethel College Mennonite Church, Newton, Kansas, $76.97; Children's S. S Classes, Bethel College Menn. Ch., Newton, Kan., $45.12; Menn. Ch., Lehigh, Kan., $5; S. S., Menn. Ch., Beatrice, Nebr., $415.98; S. S., Ebenezer Ch., Bluffton, O., $200; Grace Menn. Ch., Pandora, O., $83.89; Bergthal Ch., Pawnee Rock, Kan., $55.84; Menn. Ch., Boyertown, Pa., $19.29; S. S., Johannesthal Ch., Hillsboro, Kan., $64.19; Alexanderwohl Ch., Goessel, Kan., $183.20; Eden Ch., Inola, Okla., $14.34; Selma Friesen, American Falls, Idaho, $30; Wm. Busenitz, Newton, Kan., $50; P. D. Voth, Montezuma, Kan., $100; Goessel Menn. Ch., Goessel, Kan., $32.70; S. S., Menn. Ch., Monroe, Wash., $12.13; First Menn. Ch., Upland, Cal., $28.85; S. S., First Menn. Ch., Mt. Lake, Minn., $70.15; Gnadenberg Church, Whitewater, Kansas, $44.50; Mennonite church and Sunday school, Pratum, Oregon, $11; Bethlehem Ch., Bloomfield, Mont., $47.27; First Menn. Ch., Allentown, Pa., $50.00 S. S., Eden Ch., Moundridge, Kans., $123.00; Bethesda Ch., Henderson, Nebr., $404.06; John J. Boese, Vona, Colorado, $50.00; Menn. Ch., Inman, Kans., $13.22; Menn Ch., near Beatrice, Nebr., $600.05; Menn. Ch., Arlington, Kans., $8.00; Menn. Ch., Hillsboro, Kan., $40.00; Menno Ch., Watowa, Okla., $7.35. Alexanderwohl Ch., Goessel, Kan., $117.35; Joseph I. Walter, Freeman, S. Dak., $5.00; Mrs. Jonathan Waltner, Freeman, S. Dak., $1.00; Hoffnungsau Ch., Inman, Kan., $20.52; C. H. Regier, Elbing, Kan., $100.00; friend, Tabor Ch., Goessel, Kan., $1.00; Aletta H. Krehbiel, Clarence Center, N. Y., $20.00; Bergthal Ch., Corn, Okla., $7.12; S. S., Menn. Ch., Aberdeen, Ida., $94.57; Schweizer Ch., Whitewater, Kan., $235.00; Bergthal Ch., Pawnee Rock, Kan., $23.11; Digger's S. S. Class, Bergthal Ch., Pawnee Rock, Kan., $10.00; Calvary Ch., Mechanic Grove, Pa., $26.93; friend, Whitewater, Kan., $200.00; friend, Beatrice, Nebr., $10.00; Menn. Ch., Almota, Wash., $612.25; Salem Ch., Munich, N. Dak., $101.50; Bethlehem Ch., Bloomfield, Mont., $51.82; Bethany Ch., Quakertown, Pa., $36.15; First Menn Ch., Aberdeen, Ida., $54.37; Menn. Ch., Pretty Prairie, Kans., $81.43; Neue Heimatsgemeinde, Westbrook, Minn., $55.00; Menn Ch., Hutchinson, Kan., $8.24; First Menn. Ch., Reedley, Calif., $68.60; Christine Hirschler, legacy, Upland, Calif., $200.00; churches in and about Freeman, S. Dak., $400.39; Bethel Ch., Inman, Kan., $156.39; S. S., Hoffnungsfeld Ch., Moundridge, Kan., $30.00; Menn. Ch., Canton, Kan., $25.00; Bethany Ch., Kingman, Kan., $10.00; Christian Ch., Moundridge, Kan., $20.25; Bethesda Ch., Marion, S. Dak., $13.00; Aaron G. Goerd, Bowmansville, Pa., $10.00; Bergfeld Ch., Mt. Lake, Minn., $28.80 Total, $6,691.89.

Treasury for Orphans, Teachers, etc.

C. E. Soc., Bergfeld Ch., Mt. Lake, Minn., $12.00; S. S., Nebo Ch., Meade, Kan., $26.85; Y. P. Soc., Bethany Ch., Quakertown, Pa., $12.50; Mrs. A. B. Becker, Meno, Okla., $10.00; Lizzie Rees, Pulaski, Ia., $25.00; Sidney S Borneman, Norristown, Pa., $75.00; friend, Meno, Okla., $10; Elsie Wiebe, Whitewater, Kan., $30; First Menn Ch., Lostwood, N. Dak., $45.11; Maria U. Schmidt, Hillsboro, Kan., $30.00; J. E Entz, Newton, Kan., $20.00. C. E. Soc., Gnadenberg Ch., Whitewater, Kan., $30.00; Orphan Fund Soc., of Eastern Dist. Conference, $35.00; C. E. Soc., First Menn. Ch., Philadelphia, Pa., $15.00; S. S., First Menn. Ch., Mt. Lake, Minn., $90.00; L. F. Sprunger, Berne, Ind.; $30.00; David Goertz, Hillsboro, Kan., $30.00; C. R. Voth, Canton, Kan., $10.00; C. D. Epp., Henderson, Nebr., $30.00. Total, $849.46.

For China Chapel

C. E. Soc., Bethel Ch., Dolton, S. Dak., $48.60; C. E. Soc., Friedensberg Ch., Avon, S Dak., $100.00; C. E. Soc., Menn. Ch., Butterfield, Minn., $52.62. Saron Ch., Orienta, Okla., $15.37. Total, $263.74.

For Sundries.

Bethany Hospital, American Falls, Ida., for hospital, India, $6,010.00 Eighth St. Ch., Goshen, Ind., for Mary Y. Burkhard, $200.00; John Wiebe, Jr., Beatrice, Nebr., for hospital, India, $50.00; do., China, $50.00; friend, Meno, Okla., for Kuhlman, China, $15.00; friend, Meno, Okla., for P. W. Penner, India, $3.00; Mrs. C. J. Franz' S. S. class, Mt. Lake, Minn., for China, $10.00; J. R. Duerksen, Hoteville, Ariz., refund, $13.90; J. W. Kleinsasser, Doland, S. Dak., for Lohrentz' work, $22.00 Total, $6,438.90.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

October 1st, 1925, in bank	$ 250.01
Receipts during October:	
Gifts for:	
General Fund	$6,691.89
Orphans, teachers, etc.	849.46
China Building Fund	64.60
China Chapel	263.74
Sundries	6,438.90
Total receipts during Oct.	$14,308.59
Money borrowed during mo.	1,200.00
Balance and total receipts	$15,758.60
Paid during the month	15,736.98
In bank on Nov. 1, 1925	$ 21.62

On November 1, 1925, our board has a debt of $16,400.00.

Gratefully acknowledged,

J. G. Regier, Treas.,
Newton, Kan.

JOTTINGS

The Eastern Mennonite School at Harrisonburg, Va., has an enrollment of 132 students.

The preparatory school at Hillsboro is being attended by 36 pupils. The teachers are J. D. Warkentine and H. J. Epp.

Last Sunday the brethren of Mt. Lake, Minn., were favored by a visit by Rev. P. J. Wiens, missionary on furlough.

The Adams County Sunday School Union met in the Berne, Ind., church. In the evening there was a Fellowship Supper in the town Auditorium.

The choral society of the Berne, Ind. church is practicing the cantata, "The Wondrous Light" by Stulz, which will be rendered at Christmas.

There are about 25 members, including a minister, belonging to the (Old) Mennonite church, living in and about Washington, D. C., who are planning to open a Gospel Mission.

The Iowa-Nebraska (Old) Mennonite Conference report having a total Sunday School enrollment of 3764. This represents 18 schools, located in the states of Nebraska, Colorado, Minnesota and Iowa.

A new church was dedicated by the brethren in Altkleiningen, Germany. The ministers, Neff, Hirschler, Göttner and Pohl, were among those attending the exercises and participating.

A series of meetings by Dr. A. C. Gaebelein of New York was held in Bethel church, Mt. Lake, Minn., last week. The addresscs were given in both the English and the German languages. The addresses were greatly appreciated by all who heard them.

The Annual Bible lectures at Bluffton College this year will be given by Rev. Frederick Watson Hannan, Professor of Biblical Theology at Drew Theological Seminary. The lectures will begin Sunday, January 31, and end Friday, February 5.

The Skippack valley, Montgomery Co., Pa., had a large part in the development of the Mennonite church in Pennsylvania and continues to this day to have a considerable Mennonite population. The following account from the Quakertown Free Press will no doubt be of interest to the historically inclined.

The Skippack valley is lanceolate in its shape. Charmingly does it spread itself out to the aviator. Its length is about 16 miles. Its breadth in its center part is almost 9 miles. The stream is sluggish and muddy and may not appeal very much to the casual traveler. To its own sons and daughters, however, it is very dear and its familiar sights and early history are a source of continual interest to them.

When Penn came to Pennsylvania its sloping hills and undulating ground was covered with a luxuriance of trees, rivers and grasses. As the Indian early forsook this territory the white man slowly penetrated this region. All indications show that this occupation of the valley started at the mouth of the Skippack valley and extended toward the source of our stream. It was not long, however, until roads were built from the City of Brotherly Love to the settlements made within the valley and after that settlers came in very rapidly.

The setters in the lower part of the valley were Episcopalian and Presbyterian and these people early organized themselves into congregations. The immigrants in the central or broad part of the valley were Mennonites, Dutch Reformed, German Reformed and Schwenkfelder. These immigrants showed great respect and interest for one another.

The first evidence of religious activity we find in the vicinity of the village of Skippack as early as 1712. Here the Dutch Reformed and Mennonites worshipped together. In 1720 social and economic conditions had so changed that the Mennonites built a church of the south and which is now known as the Lower Skippack Mennonite church. The Dutch Reformed people had been greatly supplanted by German Reformed people who were now coming rapidly into this promising territory and the old Skippack Reformed church was built about 1727. Dominie Boehm speaks of it as the first Reformed Church building erected in Pennsylvania. The Schwenkfelders took up ground to the north of the settlements of the Reformed people and in time built the Salford Schwenkfelder church. Great accesssions of Mennonites came to this part of the valley and founded the Towamencin Mennonite church and the Upper Salford Mennonite church.

Dominie John Philip Boehm was called from the plow to take up the work of the ministry among the rapidly increasing Reformed settlers of the valley. With reluctance he consented and with heroic spirit he undertook the work. It is a long story and too long to be told but suffice it to say, the two churches were built. One where the Old Skippack church stood and the other at Harleysville. Services were held in both of these churches for a number of years and then the upper church disbanded and Boehm's church at Blue Bell was organized and supported by the monies that had been collected for the church at Harleysville. The Skippack church cotinued its preearious life till about 1760, being ministered to in that later period by Dominie Michael Weiss, of Old Goshenhoppen. Its disbandment about this time, together with the death of Weiss were responsible for the organization of Wentz's church, on ground which formerly held a Presbyterian place of worship.

We can easily see the reason for the abandonment of these early Reformed churches. The Mennonites came in in large numbers and took up the ground and the Reformed and Schwenkfelder people took up new grounds in Woreester and Towamencin. The cause for this might be that they wanted to take their reapings of hard labor in earlier days and now invest them in what they conceived more profitable enterprises. The restless rapidly changing eeonomic life of the valley was too much of a task for Dominie Boehm to fuse it into one religious organization.

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, NOVEMBER 12, 1925 No. 45

THE PRESIDENT'S THANKSGIVING DAY PROCLAMATION

The season approaches when, in accordance with a long established and respected custom, a day is set apart to give thanks to Almighty God for the manifold blessings which His gracious and benevolent grace has bestowed upon us as a nation and as individuals.

We have been brought with safety and honor through another year, and, through the generosity of nature, He has blessed us with resources whose potentiality in wealth is almost incalculable; we are at peace at home and abroad; the public health is good; we have been undisturbed by pestilence or great catastrophe; our harvest and our industries have been rich in productivity; our commerce spreads over the whole world, and labor has been well rewarded for its remunerative services.

As we have grown and prospered in material things, so also should we progress in moral and spiritual things.

We are a God-fearing people who should set ourselves against evil and strive in righteous living, and observing the golden rule, we should from our abundance help and serve those less fortunately placed. We should bow in gratitude to God for His many favors.

Now, therefore, I, Calvin Coolidge, President of the United States, do hereby set apart, Thursday, the 26th day of November next, as a day of general thanksgiving and prayer, and I recommend that on this day the people shall cease from their daily work, and in their homes or in their accustomed place of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and to seek His guidance that they may deserve a continuance of His favor.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this 26th day of October, in the year of our Lord, 1925, and of the independence of the United States of America, the 150th.

(Signed)
CALVIN COOLIDGE

BUILDINGS NEEDED ON OUR MISSION FIELD

Our mission is still in the building period. But the time is not so very distant when little building will be needed. Our missionaries in India tell us that we will soon have enough stations there to cover our field. The same is true in China, and that will mean a great relief for our treasury.

Two stations are now in the process of building, namely, Basna, in India, where Rev. Moyer is stationed, and Tamingfu, in China, where the Brethren Boehr and Voth are stationed. The latter is just now building his house. The next need is a church and a Boys' Boarding School. Bro. Boehr is collecting for the church and Rev. Kaufman for the school. This appeal, therefore, is not for the two stations mentioned.

There are other pressing needs for which we must appeal. First, the general treasury which is in debt. Then our missionaries in India have recently sent an urgent request for larger gifts to build a hospital at Champa. The board has seriously considered the question whether we should at this time bring this need before our mission friends, because there is not only the need in the general treasury, but also the need of at least two more homes for missionaries, one at Mauhadei and one at Champa, where our doctors, Bro. and Sister Bauman, are to be stationed. The latter are now on the way to India, and we feel that this need should be laid before the churches.

Under the circumstances, these are gigantic undertakings, but we are glad to report that encouraging beginnings have been made. The Idaho Hospital Society has donated $6,000.00 for a hospital in India, which is to be sent immediately. Furthermore, two mission friends have each given $1,000.00, which may be used for a house on the hospital grounds, which have already been bought. The board, therefore, herewith, supports the appeal from India for special gifts for the hospital and the doctor's house. We have in mind such gifts, mostly larger gifts, which would not affect the usual gifts for the general needs very much.

Our Leper Asylum is also still growing and building. Eight new leper homes were built last year, but the money for them came mostly from Scotland. Recently the commissioner of the Champa district visited the asylum and praised it. Without waiting for a request on the part of the missionaries, he promised further funds. Over 425 lepers are now in this asylum, and 16 more houses are to be built in order to accommodate from 550 to 600 lepers.

The church for the lepers is getting entirely too small. Then the Lord's Supper was recently celebrated with the 265 Christian lepers, only these Christians found room, all others had to remain outside during the services. Besides being too small, the church is in great need of repairing. During the last rains the tower crumbled down, and Bro. Penner remarks that the Lord knows better than we how much a larger church is needed, and so He begins to break down the old one.

Once more we wish to emphasize first the **general treasury**, second the **missionaries' homes**, and thirdly, the **hospital**.

The work continues under the Lord's blessing. Even in the stony soil of Arizona, the Lord is gathering in new sheaves. Old Qöyawayma and a middle-aged woman were recently baptized. For both much prayer had been made, especially for the former, whose wife and children have long been Christians. Elizabeth Ruth, who attended the conference at Perkasie, and related so effectively the conversion of her mother, is Qöyawayma's daughter.

P. H. Richert, Secy.

A CALL FOR ASSISTANCE

October 23, 1925.

We have again this year been in a position to welcome a number of immigrants, refugees from Russia. Last week we had 680, next week another 819 are reported to arrive. Since the 21st of July, 1923, the total number up till now will be about 10,500, or more and before the end of the year the number of 11,000 will have been reached. The immigrants who have come over in 1923 and 1924 are mostly self-supporting by this time. But even among them we have a number of widows and orphans whom we have to help along in some way. Then there are those who are taking sick and who must have our assistance for their recovery.

In this call we have in mind, however, particularly those, who have come this year and those who are still coming. The kind reader will know that they come without means, in very many cases without proper clothing and bedding. It was not possible to arrange for their transportation in summer, they are coming late in the fall and in winter, when there is no further opportunity to earn anything.

In the first place we would ask for clothing that have been laid aside but are still in fairly good repair. In the case that organizations or private persons who are willing to help along in this line, I would give the following addresses:

Johann Siemens, Altona, Man.
Rev. Peter P. Epp, Morden, Man.
Abram W. Klassen, Swalwell, Alta.
Gerhard Neufeld, Didsbury, Alta.
Jacob Gerbrandt, Drake, Sask.
Jacob E. Penner, Hepburn, Sask.
J. B. Dyck, Winkler, Man.
P. H. Wiebe, Steinbach, Man.
C. J. Andreas, Herbert, Sask.

or the undersigned. In case that there should be more clothing in one place than needed and not enough in another place, this can be rearranged here. We have a customs office in Rosthern and we do not need to pay any duties on these shipments. In Gretna, Man., and Morden, Man., there are also custom offices.

I suppose it is not necessary to give to the kind reader the figures of how much it costs our Canadian people to care for the newcomers for about three months on average. We feel, however, that real sacrifices are being made. Most of our people are not wealthy and to care for

a family in addition to their own cannot be done without a willingness to sacrifice. If we could receive contributions in the way of money this would aid greatly in our work. We can find room in homes of our poorer people, if we could assist them in the way of flour, meat, fuel, etc. If a free-will offering could be raised in all our churches, very substantial help could be rendered to our cause. Would it be asking too much if we would ask the congregations on certain Sundays to give an opportunity for an offering for this cause.

Then I would remind our friends, that we are behind in our payments to the C. P. R. Our immigrants have paid about $192,000.00 on their transportation. In the way of loans we have received about $190,000.00, the total payments we have made up to now will amount to $382,-000.00. We would, therefore, ask for further loans to be made to our immigrants and for which the lender gets notes from the immigrants who are receiving credit to that extent on their accounts.

We hope that this appeal will receive consideration on the part of those who can help along the various lines. Truly our people are put to a task in the strenuous times. We have an opportunity now to help our own brethren from destruction and despair. Will we measure up to the task that is before us?

David Toews.

CHURCH FINANCES

(Paper read by Joseph B. Bechtel before the Mennonite Brotherhood.)

The material needs of the church, which are supplied by the use of money, necessitate the discussion which I am asked to to open this afternoon.

That the finances of the church of today require more attention than they did in years gone by is easily discernable, even in the Mennonite Church. The environment of the most scrupulous have changed so very materially that we are living in a new and different atmosphere altogether.

Every day and generation has its own problems, peculiar to its age, to solve. The generation in which you and I are a party is no exception.

During the past 400 years of Mennonite Church history the different generations solved their problems most heroically and faithfully and in a most masterful way.

I trust the generations in the Mennonite Church of this day, will study well the heritage handed down to us; think soberly and seriously and pray earnestly before they let the material side, the money end of the church, impede the spiritual growth and development of the individual, first, and next the spirituality of the church collectively.

Two or three score years ago the matter of Mennonite Church finances received little or no attention, the preacher received such compensation as the congregation saw fit to give, either cheerfully or grudgingly. The house of worship was maintained at next to no cost, and outside of these there were no expenses, hence no special need for systematic, efficient handling of the finances.

Where there is no need there is no effort required.

Do not, however, be led to think that I am trying to show that past years of Mennonite history had no problems; of all ages and stages in our noble history, we, the present generation have the easy part or share of the whole work.

The pioneers of Mennonitism and during the years down to the period of our own forefathers it was not a question of how many dollars and cents shall we give for the cause in which we believed and which we love, but for many it was bloodshed, yea, life sacrifice for Faith's sake.

In the course of years, mode and manner of living, even in the Mennonite Church, has changed so very much that one's whole life course is of a different make-up, and with these changes new avenues of usefulness and obligations open up to us. There is really very little left in the Christian Church that has not vitally changed, except the Christ and His Gospel.

No doubt the greatest factor to bring about these changes has been and is education, this being true, it is highly necessary that somebody guard well the kind of education that shall prevail and that body as I see it is the church. It is the church's highest duty to see well to it that only Christian education shall prosper, if this is so, church finances begin to function.

With the promotion of education other visions open up that are likewise worthy and a real opportunity to serve, such as Foreign Mission, Home Mission, Homes for the Aged, Orphanages, Hospitals, Sanitariums, etc., and it is when these things begin to burden our hearts that church finances function in a still larger measure.

Then, too, the individual church, home requirements are much greater than formerly, this latter condition is brought about of course. by the greatly changed living conditions.

Now then, church finances as they confront us at this time, right now; consist of individual church needs, Foreign Missions, Home Missions, Christian Education, Institutional enterprises, such as Home for Aged, Orphans' cause, etc., and last, but not least, the Eastern District Conference Budget, which, of course, in a measure, covers some of the other items named.

Let us now suppose for a moment that Conference Budget is "Church Finances", or if you prefer "Church Finaces" include conference budget and then ask ourselves, each one or him or herself, how do we stand towards the whole matter. Brethren, I am of the belief that "Church Finances" should be met cheerfully, they should be met wholeheartedly, and they should be met unitedly. Unless we are of one mind, one spirit and have the same aim, our efforts cannot prosper to the fullest degree of the Lord's desire. In unity is strength, applies not to the nation alone but the church as well.

I feel confident that every congregation, member of our Conference sees well to it that her own individual congregational finances are met and all obligations paid. Perhaps when it goes beyond home needs we do not always feel the obligations quite as keenly and are apt to just hold back a bit, largely due, perhaps, to lack of proper knowledge of the need or perchance lack of interest in the cause.

For myself, I am often wondering if there is quite enough unity and harmony of interest when it comes to church finances and particularly so when it comes to church finances pertaining to Conference matters.

Finances as pertaining to church work in all its varied phases are a much larger item today than formerly and this necessitates greater care, more efficiency and a better system than in days gone by. I will not discuss the wisdom of these conditions more than to say the conditions exist and it is one of the problems of our day and generation to solve.

I will state without fear or hesitancy that if every congergation, a member of our Conference, is made or can be made to see and feel the needs as outlined in our Conference Budget, and if every member of the different congregations is made or can be made to see and feel that his church or congregation is a part of himself and his life and that whatever portion of necessary money outlay that falls to him, honorably belongs to him, and not to his fellow worker; then we can safely feel that all is well and safe and the finances will be cheerfully met. The vital feature in successfully financing the church and her enterprises then is, as I see it, to get the membership to catch the vision of the need. Once the members of any church can be made to feel that it is as important to support Foreign Mission, Home Mission, Educational Enterprises, provide for the needy and helpless and their own church, as it is to buy gas for that auto or cigars for over Sunday or chewing gum or candy or cosmetics, just that soon will church finances become a pleasure and a joy instead of a burden.

Since we have not quite reached the point I have here visualized, I will try to hold myself a little closer to the subject and endeavor to make a few suggestions to successfully handle church finances under conditions as is, instead of, as might be or ought to be.

FIRST: Under the strenuous times we live both socially, commercially and religiously it is necessary that we apply an efficiency method in our church finances the same as does the merchant or manufacturer. There must be method. The budget system is perhaps one of the best methods to accomplish an end, but if you have a budget it is important that we hold to it just as close as is possible, not allowing expenses to overrun the budget, not allow the income not to be made up to the amount of the budget. Either of these conditions would be lamentable and would make the budget nothing more or less than a good resolution, broken; and we all know the saying about broken, good resolutions.

SECOND: It is necessary that the entire membership body of Conference Congregations and kindred organizations be systematic in giving. Do you realize that if the approximately 2,800 members of our Conference would contribute 5c each per day it would amount to $51,100.00, and would cost the individual member only $18.25 per year, it is true $18.25 is quite an amount if paid all at once, but don't you see, system, 5c per day, will make it easy and, of course, at 10c per day, it would yield over a hundred thousand dollars in a year, I would just like to challenge the membership to try it. System works wonders and if you haven't tried it, now is a good time, and the beauty is that you are neither too young nor too old, it works

charmingly at any age and does wonders.

May I assume and use another illustration of what systematic giving will yield; suppose all of our approximate 2,800 Conference members were "Tithers" of which system the Bible speaks favorably, and suppose the 2,800 had an average income of only $600 per year the total would be $1,680 and tithing on the tenth basis would give the "Church Finances" and Charitable causes $168,000.00. Does it look as if there should be a constant shortage of funds if we all were really systematic? I will state here that I am a firm believer in systematic saving, in systematic giving and tithing. My belief is also, that tithing does mean one-tenth of my gross receipts and not one-tenth of what is left after all my wants and luxuries are supplied.

A good brother, a staunch pillar of the Mennonite Church of our Conference sometime since ventured the opinion that our people of the General Conference were at the present time paying more than one-tenth of the income towards "Church Finances" including all auxiliaries of the church. As I understand tithing I believe that if all our General Conference members would practice this system or method the results would be so astounding that they would be nothing short of a marvelous revelation.

Perchance some one here might ask what definite system is in use now in any of our churches that has been tested and tried. I am only familiar with one and that is our own, we use the envelope system for raising the funds for home use. We have two kinds of envelopes thus giving the donor his or her choice, one kind is a monthly and the other a weekly. Some people prefer giving often and in smaller amounts while other give fewer times and in larger amounts, this system, together with the plate collection at every service usually yields sufficient for our annual budget. When specials come up, like buying a house to annex to the church or raising our portion for Witmarsum Seminary support, or like this year to raise our part of Conference Budget, we usually make a membership canvass. Owing to some rather unusual expenses we have a small shortage in our treasury right now and this, together with our share of the Conference Budget, inspired the officers of the church to make a membership canvass some time between now and Thanksgiving, having set our combined goal at $2,000.00.

I will close by saying once again that to my mind the most important feature for successfully financeering the church and her Auxiliary Enterprises is to make clear to the membership the need. This can easiest be done when there is absolute unity in the mind and harmony in effort by all the leaders of the conference collectively and the congregations individually.

While I am very definitely of the belief it is best if the preachers do not have to devote too much of their time to the money matters of the church I cannot help but feel and say that the success of our churches, schools, missions, charitable institutions, etc., depends very, very largely upon the attitude the leaders hold towards these things and the laity will be guided by the attitude and interest shown in presenting the need.

Yours for successful financing of all church needs.

CORRESPONDENCE

Bowmansville, Pa., Nov. 2, 1925.—Praise be to Him that sitteth upon the throne for ever and ever. We would not forget to ascribe all praise to Him in Whom we live and move and have our being.

Our small congregation with its scattered members has again made a step forward in the organization of a Sunday school. On June 7th the school was organized with thirty-two members. The present enrollment is forty-five. Our number is small, but the Lord has been with us. He looks not on numbers but on the heart. Our superintendent comes a distance of fourteen miles and has missed only three Sundays thus far. On October 4th we held a fall rally day with some special music, recitations and an inspiring address on the subject, "What can I do for my Sunday school?" by Rev. Daniel Unruh from the Mechanics Grove Mission Church. He also brought his choir along, which rendered splendid musical selections. In spite of the fact that it rained nearly all afternoon fifty-nine ventured forth to the service. Bro. Unruh also brought a message in the evening.

Our fall communion service was held November 1st with thirty-three partaking of the sacred emblems representing the suffering and death of our Lord. Four young people were baptized upon confession of their faith in the Lord their Savior and received into church fellowship. We were surely blessed in having our Elder, Rev. A. M. Fretz, with us on these occasions.

Our fall communion this year was preceded by a week of evangelistic services conducted by Rev. Daniel Unruh. The meetings were fairly well attended. The Lord's leading was evident. Two young people publicly confessed Christ during these meetings. May the Lord keep them safe and faithful until He comes again to receive them unto Himself.

R. H. Gehman.

Berne, Ind.—The Good Literature Committee of the Senior C. E. Society is providing the book-table with an addition of about 75 children's and young people's story books, and about 25 German books and booklets for older members.

The Intermediate C. E.'s will be the visitors of the Seniors on Sunday evening, Nov. 29, and the Seniors will visit the Intermediates on the evening of Dec. 6.

Special songs are supplied at the Sunday morning services in November by the Intermediate and Senior C. E.'s, by the Junior and Intermediate Mission Bands and by the Men's and Women's choirs.

The Choral Society is preparing a Cantata for Sunday, Dec. 20.

A Father and Son Banquet is planned for Friday evening, Nov. 13. The Ministerial Association of Berne is arranging for it and Dr. Chas. A. Bame of the Brethren Church of Ashland, Ohio, is to be the speaker. Last year over 600 fathers and sons were present.

For many months Cottage Prayer Meetings have been held, one attended by boys and girls, and another by adults. Prayer is made for a revival, local and general.

CHILD SPANKING IS ARCHAIC

"To spank your child is to confess your failure as a parent," says Mrs. Sidonie Matsner Gruenberg, director of the Child Study Association of America, Inc., which last month held the first parents' conference on child study ever assembled in this country. She admits that children are often provoking, but she thinks also that it is time we recognize child-spanking as an archaic way of correcting their failures.

"There may have been some justification for Solomon," she explains, "who was the author of the household maxim, 'Spare the rod and spoil the child.' He, poor fellow, with his numerous wives and overwhelming number of progeny, probably didn't know the names of half his children, nor which were his and which belonged to the neighobrs. It would be too much to expect such a father to use persuasion and explanation instead of the rod or the slipper. But the home of the polygamous despot of the Orient in those days was very different from the small family of today, and we hardly have to cling to the methods which he may have found useful.

"Develop intelligence and comradeship in your children, and a sense of responsibility will grow in them that will make punishment unnecessary," says Mrs. Gruenberg.

This is one of the topics that was discussed at the conference which this Association is holding at the Hotel Waldorf-Astoria, New York, October 26 to 28. It was called a conference on modern parenthood. Many of the perplexing difficulties about bringing up children were talked over, and specialists on child study from England and as far west as California attended. It was a great occasion for parents, who often are baffled by the ways of their children, and parents from every part of the country came.

"To spank a child for every little offense is like giving one medicine for all ailments," says Mrs. Gruenberg, "and does just about as much good. The spanked child will not stop his wrongdoing. He will merely look sharp that he is not caught again.

"Child spanking is simply allowing yourself to be mastered by the animal instinct to 'strike back'. Do we ever stop to consider the child's motive or 'intent' when we spank him for something that has caused annoyance? No, we are merely responding to the result of his action. We are displaying the same instinct that society shows when it seeks to avenge itself on the criminal. 'An eye for an eye,' it says. At best, we are trying to frighten the child from doing wrong another time.

"What we should do is to develop the child's impulse to do right by appealing to his own initiative and reasoning faculties, and making a responsible human being out of him. To bring him up in blind obedience to his parents will not do this. Instead of spanking him for breaking the dish, give him something to play with that he can break or bend to his purpose in another way, like clay. Supply him materials out of which he can create things. If parents take this constructive, understanding attitude toward children, they will find that the need for punishment grows less."

"Here is a simple test: Are you more distressed by the wrong you do or the wrong you suffer?"

THE MENNONITE

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EDITORIAL

Interest in the World Court in our country is not lagging. If it had depended upon the sentiment of the church people of the United States we would have been in a world court long ago. It seems that a few individuals for their own purposes are so situated that they can defeat the will of the people. This country should be big enough to assert its will in spite of a few self-seeking politicians who care nothing for the innocent blood shed in war if they can only gain their own ends. The Commission of International Justice and Good-Will is making special efforts to interest the churches of the country in the matter. One of its recent utterances deals with the World Court.

All the larger communions through their highest governing bodies or in their general conventions have endorsed proposals for the United States to join the World Court with the Harding-Hughes reservations.

After pointing out that the late President Harding and President Coolidge have urged this action and that both political bodies are committed to it, the paper tells that the House of Representatives by a vote of 322 to 28 expressed cordial approval of the Court, saying:

"Scores of national organizations have officially urged American membership in the Court on the Harding-Hughes-Coolidge recommendations, such as the Federal Council of Churches, many denominational assemblies and conferences, the American Federation of Labor, the Chamber of Commerce of the United States, the American Bar Association, the American Legion, the General Federation of Women's Clubs, and the National League of Women Voters.

"The platforms of both the Republican and Democratic parties pledged their leaders to support the Harding-Hughes plan for American membership in the Court—the Republican plank (according to reliable report) being especially written by President Coolidge himself.

"But notwithstanding this extraordinary volume of support, a small group of Senators has thus far prevented the matter from coming before the Senate even for consideration. On March 13, 1925, however, the Senate decided to make this question the order of the day for December 17, 1925. All patriotic Americans should, therefore, study this question afresh and let their two United States Senators know their judgments in regard to it before Congress again convenes."

People now living in the sections of the country who must depend upon the hard coal supply are now beginning to feel the pinch of the coal shortage caused by the strike now in progress. It looks as though the strike would last all winter. The operators seem to be determined to starve out the strikers and, as they had a plentiful supply of coal on hand when the strike started according to their own statements, they are not missing the opportunity to bleed the public to the limit. In some sections coal is selling as high as $20 a ton with coke coming near that mark. The miners, on the other hand, seem to have been supplied with enough money to enable them to continue to hold out for a long time. High wages in the past few years enabled them to save considerable and bankers in the coal regions say that savings have not been very largely drawn upon up to this time. If they are to be starved out it will take a long time. In the meanwhile the fuel shortage is working hardship among the poor. High prices are bad enough for the family that must depend upon a small wage for its existence and to add a coal gogue to the already severe pressure upon the family purse is cruelty to the extent to driving the victims to desperation. A New York banker recently observed that if workers would make enough of a sacrifice to raise the money they wasted in their strikes to obtain controlling interests in corporations by buying up their stocks the strike problem might be solved to the good of everybody. That is the way the financial interests get their hold on industry and they can think of such problems only in the terms of their own successful methods. Perhaps labor will never succeed in any great financial venture and will continue to believe that its only effective weapon is the strike but in the meanwhile the public must be the "goat". If the strikers win, the price of coal goes up to pay for the losses sustained plus another addition to the operator's profits. If the strikers lose the price of coal will hardly come down very much from the artificial value placed upon it under the present emergency. While all of us are suffering we have only one observation to make: both miners and operators are killing the goose that laid the golden egg and a longsuffering public will eliminate the coal problem by finding and adapting itself to the use of a substitute for coal. In the meanwhile the sentiment of Christian people should develop in favor of arbitration in the struggles between the workers and the money interests. After all, every quarrel between capital and labor must end that way and the sensible thing to do would be to take the horse from behind the cart and place him in the front where he belongs.

HOW ABOUT CHURCH?

By Charles L. Goodell

How would you feel in the matter of your own family life if you should learn tomorrow that the church had decided to move out of your town? Would it be easier or harder to bring up your children in a way that would add joy to your own heart in later years?

How would the social movements of your town, looking toward better citizenship and all moral improvements fare if there were no longer a church where such movements could head up, and pastors who would interest their people in the things making for the moral improvement of the town?

What would be the chance of borrowing money for schools or public improvements or even for business if it was known in Wall Street or any other financial center that the church had closed its doors in your town and that so far as its influence against vice, and favor of moral and financial stability was concerned, the town hadn't you better stand by it?

If it is fair to suppose that the home, the community and all business interests are safer and better and more stable because of the influence of the church, hadn't yo ubetter stand by it?

If it is true, as physicians are telling us, that nothing is more helpful to furnish rest to overwrought nerves and muscles than the attitude of mind which goes with worship, why not seek such physical and mental uplift in the House of God?

If more things are wrought by prayer than this world dreams of, why should we not unite our voices with other people in supplication? If to sing the great old hymns of the church is uplifting and stimulating to soul and body, why not, in these sordid times when things are in the saddle and ride mankind, say to yourself and your friends, Come, let us worship and bow down, let us kneel before the Lord, our Maker?

If it is true that the men who preach from the pulpit from Sabbath to Sabbath are not always men of wide view or deep piety or winning personality, is it not true that there is always something good which one can find in any sermon if he is so minded, and is it not true that when we go to the house of God, we are there to practice the presence of God and in worship to come into fellowship with those things which are noblest and best in human thought and purpose?

When they call the roll in your church next Sunday why not answer "here" and have a share in the solemn affirmation of faith, in the words of inspiration from the good Book and songs which have power to cheer and uplift the soul?

JOTTINGS

The Choral Society of Freeman College was re-organized on October 20. The cantata, "The First Christmas", is to be rendered this year.

The new building of the First Mennonite Church of Upland, Calif., is to be dedicated on Nov. 15. The program includes the dedicatory prayer by the pastor, Rev. M. M. Horsch, and sermons by Rev. Albert Claasen, of the Immanuel Church, Los Angeles, and Rev. Aeschliman of the Mennonite Church, Almota, Washington, at the morning service. In the afternoon the exercises will be participated in by Dr. Bert Foster, rector of St. Mark's P. E. Church, Upland; Dr. R. C. Stone, pastor of the Upland Presbyterian Church; Rev. S. M. Lehman, pastor of the First Church of the Nazarene, Upland; Rev. Chas. A. Kent, pastor of the M. E. Church, Upland; and Rev. C. C. Burkholder of the Brethren in Christ Church, Upland. Special music will be rendered at both services.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1927, for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

CHRISTIAN CITIZENSHIP

I. T. Dirks

(Concluded)

Thirdly, what should be the attitude of the Christian citizen toward the community?

We have been saying that we are trying to set forth ideals that will make human life in groups mean the most. May we repeat once more that the group life has for its justification the development of the welfare of individuals. So now we may say, paradoxical, as the expression may sound, that the community, must in a Christian order, make the most of the separate lives. There is an inalienable sacredness about an individual life. The group must guard that sacredness. It must not transgress upon the holy precincts of that which is distinctly personal.

But we must also recognize the fact that there must be community effort. We insist that it ought not to thwart the individual life, but we must keep in mind that the benefit of the greatest numbers of individuals is the aim. We should not stop short of doing socially whatever will release individuals from burdens that hinder their proper growth.

A road, a highway, is today a social enterprise. There was a time when roadmaking and road upkeep were the duty of individuals. The public school system is also a social enterprise. And does it not make for larger individual liberty? Community life always aims at better individual life. If community life tends to crush individuality or individual initiative it is to be condemned.

The most important element in community life is the spirit back of the community. We have said much about the sacredness of the individual life, but the most sacred individual life must look out toward the common good. If the society in which we live is elevated and pure and noble we share its nobleness and are elevated by it. If society is low, corrupt, and degraded, we share its corruption and its baseness drags us down.

Therefore, in each act we should not think merely, "How will this act affect me?", but how will this act affect all parties concerned, and the community as a whole?

Professor Royce puts it very nicely when he says, "Insofar as in thee lies, act as if thou wert at once thy neighbor and thyself. Treat these two lives as one."

Fourthly, what should be the attitude of the Christian citizen toward the state?

The first duty of the state is the organization of the life of the people. Men can live together in peace and happiness only on condition that they assert for themselves and respect in others certain rights to life, liberty, property, reputation and opinion. My right is my neighbor's duty to respect. These mutual rights and duties are grounded in the nature of things and the constitution of man. They are the conditions which must be observed if man is to live in unity and peace with his fellow man.

It is the business of the state to define, declare, and enforce these rights and duties. And as Christian citizens it is our duty to the state to do all in our power to frame just laws; to see that they are impartially and effectively administered; to obey these laws ourselves; and to contribute our share of the funds necessary to maintain the government. To law and government we owe all that makes life endurable or even possible; the security of property. the sanctity of home, the opportunity of education, the stability of institutions, the blessings of peace. Since the state and its laws are essential to the well-being of all men, and consequently of ourselves, we owe to it the devotion of our time, our knowledge and our influence. To do and bear whatever is necessary to maintain that organization of life which the state represents is the imperative duty of every Christian citizen.

The Christian citizen also loves his country. Or in other words has a sense of patriotism. Now true patriotism does not mean to love one nation and hate another, or love one people and hate another. Patriotism assumes as many forms as there are circumstances and ways in which the welfare of the country may be promoted. The true Christian patriot always has the welfare of the country in mind. In time of election he goes to the polls and expresses his opinions and casts his vote for what he believes to be just measures and honest men. When taxes are to be levied, he gives the assessor a full account of his property and pays his fair share of the expense of the government. When one party proposes measures and nominates men whom he considers better than those of the opposite party, he votes with that party, whether it is for his private interest to do so or not. The Christian citizen will not stand apart from all parties, because none is good enough for him. He will choose the best, knowing that no political party is perfect. He will act with that party as long as it continues to seem to him the best; for he must recognize that one man standing alone can accomplish no practical political results. The moment he is convinced that the party with which he has been acting has become more corrupt and less faithful to the interest of the country than the opposite party he will change his vote.

To have the best state it is necessary that citizens be intelligent, honest, and unselfish enough to do willingly what is best for the common good. A Christian state must be fundamentally democratic. The spirit of brotherhood is the prerequisite for industrial, political and social democracy. We must have intelligent morality, and unselfishness before we can hope for democracy. And it is the duty of Christian citizens to see that these ideals be realized in the organization we call the state. And to do this we must have good organization and the right kind of patriotism.

Finally, what should be the attitude of the Christian citizen toward international affairs?

The Christian citizen must get the broader view—the world view. In thinking on world citizenship, the Christian citizen must keep in mind the same goal that is to determine all his social thinking, the fullest and best life for actual persons. The main purpose should not be to build up a huge world state but to do good to people.

Nationalism is important for successful internationalism. The man who declares that he is above all countries and a citizen of the world is not as useful as the man who says that he belongs to a national group that is a constituent element in the brotherhood of nations. If the national feeling though is not of the right kind then it should be corrected and conserved and strengthened. No internationalism is worth-while which seeks for a dead level of uniformity among nations. True internationalism desires the conservation of whatever is of value in national groups.

Peace depends on international cooperation. The United States is now paying for wars past and future ninety-two cents out of every dollar raised from taxation and a heavy tax at that. Suppose that mutual understanding among the nations should reduce the possibility of wars so that only eight per cent. out of the dollar raised by taxation had to be set aside for war and the ninety-two per cent. could go for schemes of social betterment. What effect would that have upon international peace?

The fault has been not in the national self feeling itself, but in the shape that has been put upon that feeling, making it an instrument for war instead of an instrument for peace.

For all except a few leaders war is the death of that initiative out of which all progress comes. Taking the world over armies in the mass are pretty much alike. The path of war is the path of sameness, a sameness of predominance of the lower human faculties.

Therefore, it is the duty of the Christian citizen to see that some fair day the nations of the earth may meet, as members of a family around a table. Then all thought of fighting for food will have disappeared. The law of the family, which is the law of the common good will then be supreme. Each one will contribute according to ability and will receive according to needs. A wise economist has said that the world is not safe unless three ideals govern the dealings of favored with less favored nations. First, the ideal of the good of mankind as a whole, secondly, the ideal of the good of the backward people; thirdly, the ideal of the good of the particular nation dealing with the backward people. And it is the duty of the Christian citizen to see that this trio of ideals governs in the plans of internationalism. That the European nations are ready for such action is shown by the creation of the League of Nations and of the World Court. And the Peace Conference called by the late President Harding shows conclusively that the American people are beginning to think in world terms.

To conclude, then what should be the one and true ideal of each nation if it would indeed be a wise and understanding people? There is only one ideal. It is duty. It is the law of Christ. It is righteousness. It is purity of life. It is the honesty of trade. It is absolute allegiance to truth. And this ideal will only be realized when the Christian citizen takes the right attitude toward the individual, the home, the community, the state, and toward international affairs.

Toward the individual it must be an attitude of fellowship and love.

Toward the home it must be an attitude of loyalty, and respect for members of the group.

Toward the community it must be an attitude of cooperation and public spirit.

Toward the state it must be an attitude of true patriotism, and maintaining of good organization.

Toward international affairs it must be an attitude of the brotherhood of man and the fatherhood of God.

CHRISTIAN AMBITION

By Frederic W. Farr, D. D.

"Be ambitious to be quiet."—I Thess. 4:11 (R. V.)

Ambition is either good or bad; according to its aim. The word which Paul uses three times in his Epistles means to love honor. Rom. 15:20; II Cor. 5:9.

Paul's threefold use suggests and summarizes Christian ambition relating to self, to one's fellow men, and to God. The first passage may be explained as follows: "Be ambitious to be quiet, to be self-contained, and self-controlled, to maintain a state of mental and moral equipoise, to have leisure for self-culture and improvement." This exhortation is most timely in this noisy, bustling age. Be ambitious to do your own business, to discover your misson in life and fulfill it, to act well your part, for there all honor lies. Again, be ambitious not to eat the bread of idleness, but to work with your hands. It makes no difference whether the hand grasp a plow handle or a pen stock. Consecration means to fill the hand (I Chron 29:5; margin).

In the second passage, Paul affirms his ambition to preach the Gospel (Rom. 15:20). Since the Gospel meets the greatest need of man, its offer is the greatest benefit that can be conferred. It is more than giving food to the hungry, clothing to the naked, or medicine to the sick. It is giving life to the dead.

The ambition of the Apostle

went farther than this. It embraced not only the duty of preaching the Gospel, but its manner, method and place. Not only missions, but foreign missions are especially emphasized here. This is indeed a royal ambition and calls for kingly gifts in its accomplishment.

The third passage touches the highest ambition that can actuate the soul of man. We are ambitious, whether at home in the body, or absent from the body, to be well-pleasing with the Lord.

It is impossible to please men at all times, but it is easy to please God. He takes the will for the deed. The desire to please Him is to please Him. Human applause is sweet, but Divine approval is sweeter.

There is no reward so rich, no happiness so great, as for the obedient child to look up into the Father's face and hear Him say, "This is My beloved Son, in whom I am well pleased." This is the chief end of man. What a testimony is human ambition to the Divine origin and in the Divine image, and though marred by sin he may still aspire to be God-like.

Our first parents were led into sin by an appeal of ambition. "Ye shall be as gods." We may be led out of sin in a similar way. "Ye shall be perfect, even as your Father in heaven is perfect."—Sel.

THE C. E. TOPIC

Nov. 22

God's Bounties: How Can We Share Them with Others?

Deut. 28:1-9; Matt. 25:34-40

(Thanksgiving meeting)

God's bounties are limitless. There is no need of attempting to name them all for such a task would be an impossible one. However, because they are numberless there is no reason why we should not dwell upon them continually. Indeed, if we were to continue to enjoy them without giving our best thought to them we would be ingrates unworthy of the name of being children of God.

As we approach Thanksgiving Day our thoughts are generally turned in the direction of material blessings that are showered upon us continually. We are happy because our land is at peace. There are countries where the dread spectre of war still stalks through the land and causes unnecessary suffering of the worst sort to multitudes of innocent persons. There is nothing so comfortable to any nation as a state of assured peace. In our gratitude for the peace we enjoy it becomes us all to exercise every influence that will make men think more and more of the blessings of peace and the utter unnecessity of armed conflict. Just now there is a growing sentiment in favor of peace and making war impossible. This is gratifying but we must have more than just a popular sentiment that is easily turned in another direction. We must have men and women of conviction on this matter and we must assert our convictions so that others will come to see how reasonable they are.

Our material blessings, as we count them now, consist in enjoying the fruits of the field and the rewards of labor. God has given us plenty and more than we ever can assume. He has not given it to us to be left to spoil. He has made us His stewards and as such we must administer the trust He has placed in our hands so that others less fortunate than we are may enjoy them too. There are hungry ones to be fed and others who are suffering from the various other miseries of life. These are a responsibility to all of us. Unless we are sharing our possessions with those who have misfortunes we do not deserve what we have and before God we will have to answer how we used our possessions.

Man is a creature who has social instincts and God is just as careful to supply us with our socials needs as He is to supply our bodily needs. Here is the family. Nothing brings better results than the cultivation of the family life. A Christian family is one of the community's best assets. If we maintain a home wher God is honored, no matter what our standing in society, we have done so much to make the community one in which the greatest happiness is possible. Where there are homes where the spirit of Christ is manifested there one will find a community where the light is shining to the blessing of man and the glory of God. Our friends will be better men and women and the world will be made that much more better if we make the spiritual state of our friends a concern. As a social duty nothing can surpass the personal work that brings souls to know, love and serve their Lord.

Do we ever think of the multitude of intellectual blessings with which we are surrounded? Literature is so vast that we must of necessity limit ourselves to a few books and other publications. Yet, the power of Christian literature is as great as it ever was. Sending this abroad is a simple task and one that every Christian can have a part in. Distributing Bibles and tracts bring great results for Christ and require no special talents. Passing along good books may be the means of reaching many who otherwise would not come under the influence of the Gospel. Supporting the publications of our own church is one of the effective ways by which the blessings of God may be passed on.

Best of all, are the spiritual blessings that are available to us and that may be shared with others. We know the power of prayer. It is not alone for ourselves. We may, and shall, pray for others. We have the open Bible. It unfolds God's plans to us. We may be the "living epistles, known and read of all men". We have the House of God with its open door. It is not for us alone. What we receive there may be carried to others to their blessing.

THE S. S. LESSON

Nov. 22

Paul Before Felix.

Acts 24:10-16

Golden Text: "Herein do I exercise myself to have always a conscience void of offense toward God and toward men." Acts 24:16.

The hearing of Paul before Felix is remarkable for several things. He proves himself a man of tact and courtesy, he meets his accusation squarely, he challenges his enemies to prove their charge, he confesses his personal belief for which he had to endure and he does not miss the opportunity to preach righteousness and judgment to come to a distinguished but wicked judge.

We note that though there was little good that could be said of Felix whose career was notorious, Paul did find occasion to compliment Felix on his long judicial experience in Jewish matters and imply his confidence in his ability to handle the matter before him squarely. Had he begun by denouncing him for his corruption and godlessness Paul's case would have come to an untimely end right there. We must in our dealings with men, even wicked men, remember the advice our Lord gave to His disciples and "be wise as serpents and harmless as doves". Tact is always in order and many a well meaning person has spoiled a likely prospect by lack of tact.

Paul's defense consisted of several points, the first of which was that he could not have been such a dangerous character politically since it was only twelve days since he arrived in Jerusalem. The time was too short to stir up anything dangerous to the government had he had a mind to do so. The purpose of Paul's going up to Jerusalem was to bring alms. This was a perfectly lawful thing to do and such an exercise of charity was commanded in the law. His presence, therefore, in the Holy City, was a lawful one and a praiseworthy one. Worship and almsgiving were related things, combined together. Surely no one who came to worship and do good in the right spirit such as Paul had could defame the Temple. Had the others who raised the riot been in the Temple on similar missions there would not have followed the disgraceful scene that followed. Paul next calls attention to the fact that he was not disputing in either the Temple of any of the many synagogues in and about Jerusalem. He would have been justified in doing so had he felt it his particular work at that time, but here he is showing that he was doing nothing that would warrant the charge against him. The question of fact was involved and he was challenging his accusers' charge. He was not in the Temple for any evil purpose.

Next we have a confession of what Paul stands for. He is not before his judge to deny his faith in his Lord but to assert it. He willingly admits that he is not in accord with the confession of his persecutors and that he is regarded as a heretic by them but he goes on to show that the fault is with them and not with him. They pretend to have a high regard for the prophets, but he believes them, thus reflecting the charge of his persecutors back upon them. Next, he refers to the resurrection with its implication of future reward or punishment. This is a doctrine that the large and influential party of the Jews, the Pharisees, accept. He is not, therefore, heretical in this matter. The resurrection by its very nature implies an acceptance of the resurrected Christ. This the persecutors wanted to avoid. Paul is always very definite in his acceptance of the belief in a bodily resurrection. It was the one matter upon which the whole confession of the Christian rises and falls. How there can be ministers in our day who doubt the actual resurrection of the body is one of the strange evidences of unbelief in our times. In a trial, it is important to establish a motive. Paul does this here. He is following his conscience and he is determined to do the right thing with man and God. It was not only a statement. It was the revealing of a habit of his life. He exercised himself in it, that is, he kept at it continually.

Felix might have released Paul, but he did not. He made a pretense of giving the matter more careful attention. Instead of feeling that he was hindered, Paul made good use of the occasion. He preached to Felix until he trembled. That was as far as Felix got. There was the lack of decision and the love of sin in him that doomed him. He dismissed Paul by promising to give the matter future consideration. The some other day never came with Felix and the some other day by which multitudes of others have put off making a stand for Christ is still to come, but the chances are like with Felix, that day will never come.

DEATHS

Neuenschwander — David Neuenschwander was born on September 23, 1881, to Jacob C. and Elizabeth Stauffer Neuenschwander, both deceased, and passed away at his home in Berne, Ind., on early Saturday morning, August 29, 1925, after suffering about four years. Although he was battling against the disease for a number of years he could keep up his work of salesman for the Berne Mfg. Co., until February, 1924, when he was forced to remain at home. The seriousness of his sickness was known for a long time, but there was always hope, because he rallied again and again after periods of great weakness. But finally his exhausted body gave way to the effects of the disease. His age at the time of his demise was 43 years, 11 months and 5 days. He was born in this community and made Berne his home throughout his life, although at periods he was employed in neighboring communities. He was engaged in business since the age of 20 and for many years he was working in local stores as a clerk. Ten years ago he entered the overall selling business, traveling first for a Hartford City factory and lastly for the Berne Manufacturing Company.

He was united in marriage to Miss Marie Soldner on April 11, 1909, and to their happy union four children were born. These with their sorrowing mother survive. Three brothers and two sisters, beside a host of other relatives and friends also survive.

Mr. Neuenschwander was baptized on April 8, 1898, and became a member of the Mennonite Church. He was an inspiration in life to those who knew him and during his illness he showed marks of a patient sufferer and bore his illness bravely although he knew there was no recovery.

The funeral service was held on September 1, in the Berne Reformed Church, since the Mennonite Church was closed for redecoration. Bro. Schroeder spoke English and Bro. van der Smissen German. The latter had been his Sunday school teacher for many years.

Ellenberger—Mrs. Katharine Ellenberger was a daughter Johannes Baumgartner and was born in French township, Adams County, Ind, on January 10, 1840, and died of old age in the home of her daughter, Mrs. Ferdinand Steiner on July 10, 1925, bringing her age to 85 years and 6 months. On October 30, 1867, she was united in marriage with Henry Ellenberger, and to their union twelve children were born, eight of whom are living. Until October 10, 1906, Mr. and Mrs. Ellenberger lived on various farms in the vicinity of Berne, Ind., where they encountered the various pioneer difficulties. On that date they moved to Berne, and she lived in the house next door west of the Steiner home until last year. Her husband died on Friday afternoon, March 9, 1923. She also passed away on a Friday afternoon.

She is survived by six children, 53 grandchildren and 36 great-grandchildren also survive.

Mrs. Ellenberger was a member of a family of seventeen children. Of these only three survive.

A son, Amos, died fifteen years ago of injuries received in the Kingsland interurban tragedy. Another son, William, is dead and two children died in infancy. One of these was killed during a tornado more than fifty years ago while in its mother's arms. Two grandchildren and eight great-grandchildren are also dead.

The funeral service was held on July 13, 1925 in the Mennonite Church of Berne, where she had been a faithful member. Bro. Schroeder spoke on I Tim. 5:3-16.

CONTRIBUTIONS

REPORT OF EXECUTIVE COMMITTEE OF MISSION SEWING SOCIETIES FOR OCTOBER, 1925.

For China: Mrs. D. A. Vogt, Pratum, Ore., Christmas, $5; Sew. Soc., Donnellson, Iowa, do., $10; Grace Menn. Sew. Soc., Pandora, O., do. $10; Bethel Sew. Soc., Mt. Lake, Minn., do., $25; Sew. Soc., Bethesda Ch., Henderson, Nebr., do., $50; Sew. Soc., Bergtal Ch., Butterfield, Minn., do., $10; Sisters of Salem-Zion Ch., Marion, S. Dak., where needed, $11.75; Sew Soc., Berne, Ind., in place of clothing, $75; Jr. Mission Soc., Halstead, Kan., China Bldg. Fund, $10; Menn. Ladies' Aid, Geary, Okla, New School, $5; Sew. Soc., First Menn. Ch., Newton, Kan., for school children, $2; Dorcas Soc., Wayland, Ia., Dr. and Mrs. H. Bauman, $40; Do., Rev. and Mrs. H. J. Braun, Christmas, $10; Do., Miss Talitha Neufeld, do., $5; Sew. Soc., Butterfield, Minn., Rev. and Mrs. H. J. Braun, do., $10; Do., Rev. and Mrs. P. J. Boehr, do., $10; Sew. Soc., Berne, Ind., Miss Frieda Sprunger, do., $10.

Mr. Neuenschwander was baptized on April 8, 1898, and became a member of the Mennonite Church. He was an inspiration in life to those who knew him and during his illness he showed marks of a patient sufferer and bore his illness bravely although he knew there was no recovery.

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For India: Mrs. D. A. Vogt, Pratum, Ore., Christmas, $5; Bethel Sew. Soc. Mt. Lake Minn., do., $25; Sew. Soc., Bergtal Ch., Butterfield, Minn., do., $10; Bethel Sew. Soc., Fortuna, Mo., do., $10; Oakleaf Sew. Soc., Mt. Lake, Minn., Mrs. P. W. Penner, do., $5; Do., Mrs. C. H. Suckau, do., $5; Do., Mrs. Adah Burkhalter, do., $5; Do., Miss Martha Burkhalter, do. $5; Sew. Soc., Berne, do., do., $10; Do., Loretta Lehman, do., $10; Do., Mrs. S. T. Moyer, do., $10; Sew. Soc., First Menn. Ch., Newton, Kan., Rev. and Mrs. C. H. Suckau, do., $10; Sisters of Salem-Zion Ch., Marion S. Dak., where needed, do., $11.75; Sew. Soc., Pawnee Rock, Kan., hospital, $20; Sr. Sew. Soc., Halstead, Kan., do., $10; Jr., Mission Soc., Halstead, Kan., do., $10; Do., orphan, $30; Sew. Soc., Beatrice, Nebr., four orphans, $120; St. John Ladies' Aid, Pandora, Ohio, girl, $30; Ebenezer Sew. Soc., Gotebo, Okla., evangelist, $25; Zoar Sew. Soc., Goltry, Okla., Biblewoman, $15.

Oklahoma, for Christmas: Mrs. D. A. Vogt, Pratum, Ore., $5; Sew. Soc., Donnellson, Iowa, $10; Sew. Soc., Pawnee Rock, Kan., $15; Grace Sew. Soc., Pandora, O., $10; Sew. Soc., Hillsboro, Kan., $10; Christian Sew. Soc., Moundridge, Kan., $10; Sew. Soc., Bethesda Ch., Henderson, Nebr., $25; Sew. Soc., Berne, Ind., $60; Sew. Soc., Bergtal Ch., Butterfield, Minn., $10; Sew. Soc., Upland, Calif., $25; Sr. Sew. Soc., Halstead, Kan., $5; Menn. Ladies' Aid, Geary Okla., $5; Sew. Soc., First Menn. Ch., Newton, Kan., $30.

Miscellaneous: Mrs. D. A. Vogt, Pratum, Ore., pastor Jauke Orphanage, Germany, $5; Sew. Soc., Butterfield, Minn., Rev. and Mrs. G. A. Linscheid, Okla., Christmas, $10; Sew. Soc., Pawnee Rock, Kan., Hutchinson Mission, Christmas, $15; Sew. Soc., Upland, Calif., Montana Stations, Christmas, $20; Do., Arizona Stations, do., $15; Do., Los Angeles Station, do., $5; Oakleaf Sew. Soc., Mt. Lake, Minn., Mrs. R. Petter, do., $5; Do., Mrs. P. J. Wiens, Newton, Kan., do., $5; Sew. Soc., Berne, Ind., Rev. Menno Lehman, Chicago, do., $10; Do., Rev. and Mrs. A. Habegger, Montana, do., $20; Do., Miss Levina Burkhalter, Los Angeles, Calif., do., $10; Do., postage expenses of Ex. Com., $2; Jr. Mission Soc., Halstead, Kan., Foreign Missions, $30; Sr. Sew. Soc., Halstead, Kan., do., $50; Do., Home Missions, $25; Sew. Soc., Bergtal Ch., Butterfield, Minn., Needy, Germany, $10; Sew. Soc., Johannestal, Hillsboro, Kan., Kaiserswerth, Germany, $20; Christian Sew. Soc., Moundridge, Kan., Hutchinson Bldg., Fund, $21; Sew. Soc., Butterfield, Minn., Russian Immigrants to Canada, $20; Sew. Soc., (country) First Menn. Ch., Newton, Kan., do., $15.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

CONTRIBUTIONS

Emergency Relief Commission, October, 1925.

For Russia: Zion Menn. Ch., Donnellson, Iowa, $28.36. Lena J. Stucky, Moundridge, Kan., $22.00; Lena J. Stucky, Moundridge, Kan., $17.00; First Menn. Ch., Upland, Calif., $27.82; Emmaus Ch., Whitewater, Kan., $28.25; Bergfeld Menn Ch., Mountain Lake, Minn, $21.31; Bergthal Ch., Pawnee Rock, Kan., $27.57; Buhler Menn. Ch., Buhler, Kan., $28.22.

For Germany: M. B Ch., Buhler, Kan., $35.23; Eden Menn. Church, Moundridge, Kan., $73.17; J. B. Dirks and P. R. Voth, Buhler, Kan., $2.50; Bethel Ch., Inman, Kan., $22.10. Mrs. K. Busenitz, Newton, Kan., $100.00; Wilhelm Busenitz, Newton, Kan., $50.00; Hoffnungsau Ch., Inman, Kan., $16.89; Menn. Girls Sew. Society, Hillsboro, Kan., $15.00; Rev. Bernhard Regier, Newton, Kan., $5.00; Hopefield Ch., Moundridge, Kan., $36.75; Christian Endeavor Convention, Newton, Kan., $35.00; Halstead Menn. Ch., Halstead, Kan., $10.00; Rev. Bernh. Regier, Newton, Kan., $15.00.

For General Fund: Hoffnungsau Ch., Inman, Kan., $18.39; Halstead Menn. Ch., Halstead, Kan., $32.20. Deer Creek Ch., Deer Creek, Okla., $9.61.

Siberia: First Menn. Ch., Mountain Lake, Minn., $32.22. Sichar Menn. Ch., Cordell, Okla., $16.11; Emmaus Ch., Whitewater, Kan., $30.00; Bruderthal Ch., Hillsboro, Kan., $42.70; First Menn. Ch., Mountain Lake, Minn., $25.93.

For Canada: P. H. Claassen, Newton, Kan., $30.00; Christian Menn, Ch., Moundridge, Kan., $200.00; Immanuel Menn. Ch., Los Angeles, Calif., $72.25; Mission Ch., Los Angeles, Calif., $140.59; Bruderthal Ch., Hillsboro, Kan., $34.00; Bethel Ch., Hydro, Okla., $40.00. Bruderthal Ch., Hillsboro, Kan., $30.15; Deaconess Committee for Western District Conference, $360.00.

For Mexico: Immanuels Menn. Ch., Los Angeles, Calif., $36.00.

For Missionary Ernst Kuhlman, China: Sichar Ch., Cordell, Okla., $19.61.

Balance October 1, 1925	$ 9.70
Received during month for:	
Russia	200.53
Germany	416.64
General Fund	60.20
Siberia	146.96
Canada	846.99
Mexico	36.00
E. Kuhlman	19.61
Total	$1736.63
Paid out during month	$1702.94
Balance on hand Nov. 1st	$ 33.69

Gratefully acknowledged,

C. F. Claassen, Treas.

RECEIVED FOR DELEGATE

Account of the General Conference to Switzerland.

Bethel Ch, Mountain Lake, Minn., $10.00; Deer Creek Menn. Ch., Deer Creek, Okla., $6.40; Johannesthal Ch., Hillsboro, Kan., $10.00; Sarah Hiebert, $0.50; Schweizer Menn. Ch., Alsen, N. Dak., $11.40; First Menn. Ch., Reedley, Calif., $31.40; Ch. of Menno, Wash., $11.75; Bergthal Ch., Pawnee Rock, Kan., $10.00. St. John Ch., Pandora, Ohio, $6.00; Church of Pratum, Oregon, $13.25; Tabor Ch., Goessel, Kan., $8.00; Zion Ch., Elbing, Kan., $2.50; Wisner, Nebr., $5.00; First Menn. Ch., Newton, Kan., $10.00; Grace Menn. Ch., Pandora, Ohio, $10.00; Bergfeld Ch., Mountain Lake, Minn., $7.42; Christian Ch., Moundridge, Kan., $17.00. Bethel College Menn Ch., Newton, Kan., $8.10; West Zion Ch., Moundridge, Kan., $16.00; Halstead Menn. Ch., Halstead, Kan., $17.25; Bruderthal Ch., Hillsboro, Kan., $12.05; Hebron Menn. Ch., Buhler, Kan., $6.62; First Menn. Ch., Butterfield, $4.66; Gnadenberg Ch., Kan., $14.85; Hoffnungsfeld Eden Ch., Moundridge, Kan., $14.15; Escondido Menn. Ch., Calif., $1.00. Goessel Menn. Ch., Goessel, Kan., $10.00; Saron Ch., Orienta, Okla., $3.83; Bethel Ch., Perryton, Texas, $2.35; Bethel College Ch., Newton, Kan., $0.50; Rev. G. N. Harms, Gnadenberg, $5.00; Hopefield Ch., Moundridge, Kan., $8.11; Eden Menn. Ch., Inola, Okla., $4.95; Herold Menn. Ch., Bessie, Okla., $4.53; Wayland, Ia., Ch., $17.00. Noble, Ia., Ch., $15.00; Ebenezer Ch., Mountain View, Okla., $4.00; First Menn. Ch., Berne, Ind., $25.00; Hoffnungsau Ch., Buhler, Kan., $12.13. Zion Menn. Ch., Donnellson, Ia., $14.50; First Menn. Ch., Philadelphia, Pa., $16.00.

Total, $408.20.

Paid out to Rev. H. J. Krehbiel, Reedley, Calif:

April 1, 1925, $223.55

April 18, 1925, $51.68.

October 24, 1925, $132.97.

Total, $408.20.

Thankfully acknowledged,

C. F. Claassen, Treas.

Newton, Kansas, November 2, 1925.

JOTTINGS

Prof. H. W. Lorentz, president of Tabor (M. B.) College, is spending the year at Princeton University.

Dr J E Hartzler of Witmarsum Seminary, was in Kansas during the latter part of last month. He visited Bethel College, Moundridge, and lectured in Halstead.

Rev. William Kensinger, a returned missionary from Africa, addressed the Temperance Society of the Berne, Ind., Church, on the evening of Nov. 4, on the subject, "Temperance".

The (Old) Mennonite brethren of the Kishcoquillas Valley, Mifflin Co., Pa., will hold the second annual term of their Bible Conference for a term of six weeks, beginning with December 14.

U. S. Senator, Frank B. Willis, was entertained at a banquet at Bluffton College on the afternoon of November 2. In the evening he delivered an address.

Laurel Bauman, a member of the West Swamp, Pa., Church, is teaching school at Vera Cruz, near Allentown, Pa. He has reorganized a community Sunday school in his schoolhouse with over 40 members. The Sunday school held its first anniversary on Nov. 8.

A cablegram has been received announcing the safe arrival in Bombay, India, of the missionary party composed of Doctors Bauman, Mrs. Burkhalter and Miss Burkhalter, on Nov. 4. A trip of eight hundred miles probably occupied forty-eight hours more before they reached Champa.

The Bucks County, Pa., C. E. Workers will hold their annual meeting in the Bethel Mennonite church, Perkasie, on Nov. 7.

The Tenth Annual Meeting of the American Council of the World's Alliance for International Friendship Through the Churches will be held in Detroit, Mich., Nov. 10 to 12, at the Hotel Statler.

The Mennonite male choir of Berne gave a concert at the Methodist church, at Markle, Ind., last week. The wife of the paster of this church, Mrs. Clark Landis, was Miss Rose Zuercher, of Berne.

Dr. Elmer Johnson of the Bally, Pa., church spoke at the First church, Philadelphia, last Sunday. Rev. A. J. Neuenschwander of the First Church spoke at the Rally Day exercises of the Hereford church.

Rev. J. W. Lorenz, of Kingsville, Ontario, a recent arrival from Russia has accepted the pastorate of the Pretty Prairie, Kansas, church. The present pastor, Rev. Bahnmann, is planning to move to Mexico.

Miss Talitha Gerlock, national student secretary of the Y. W. C. A., visited Freeman College some days ago, and had a conference with the cabinet girls to find out what the Y. W. of Freeman were doing. She gave the girls many valuable suggestions. One of the problems discussed was whether the Freeman Y. W. should become affiliated with the national organization.

A few years ago Bro. Christian Allebach, of Schwenksville, Pa., passed away at the age of 92. His sister, Mrs. Henry Weiss, of Quakertown, celebrated her 90th birthday on Oct. 23. She lives alone, does her own housework and even chops her own wood.

The church at Sembach, Germany, celebrated the 25th anniversary of the pastorate of Rev. Pohl. Rev. Dr. Neff, who officiated when he was installed, was present and preached from the text : I Cor. 4: 2. The address given by Rev. Pohl was from II Tim. 1:12.

The usual Fellowship Supper of the First Church, Philadelphia, will be held on the evening of Nov. 12. The affair is arranged for those who have joined the church during the past five years. A neighboring pastor, Rev. Witwer of the Methodist church, will give the address.

The subscriptions and gifts to Bluffton College for the year ending August 31 totaled $132,098.13. This includes a farm of 240 acres in Central Illinios, given on the annuity plan. In all there were 720 contributors during the year, a little more than two for each day of the year. The total gifts from the Middle District Conferences, exclusive of the gifts from the Bluffton and Pandora churches are $13,914.13 and a farm on the annuity plan valued at $30,000. The Eastern District Conference gave gifts amounting to $46,000.00. The prospects for completing the Endowment Fund of $500,000.00 by 1927 seems good.

600 Russian Mennonites arrived at Winnipeg on Oct. 19.

The Young People's Society of East Swamp, Pa., is arranging for an interesting social to be given at the home of Mr. and Mrs. Robert Landis on Nov. 7. Last Sunday evening's program included several splendid musical selections and addresses by R. B. Stubbs and Rev. Nice.

There is quite a colony of Russian Mennonite refugees at Bluffton College at present. Dr. Dietrich Neufeld is professor of French. Professor John Klassen, a sculptor of note, heads the Department of Art, and Dr. Peter Epp is professor of German and Spanish and is doing some work in Latin. Besides these members of the faculty there are seven refugee students in attendance at the college. Four came last year and three this fall.

The following account from an exchange is submitted as an example of interdenominational understanding. "Dr. Grenfell, after amputating the leg of a Roman Catholic, wrote an appeal for a wooden leg to enable the man to move himself about. This was published in the "Congregationalist" and read by a Baptist woman whose husband, a Methodist, who had worn a wooden leg, had just died. Instead of burying the leg with the rest of the corpse, she shipped it to Dr. Grenfell. So the Methodist leg given by a Baptist woman in answer to a Congregational appeal in behalf of a Roman Catholic is now being used as a perfectly satisfactory interdenominational understanding."

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Bethlehem Chimes (L)
Under the Christmas Skies (L)
Merry Christmas (L)
'Tis Christmas (L)
The Lord Is Come (L)
Hope of the Ages (L)
Festal Bells (L)
Modern Christmas Carols (L)
Hail to the King (L)
Wonderful Tidings (L)
Prepare Him Room (L)
The Guiding Star (L)
The Christmas Angels (L)
The Angels' Song (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

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Christmas Treasury No. 34—Recitations, Exercises, Pantomimes, Dialogues, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars (L) 25c
Christmas Day Treasury No. 35—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc. 25c
Christmas Treasury No. 36—Recitations, Exercises, Dialogues, Drills, etc..... 25c
A Christmas Candle.—A Christmas Service of Song and Story..... 25c
Christmas Chimes. Dialogues, readings, tableau, etc. (L)..... 35c
No. 3.—30 Recitations and dialogues..... 60c
No. 4.—Recitations, exercises and dialogues..... 60c
No. 5.—30 Recitations, exercises and dialogues..... 60c
No. 6.—34 Recitations, exercises and tableaux..... 60c
No. 7.—36 Christmas recitations and dialogues..... 60c
No. 8.—31 Recitations and dialogues for Christmas..... 60c

MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, NOVEMBER 19, 1925. No. 46.

FINALLY MACHINERY FOR QUICK PEACE

A. J. Neuenschwander

Some time ago the editor of The Mennonite, in a well written editorial, voiced the sentiment of many, that the action of the American aviators in bombing the Riffs was nothing short of a shameful disgrace. Senator Reed Smoot of Utah would advocate that if any of the aviators were members of the U. S. Reserve Army, they be court-martialed. Public sentiment certainly did not fall into the plot of making these daring aviators heroes, but on the contrary sane sentiment is everywhere heaping condemnation on such uncalled-for action.

Slowly but surely the moral and mental attitudes of men are changing. For long centuries there were only powerful and effective machines to make quick wars wherever and whenever the war lords decreed it so. All that was needed was to fan men's prejudice against each other, and whether there was a just cause or not, war followed. In the dark days of 1914 when Europe was frantically rushing to war, Earl Gray, one of England's leading statesmen, said in despair: "We have everywhere machinery for quick war; but nowhere any machinery for quick peace."

It seems strange indeed that the world had to experience so many wars until finally men took seriously to the idea of creating machinery for peace. This fact goes to prove how deep certain ideas are lodged in the hearts and souls of men, even though they have seemed wrong for a long time. Finally when the civilized world realized that all progress and civilization was at stake and after the worst baptism of blood from the last war; leaders seriously began to construct machinery whereby peace might be made as quickly and as effectively as formerly wars were made.

The progress that has been made ought to bring praise and joy into the hearts of every Christian, and shall we say, especially so for the Mennonite Church, since she first raised the cry against war.

Armistice Day is here again, and since that memorable day seven years ago we have experienced many things. Those who have read widely had high hopes when first the League of Nations was proposed and formulated by the leaders of the larger nations. The idea augured much good, but soon prejudice crept in and much of the good which might have followed did not. The League, however, was established and nearly a half hundred nations have signed the pact. Only a few nations were outside—two or three that were not wanted, and the United States. Certain fears and also ambitions prevented our land from joining. Some were so bold as to say that nothing could be accomplished without the aid of the United States. We rejoice that these narrow predictions have been wrong.

How the hearts of men must have rejoiced when the news flashed across the waters the other day that the League of Nations had in a day accomplished a peace between Greece and Bulgaria, and had compelled them to withdraw their troops from each other's borders and to submit their questions to the League and abide by their decision. Many must have said as Frederick Lynch has said in The Christian Work, "Thank God, at last we have machinery for quick peace."

CORRESPONDENCE

Deep Run, Pa.—Although quite some time has passed since you have had any news from this place, we have not become weary in well doing but have tried to labor in the Lord's vineyard to the best of our ability for the advancement of His kingdom on earth.

Our fall communion was celebrated on October 18th when we had a large turnout of members to commemorate the suffering and death of our Savior. On this occasion we also had consecration of children, which service is still somewhat new to our congregation as this was only the second time in our history that children were brought to the altar for consecration and blessing. There were five infants presented to the Lord by their parents at this time, and now that a start has been made, it may influence other parents also to do the same. As is our invariable custom, preparatory services were held on the Saturday afternoon previous to the communion Sunday.

During the summer we had visiting brethren occupy our pulpit at various times. Among these were Rev. Harvey W. Shelly, formerly pastor at Perkasie, who brought us the message on May 31st; a native Armenian on June 7th, who spoke in the interest of Near East Relief; on August 2d Dr. Mosiman and Professor Schmucker of Bluffton College and on November 1st Daniel W. Landis, deacon of the Flatland congregation. On September 27 we also greatly enjoyed and were inspired by the message of Mrs. Ada Burkhalter, who gave us a glimpse of the India mission field and told of her desire to return there to continue the work interrupted several years ago through the death of her husband.

A few of the older members of the congregation passed on to their eternal reward recently. We call to mind at present David L. Fretz, the oldest of our number, who died in his 89th year on September 12 at the Home for the Aged at Frederick; also Mrs. Catherine Fretz, widow of the late Quincy Fretz; Mrs. Lavine Rickert, widow of the late Isaac Rickert, and Mrs. Amanda M. Fretz, widow of the late H. Erwin Fretz.

Dr. Mosiman and Prof. Schmucker of Bluffton College made a canvass of most of our members during August in the interest of Bluffton College and more particularly to get subscriptions to the college endowment fund. We are glad to note that very many of our people responded liberally to this appeal and thus showed their true interest in Christian education for Mennonite young people who desire a college course. May God speed the day when our people will more fully realize the greater advantages and influence an educated, Spirit-filled Christian has over one who has the spirit but for the want of proper education lacks the power to put that spirit to effectual use. Pray for the success of Bluffton and Witmarsum.

As our pastor was without a helpmeet for the past several years, he thought it good again to take unto himself a wife, and on June 24th he and Mrs. Amanda Fretz, the widow of the pastor's deceased brother, were joined in wedlock by Rev. A. S. Shelly. This union has met with the fullest approval of all members of the congregation who wish the pastor and his wife many happy years together.

The Thanksgiving season is here again, and while we are thankful at all times for the many blessings that we enjoy, it is proper that at least one day in the year be set apart as a special time of prayer and thankfulness to God for what He has done for us. Although we had our usual Harvest Thanksgiving service on August 15th, we expect to meet again on November 26th as is customary and as directed by the rulers of the State and Nation. May we continue to live in God's favor and enjoy His rich blessings.

Allen R. Fretz.

Roaring Spring, Pa., Nov. 9, 1925.—A short series of meetings were held at Springs, Somerset County, Pa., beginning October 20th and ending October 25th by Jacob Snyder while working in that community. The meetings were held in the school house at Springs, Pa. The attendance was good, considering the weather and interest all that could be desired. The people are appreciative of Christian cooperation in this vicinity. A series of meetings is being held by Rev. Daniel Gerig at Upper Popular Run, Sunday, Nov. 8, being spent in a Bible Conference with Bro. Emory Ritchey of Altoona an instructor. Meetings will continue until November 15th, at which time they will close with communion service.

At the conclusion of the meeting at Springs, Pa., a committee of three Brethren, F. W. Bender of Springs, Pa.; Menno Miller of Elk Lick and Irvin Miller of Springs, were selected to look after the spiritual needs of this little flock and to secure a place of worship, if necessary and select brethren to preach the Word to this little flock. There was also a collection lifted for Sister

Mary Burkhart of Champa, India, the same to be forwarded to P. H. Richert, Secretary Foreign Mission Board of Newton, Kansas.

The fall communion was held November 8th at the Roaring Spring Mennonite Church, a meeting long to be remembered by the congregation. Rev. S. D. Yoder, assisting pastor, brought the message on this occasion. There were children's consecration, three children being consecrated at this service as well as the reception of new members, five in number, two of this number being John J. Penner and wife, formerly of Bareville, Lancaster County, but now of 309 Locust street, Roaring Spring. Sister Penner, before her marriage was Elizabeth Unruh, field worker at the Altoona Mission. Friends will take notice of their present address. There was also present at this service Grandmother Bartlebaugh and Aunt Mary Emeigh, as she was known, the two oldest members of this congregation, both having passed the four-score-year mark. There were present brethren and sisters from Somerset, Bedford and Huntingdon Counties. A special collection was taken for the piano fund, which was more than $50.00.

The fall communton will be held on Sunday, November 15th, with the Mann's Choice congregation, at which time the offering will be lifted for the support of Trophenia, the Biblewoman, in India, being supported by this group of churches, as well as support for Sister Mary Burkhart of Champa, India.

The Barrville Mennonite Church is undergoing renovating and papering at the present time. There were no services on last Wednesday night on account of the repairs that are being made. Repairs are also being made at the present time to Napier and Mann's Choice Churches. Expect that both churches will be open and ready for service by November 15th.

Jacob Snyder.

Zion Mennonite Church, Donnellson, Iowa, Nov. 5, 1925.—Dear readers of the Mennonite: The third quarter is a thing of the past, and the fourth is slipping by so swiftly that one can hardly realize that November is here, and only seven more weeks till Christmas.

We have been having a very unusual autumn, with little sunshine, but much rain and cloudy weather, that the farmers have been unable to harvest their fall crops, of clover seed, the soy bean hay, and late potatoes.

Very little winter wheat and rye has been sown, those few who were fortunate enough to get their wheat and rye drilled before the rains report wonderful stands. Our first heavy frost came October 7th and nipped all tender plants.

October 27th, we had the first snow, covering the ground for three or four days while the thermometer registered from 6 to 8 above zero. The snow and excessive rains are also interfering in harvesting the good corn crop.

But we must not look on the dark side only, so far as to enable us to see how well we are off. If we stop and count our many blessings we will find the Lord has blessed us abundantly. Although it was reported in my last report to the Mennonite, because of the late frost, "as was the general opinion," there would be very little fruit.

But never was there a finer crop of apples and pears, and we hear the report of housewives that their fruit and vegetable cupboards contain more jars than ever before. The wheat harvest, although there was a large difference in the yield, the quality was mostly good.

The health of the community has been good. Our church work is thriving under the wise leadership of Rev. and Mrs. John E. Kaufman. On September 27th, seven of our young people were examined, and were baptized and received into the church as members on October 4th. On the following Sunday, holy communion was observed, at which time about 110 partook of the Lord's Supper.

In July we had the pleasure to have with us Missionary E. G. Kaufman and Miss Burkhalter. Each gave interesting reports of mission work in their respective fields. They have shown us what has been done, how much is still undone.

Let us continue in this work with greater consecration, and a deeper realization of our opportunity and responsibility in His Cause. From October 25th to November 1st we had the blessed privilege to have Rev. J. E. Hartzler with us and speak to us on "Young People's Problems." Eleven lectures on themes as applied to every day life, problems that frequently confront the boy and girl, received enlightment in such a simple manner that there need be no further questions. Why Religion Is Necessary, and Do I Need the Church; also Who Is Man and the Four Enemies of Man; How Can I Know What Is Right?, etc. His talks were very instructive and effective and were very much appreciated by all who heard him.

He also gave three Bible lectures, Tuesday, Wednesday, and Friday mornings, which were well attended and enjoyed by all.

Rev. Hartzler is a man of wide experience. Aside from his twenty-one years in the ministry and president of Witmarsum Seminary of Bluffton, Ohio, he has been active in lyceum and chautauqua work. From his own observation and from incidents with which he comes in touch as he travels to and fro, he speaks and uses as illustrations, which makes his lectures very interesting and effective.

At each meeting the choir, also individual members rendered special musical numbers in a way that thrilled and touched each one present.

On Wednesday evening the high school was invited to attend, and about 75 pupils and teachers responded and listened to what Dr. Hartzler had to say on "Is Education Worthwhile?"

On Thursday evening the graduation exercises of the Teachers' Training Class of the Sunday school was held. A class of fourteen young ladies who completed a three-year course, received their diplomas. The program consisted of special music, class history, will, prophecy, reading "Little Tommy's Prayer" and several orations given by the various members of the class. This was followed by an address on "The Master Teacher" by Rev. Hartzler. In all it was a very interesting and educational program.

Our Sunday school is progressing very nicely, good attendance and much interest manifested. Several months ago the Sunday school purchased a fine piano to use for special music and to use with the organ in church services.

The problem confronting the S. S. is lack of class room and which is a hard matter to solve. The Sunday school is planning to hold a Father and Son Banquet November 19th, with Dr. Hartzler as speaker, who is planning to be enroute to Kansas, and if convenient we would feel honored and very fortunate to have him stop and give the main address.

The Christian Endeavor societies are active and doing fine work. Although twice they have planned to visit the Wayland society and take part in a joint program but because of the threatening weather and conditions of the roads had to be postponed. They will try again. The Wayland society visited with the Donnellson young people in May and had part in a joint program of songs, readings and short talks, also their orchestra rendered some fine music to the enjoyment of all present.

Our Aid societies are thriving and doing some active work, but dear readers, I shall write of them some other time. Seems as my letters grow too long before I am through.

With best wishes to all,

Mrs. A. D. Krebill.

First Mennonite Church, Berne, Ind., Nov. 2, 1925.—Dear readers of the Mennonite: Another season of seedtime and harvest is coming to an end, and we look back over the summer with thankful hearts for the many blessings received spiritually and materially. The wheat harvest was not very good but the corn crop is exceptionally good.

Our church had been closed from August the 9th to September the 20th, as it was being redecorated. August the 9th, 23d and September 6th, the members of our church gathered in Lehman's Grove, where seats had been arranged for services. Aug. 9th, Rev. Schroeder gave an exposition on the Sunday school lesson. The choir, accompanied by the orchestra, sang the very fitting song, "The Heavens Are Telling". After the services the congregation divided into family and friendship groups to partake of the eats which had been brought along.

Aug. the 23d Missionary Ed Kaufman gave a very inspiring talk on the work of our mission in China. The Monday following he gave an illustrated message on China. This meeting was held in the Reformed Church.

September the 6th, Rev. D. C. Stucky, city rescue worker of Detroit, Mich., was here with several of his workers. The grove was a fitting place for such a meeting as they had their Gospel music truck with them.

Arrangements had been made to hold a farewell meeting in the grove for Sister Adah Burkhalter on September 13th, but on account of rain this meeting was held in the town Auditorium. After the services about 75 or 80 relatives of the Sisters Adah and Martha Burkhalter and the Rev. Schroeder family gathered at the church lawn for a social gathering and picnic dinner. In the afternoon an extemporaneous program was given by members of the different families represented. A number of young people expressed their desire of some day being able to serve the Lord in foreign countries.

September 20th the church was re-opened, at this occasion the

farewell services for Sister Martha Burkhalter were held. In the forenoon Sister Burkhalter gave a farewell message, speaking both in the German and English language. In the evening she showed pictures of India. At this meeting an offering was taken to help pay the fare and expenses of the Burkhalter party who sailed for India October 3d.

Within the last few months three couples of our church were privileged to celebrate their Golden wedding anniversary. Mr. and Mrs. David Bixler celebrated theirs July 10, Mr. and Mrs. Emanuel Liechty, July 17, and Mr. and Mrs. C. A. Neuenschwander, October 2. All of these are still able to go about their daily duties.

Several boxes of clothes, quilts and toys were sent to our missions in India, Montana and Arizona during the summer. Seven large boxes of clothes and bedding were shipped to our Russian brethren who recently came to Canada.

Our Sunday school and Choir Committees are busy preparing for Christmas. The choir is rehearsing "The Wondrous Light".

Corr.

OUR GOVERNMENT AND JAILS

Jackson, Miss., Nov. 10.—The United States Government, having no jails of its own, is using one-third of all the city and county jails in the country without paying any rent, and is boarding out more than 7,000 prisoners—including many who are merely awaiting trial—to local jails over which the Federal Government has no control and many of which are desperately overcrowded, reeking of physical and moral filth.

This, briefly, is the substance of a report submitted to the 55th Annual Congress of the American Prison Association here today by Dr. Hastings H. Hart, Chairman of the Association's Committee on Jails, formerly president of the association, now now consultant in delinquency and penology at the Russell Sage Foundation in New York City. The committee during the last year has studied conditions in the 893 city and county jails and workhouses in which federal prisoners are kept.

Dr. Hart, who has been a member of the Prison Association for more than forty years and is one of the world leaders in the movement for prison reform, declared in submitting the report that his study of the treatment of federal prisoners in county jails has revealed "such abominable conditions" that he expects to devote the remainder of his life to seeking a correction of these conditions, and that the Russell Sage Foundation will pursue its studies in this direction with a view to correcting these abuses.

The committee's report reveals that many of the county jails in which United States' prisoners are confined, especially along the Canadian and Mexican frontiers and in large cities, are desperately overcrowded. In the Cook County Jail at Chicago, for example, it has been customary to keep five prisoners in cells intended for one. Similar conditions have existed in Detroit, Cleveland, New York, and other cities where the criminal population has been multiplied while jail facilites have not been increased.

Many of the county jails are unsanitary; and a very large percentage infested with vermin. Most of them have an inadequate staff of employees, who have had no special training and are politically appointed, selected without reference to their special qualifications for the job. The report says, "These conditions result in hardship, not only to the United States' prisoners, but also to the local prisoners who are subject to the same conditions." It must be remembered that a large part of these prisoners are unconvicted and a considerable portion are subsequently legally proven innocent; that the law requires that persons accused of crime shall be treated as innocent until proven to be guilty; and that a large part of the prisoners serving sentence are held for non-payment of a fine, simply because they owe the government $10, $25, or $100. If they can pay the fine they go scot free; if not, they remain subject to punishment far more severe than that which is given to felons in the United States penitentiaries, while the United States authorities who commit them have nothing whatever to say as to the treatment which they shall receive.

Not only does the present system inflict hardship upon federal and county prisoners, but it inflicts great injustice upon the taxpayers in the counties where such prisoners are confined. The United States boards its prisoners in the various county jails and pays for their board at so much per day. The government tries to get as cheap a rate as possible. These rates range all the way from twenty cents per day in five jails in Porto Rico to $3.00 per day in three jails in Alaska. The average payment is 69 cents per day, but in 442 jails the payment is less than 69 cents.

In fixing rates the government barters with the county officials in exactly the same way as a man would barter with a boarding house. One of the duties of the Federal Inspector of Prisons is to make new rates as new institutions are used, and to attempt to keep rates at existing levels where jailers or other county officials interested demand more money.

The government too often has been more interested in receiving a cheap rate than in securing good jails. The federal prison officials are necessarily following a practice imposed upon them by years of custom, and by the fact that appropriations are limited.

The money received for the maintenance of federal prisoners goes either to the county or to the sheriff or to the jailer, depending upon the laws existing in a particular state. In the latter case, the sheriff or jailer gets a certain sum per day per prisoner. If the food costs him less he is entitled to retain the difference. A more vicious system it would be impossible to conceive: That whereby, the income of the officer depends upon what he can save from the food allowance of the prisoners.

"It appears to your Committee," says the report, "that the present system of boarding prisoners in county jails is hopelessly unsatisfactory, from every point of view, to all concerned except to a limited number of county sheriffs or jailers.

"A very small number of the 893 jails have proper provisions for the classification and segregation of prisoners. In most of the southern jails the only groups that can be segregated are white and colored, male and female, and not infrequently the conditions are such that women cannot be completely separated from men.

"Even in the largest jails like the Tombs Prison and Raymond Street Jail in New York, the Moyamensing Prison in Philadelphia and the jails in Baltimore, Pittsburgh, Cleveland, Chicago and Denver, there is no adequate provision for classification and segregation. As a result, prisoners who are inexperienced in crime and committed to prison for the first time are forced into intimate association with those of the vilest character. There is made on them an indelible impression of humiliation and degradation.

"It is a fact well known to all who have given careful study to the subject that the county jails of the United States are breeding places and schools of vice, and that there is no more prolific source of crime."

AMERICAN VANDALISM

We are familiar with the vandalism that litters beaches with orange peels and pickle bottles. We know the sort that leaves old newspapers and crusts from the picnic lunch in woods and parks. But there is another variety even more devastating, against which Alvin F. Harlow protests in his article, "Are We a Nation of Vandals?" in the July number of Association Men.

The vandalism which roils Mr. Harlow is the vandalism destructive to natural beauty and resources—the stripping of dogwood trees and ruthless uprooting of mountain laurel; pilfering from historic spots of small objects as mementoes; wasteful lumbering; the habit of inscribing names and dates on trees and monuments, and of chipping off bits of famous stone work to carry home as souvenirs.

Such deliberate destruction of property has continued for years among Americans at home and abroad, according to Mr. Harlow. Mark Twain was indignant at what he saw of it during his trip through the Near East. He is quoted as saying of his fellow-travelers:

"The incorrigible pilgrims have come back with their pockets full of specimens broken from the ruins. I wish this vandalism could be stopped. They broke off fragments from Noah's tomb, from the exquisite sculptures of the temples of Baalbec, from the houses of Judas and Ananias in Damascus, from the tomb of Nimrod.... From the worn Greek and Roman inscriptions set in the hoary walls of the Castle of Banias; and now they have been hacking and chipping these old arches here that Jesus looked upon in the flesh. Heaven protect the sepulchre when this tribe invades Jerusalem!"

Mr. Harlow relates cases of wanton and selfish destruction in the United States, and he asks, "Do we want an America Beautiful or an America Hideous?"

"Unless we make every other citizen a policeman, outdoor America can still be devastated in spite of our laws," he says. "The only thing that can ever prevent it is an awakened public conscience and taste."

"There is no consolation like his who shares the Savior's cross. If the bark is bitter, the fruit is of delicious flavor."

There are just two sides to life—your side and God's.

THE MENNONITE

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HOME MISSION OPPORTUNITIES

That the Home Mission Board of the General Conference is finding more open doors and opportunities for constructive work in various parts of the home field, is cause for encouragement rather than the reverse as some might think. In the benevolent providence of God the need for help on the part of some is overruled for good in calling forth the godly quality of loving sympathy and affording opportunity for blessed service in His name. If it is more blessed to give than to receive, those who receive may, nevertheless, rejoice with those who give and thus make the blessing mutual.

The work of home missions is one of the channels through which our people in the churches exercise the God-given privilege of sharing their blessings with others. The Apostle Paul considered the mediating of such helpful ministry on the part of his converts to those in need, a blessed trust in which he greatly rejoiced.

The misfortune which overtook our brethren in Russia has made a strong appeal for our sympathy and help. Well organized and liberally financed relief has saved many lives and resulted moreover in great mutual blessing as between those who gave and those who received the relief. And now that many of our suffering brethren have come, and are still coming, across the waters in order to escape the tyranny of oppression, largely of a religious nature, their difficulties in getting a new start in a new country present an opportunity to extend a helping hand in spiritual ministration such as comes in line with home missions. Sensing this need, the Board, with the approval of Conference, is making it possible for ministers among the Canadian immigrants to devote themselves to the ministry in spiritual things while the people are getting their bearings and finding homes.

The more recent immigration to Mexico presents an opportunity and need for similar help there. Also a new settlement in the state of Washington, composed mostly of Russian refugees, presents an open door for the Board to enter with assistance looking toward the conservation of their spiritual life during the pioneer years of their settlement.

The best feature of such work as this is that it is simply helping brethren to help themselves until they can stand by themselves and in turn become helpers in the expanding and strengthening of our united activities.

In view of the above, and still other worthy cases constantly coming to its notice, the Board appeals to the churches for liberal support of its treasury in order that it may be enabled to extend the glad hand of loving ministry where needed, to the glory of God and the upbuilding of His people. In this Thanksgiving season let us think of those struggling under less fortunate conditions, and give as the Lord has prospered us.

A. S. Shelly.

WILL THE UNITED STATES PREPARE FOR PEACE?

Washington, Nov. 5.—"Unless America definitely prepares for peace it will inevitably walk in the road towards war," say the Armistice Sunday statement to the churches of the country from the Commission on International Justice and Goodwill. "No one wants another war," it states.

The document is part of the practically unanimous campaign of the larger religious bodies of the country in behalf of America's joining the World Court. It urges all Christians to study carefully from the Christian viewpoint the question of the United States joining the World Court and to tell their United States Senators their judgment regarding the matter.

In part it says:

"The alternatives before the world are, the cooperative creation of effective agencies for the settlement of every dispute by the arbitrament of reason, law and conciliation, with security, justice and economic opportunity for all, alike, and on the other hand ever-increasing competitive preparations for war by each rival nation: either, binding agreements and affirmative jurisdiction for the World Court of Justice and other suitable tribunals, with the complete outlawing of war; or, increasing war preparations and finally another world war.

"Even by armaments, peace and security are not really assured. In the end, the preparations for war may be a cause of war.

"The choice of the vast majority of Americans cannot be doubted. No one wants another world war. No right-minded person wants the United States to press forward in competitive armaments necessitating huge and ruinous war taxes in peace times. But Americans by the million must face the fact that unless our nation definitely prepares for peace, by effectively cooperating with the nations in building the world institutions for peace, we shall inevitably walk in the road toward war.

"The immediate practical question before the nation regards its relation to the Permanent Court of International Justice. Shall or shall not the United States become an adherent to that Court? Would or would not American adhesion strengthen the Court as an agency for world justice, for the early outlawing of war by all nations, and so for world peace?

"Obviously, the answer depends on the nature, jurisdiction and work of the Court as it now is. It is earnestly suggested to the churches, therefore, that at this Armistice period the attention of the people be focused on the nature, work and value of the Permanent Court of International Justice as a world agency for world peace. They should know what it is, what it can do and what it cannot do. Only so will they be able to influence public opinion in such a way that the Senate next December will ratify the Court Protocol and thus make the United States a member of the Court."

THE MENNONITE BROTHERHOOD

The eighth annual meeting of the Mennonite Brotherhood was held on September 26th, at the West Swamp Church near Quakertown, Pa.

Sessions were held in the afternoon and evening and were well attended. We were glad that Drs. Harvey and Ella Bauman and the other members of the group going to India, were able to present with us. Dr. Harvey Bauman led in the devotional exercises in the opening of the meeting.

It has been our policy to have someone give a phase of Mennonite history at each meeting. Rev. A. J. Neuenschwander told us about the "Mennonites as Pioneers in the 16th and 17th Centuries". These are some of the things in which they were pioneers:

1. Absolute separation of church and state.
2. Reclaiming waste land, largely due to their seeking seclusion. They became so noted for this that owners of large tracts invited them to come and develop them.
3. Silk Industry. Founded by them and developed into one of the largest in Europe.
4. Non-resistance, Non-swearing of oath.
5. Objection to rulers who were corrupt, unfit and intolerant.
6. Adult baptism upon confession of faith. In this they were in opposition to church and state. The church called them "Children Damners".

Rev. Neuenschwander called attention to the fact that many of these have since been recognized and adopted by all of the most advanced nations and others are receiving more consideration today than ever before. He challenged us to continue to pioneer.

Mr. Jos. B. Bechtel brought us back to the present problems of the church by a paper entitled, "Church Finances". The paper appeared in its entirety in the "Mennonite" and we trust everybody has read it carefully.

The reports of the officers and committees showed that a lively interest is taken by the laymen in supplying the needs and helping to advance the institutions of our church such as the Old Folks' Home, Bluffton College, and Witmarsum Seminary. Attention was given during the year to the plans for securing for the Mennonite Churches the Library of Mennonite History now held at the Perkiomen Seminary. Steps were taken to secure funds for all of these purposes but were held in abeyance because we would have been interfering with plans of the officers of the Eastern District Conference. These needs have now been included in the Conference Budget and we have agreed to be responsible for the collection of the funds.

The committee appointed for the purpose has all its plans formulated and hopes to have the contributions in hand by Thanksgiving Day. It is expected that every member of the Brotherhood give all possible assistance towards this end.

A change in the By-Laws limiting the holding of office and membership on the Executive Board to members who are in

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

YOUR CHOICE

"Jesus, free our hearts from pride;
May we ever live in peace,
Choose companions wise and true,
From all strife and anger cease."

ANOTHER DEBATE

The readers will remember that recently we brought a triangular debate from members of the Aberdeen Christian Endeavor society. The subjects were Anger, Hatred and Envy.

About the same time a similar contest took place in Quakertown, Pa., and Rev. S. M. Rosenberger was good enough to send us the manuscripts to broadcast in The Sower. The names of the speakers are attached to the speeches and you can judge for yourselves, who has the best of the argument.

But don't forget that the purpose of such contests is not chiefly to prove which of the faults is the worst; but that it is to warn and help us to guard against any of them. To know that poison will kill is one thing, but it is a quite different thing to drink the poison.

Has your society sent in anything to The Sower? Don't hesitate, send it now!

VACATION BIBLE SCHOOLS

Some of our churches are permitting the "Vacation Bible Schools" to be replaced by the Quarter Day a Week Bible instruction that is being introduced into the regular school term at places. If this plan could be carried through everywhere, it would doubtless answer the purpose as well. But so far this is not possible, and it is encouraging to note that the idea of somehow, somewhere giving the children more religious instruction that the Sunday school offers must be carried out. To this end some of the churches that had discontinued the Vacation Bible Schools have come back to them. Others have held to them for want of something else as good.

In many places these schools have been begun as interdenominational efforts at teaching religion, partly because one church alone was not strong enough financially or numerically to undertake it alone.

We have had a report from the Philadelphia First Church D. V. B. S., in our copy drawer for some time, and must now pass it on, otherwise Bro. Neuenschwander will think we overlooked it altogether.

FACTS AND FIGURES ABOUT THE D. V. B. S.

Since so many of you have at one time or another given of your means to support the school, we feel that we should make some report that can be kept.

We had 89 pupils enrolled during the four weeks. Of these 45 were girls and 44 were boys. This equal number of boys and girls shows the interest manifested by all.

Of these 89 there were 12 who had a perfect record of attendance.

We had daily offerings and these amounted to $21.00 at the time the school closed. On Sunday night $6.-15 were contributed into the mission jars. This total amount, $27.15, was sent to the Philadelphia Association, and they will send it to China. This amount will be sufficient to conduct one and a half schools for a summer in China.

We had three teachers for the first week and four for the last three weeks. Our entire expense for materials, books and the treat on the last day with the teacher's salary, was $161.21.

We had an average attendance of 41.

Two girls led all the lest in memorizing Bible verses. They committed 70 verses.

Is it worth while? Shall we conduct a school next year? We have a small fund left, but not nearly as large as last year. A worthy work supported by prayers will also bring forth the funds.—The Principal.

TRIANGULAR DEBATE

(From Quakertown, Pa., Christian Endeavor society.)

Anger

Tonight we have before us a very important topic: "Perils of Envy, Anger and Hatred." Of these probably the most important is anger. In the Scripture reference for the topic we read in a part of a verse, "Whosoever is angry with his brother without a cause shall be in danger of the judgment. This, I am sure, will at once establish the importance of this subtopic.

One of the reasons of its importance is the ease with which we fall into the habit of becoming angry. I suppose there is none of us who does not some time or other allow his temper to get the best of himself.

This habit if it is not curbed is liable to overcome us so that most any little thing may "set us off". Mostly, always when we become angry we are unable to do our best and while in such a mood we may make mistakes for which we will be sorry long after. We often hear the expression, "Yes, if I hadn't lost my temper I could have done better." This shows very plainly how anger, when it gets a grip on us is liable to keep us from reaching the goal we set out for.

What makes this habit still worse is the other sins which it is liable to lead us into. One of these is envy. If a person realizes that he has failed through his own inability to curb his temper he is liable to become discontented and envy the things which others are enjoying. This might lead on to still another stage in which we would hate our fellowmen and the conditions surrounding us. This in turn might lead a person to commit such sins as stealing or murder.

Other results might be mentioned, such as impatience and intolerance. All these might come through our inability to curb our tempers.

However, if we love Christ, we will try to avoid this peril of anger and thus have a happier life, while at the same time we will be able to serve God and our fellowmen better.

Let us follow the admonition of the Apostle James, when he says: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God."

Clarence Weiss.

Hatred

Webster says that envy is a jealous desire or a begrudge. Anger is rage or fury. Hatred is repugnance or stronge aversion. These are man's viewpoints on the three subjects we are discussing tonight. Now let us see what the Bible tells about hatred which is really the most destructive one to the soul. In Leviticus 19:17 we read, "Thou shalt not avenge, not bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. I am the Lord."

Hatred is ofttimes an outcome of jealousy and a companion of rage and fury. It is, therefore, greater than any of the others when they reign alone. When a fierce glow of anger creeps into the heart of man it forms the nucleus of hatred; it heats the blood and overturns the mind. In Proverbs 10:12 we read that, "Hatred stirreth up strifes, but love covereth all things." Christianity is based on love for Christ. We are commanded to love God and to love man, and hatred, being the opposite of love, is destructive to Christianity and the soul. It is hatred that causes many of our present-day crimes; it is hatred that brings about the great wars. It truly "stirreth up strifes". Christ said, "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you." Envy may be an evil, anger a stumbling block, but hatred is a sure downfall for all that are concerned with it. Friends, let me give another Biblical incident which explains to us the life of those that live in hatred. I quote I John 2:9, "He that saith he is in the light and hateth his brother, is in darkness even until now." Oh, what woe; what sorrow for him who dwelleth in hatred, the major over envy and anger!

Paul Stauffer.

Envy

Envy is an evil that affects people of all ages. If it were not for envy there would be no jealousy and covetousness.

Some people always try to get things by envying, but the person that wants true happiness will not think of gaining ends unfairly.

What did Solomon say of Envy? "Wrath is cruel, and anger is outrageous, but who can stand before envy?" Prov. 27:4.

Where envy and strife exist there is confusion and every evil work.

It is told of a certain minister that he did not like his fellow minister because he was successful. However, he decided to have the successful minister fill his pulpit to preach. Then he said "I sat and squirmed." He found the brother a delightful person and after that they were great friends.

Envy is often the beginning of crime. Most of the wars have been the result of envy.

Covetousness is another passion that leads to envy.

Webster's definition of covetousness is this: Inordinately desirous; excessively eager to obtain and possess money.

Christ warned us when He said, Take heed and beware of covetousness for a man's life consisteth not in the abundance of the things which he possesses.

We should not be like the rich man who already had abundance, but was not satisfied, so he pulled down his barns and builded greater.

Spurgeon says, Do not wade far into the dangerous sea of this world's comfort. Take the good that God provides you, but say of it, It passeth away, for indeed it is but a temporary supply for a temporary need. Never suffer your goods to become your god.

Christ gave the parable of the rich man and Lazarus to correct the false idea of the Pharisees that wealth was a sign of special favor with God.

As a rule the poor people are rich in faith, and heirs of the Kingdom which He hath promised to them that love Him.

Christ said, It is easier for a camel to go through an eye of a needle than for a rich man to enter the Kingdom of heaven.

The love of money is declared to be the root of all evil.

Is not the way to heavenly gain
Through earthly grief and loss?
Rest must be won by toil and pain.
The crown repays the cross.

Clarence Rosenberger.

THE PRESIDENT SPEAKS

The president has a way of saying something when he speaks, and the other day he gave utterance to the following:

"We do not need more material development, we need more spiritual development; we do not need more intellectual power, we need more moral power; we do not need more knowledge, we need more character; we do not need more government, we need more culture; we do not need more law, we need more religion; we do not need more of the things that are seen, we need more of the things that are unseen."

A good many Americans do not agree with Mr. Coolidge in this regard. Some of these may applaud such remarks, but inwardly they do not take much stock in "idealism" of this sort. We live in such a practical age!

Of course the president is right—as right as anyone could be on this subject. And, of course, what he says in this instance is not going to make any difference in the present aims and habits of a majority of his countrymen.

The time may come when poverty or disaster of some sort may cause us to think more about such things, and steer more by them, but it is not yet here.

Meantime, the statement is worth remembering.—Leigh Mitchell Hedges.

THE MENNONITE BROTHERHOOD

(Continued from page 4.)

good standing in the churches of the Eastern District Conference was adopted.

In response to a demand for help in presenting the purposes of the Brotherhood to prospective members the Committee on Publicity formulated the following as a statement of what it is, what it stands for and the obligations of the members. The report was adopted.

The Mennonite Brotherhood—Organized 1918 in the Eastern District Conference.

An organization of laymen who have at heart the spiritual, physical and social welfare, purpose and progress of the church and are willing to give it constant support to the best of their ability.

It Stands for:

1. Cultivation of Christian Fellowship, beginning in the Mennonite Church, as an opportunity for service.

2. Intelligent cooperation in the Conference activities of the denomination.

3. The carrying out of the church's obligation to engage in evangelistic and mission work at home and abroad.

4. The support of an educational policy that aims to conserve the faith of our church, and that is adapted to present-day needs.

5. Bible study and prayer as essential to Christian life, encouraging attendance upon public worship and faithful participation in the work of the home church.

6. Christian training in the home and an uplifting social life for the young.

Obligations:

1. To keep informed of the activities of the organization by attending the meetings when possible, reading its reports, and using the literature of the church.

2. To contribute toward its maintenance by dues, and of one's ability in whatever ways may open.

3. To be true hearted, open minded, a man of energy and service, a real Christian, loyal to our ELDER BROTHER.

Messrs. A. B. Geisinger, Thos. Schimmel, Harvey S. Kulp, Raymond S. Weiss and Norman K. Berky were elected to serve on the Executive Board for a term of five years.

The meeting went on record as favoring the proposed World Court and authorized the president to appoint a committee to formulate a resolution to that effect.

The business part of the program was concluded with the acceptance of the invitation from the Second Mennonite Church of Philadelphia to hold the next annual meeting there.

Dr. Wm. Barnes Lower of Logan, Philadelphia, addressed the evening session. Dr. Lower has been with us on several occasions and always brings us helpful messages. It is not possible to state here all that he said, but I will endeavor to give a few of the main points. He said: "There is danger of bringing high ideals down to the secular instead of bringing the secular up to the religious", and challenged us to find out what we were trying to build up. "Crowds attracted by sensation make conglomeration." "Gospel properly preached is enough sensation to get an audience and builds a congregation." Dr. Lower urged us to keep on with the simplicity of faith and life. He said we should "conserve men", "consecrate", "be efficient", "mobilize". Do our work—do it with vigor and come back for more orders. Other suggestions for our thinking were: "Bigness is not always goodness"; "Culture is service"; "In order to serve we must know ourselves, control ourselves and deny ourselves. He compared the controls we should exercise with the traffic controls:

a.—Stop, look, listen, spiritually—see what we are doing.

b.—Keep to the right. We should keep to the right in life and teach others the same.

c.—Make the road safe. Be unselfish, kind, courteous, hospitable.

d.—Drive slow—see our town. Gospel invites—Whosoever will may come. Drive fast—see our jail. Gospel warns—Disobey and you will be punished.

e.—Detour. Thank God that if a man loses his way he can get back again. Examples—St. Paul, St. Peter, Prodigal Son.

f.—Sign Posts. Brotherhood is intended to point souls the right way.

The meeting was dismissed with prayer and benediction.

Erwin S. Weiss, Secy.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1927, for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE C. E. TOPIC

Nov. 29.

Victories of Christian Friendliness in China

Acts 2:38-47

Just now when China seems in the throes of anarchy one wonders what is to be said about China. China is the oldest, the most populous and the most conservative nation on the face of the earth. It was a mighty nation when the ancestors of the people who are now sending them missionaries were still wild and naked savages. The difference is that when our fathers became Christians they were changed. So long as China remains non-Christian it will not be changed. Its old religion, its political and social life are worn out and it will go to ruin unless it can find better garments to wear over its naked helplessness. No one can tell what will happen in China tomorrow. Its people are waking up to realize that they have been the sleeping giant and the present unsettled condition is but the evidences of their waking. Either China will overrun the earth and break down our civilization or it will become Christian. We believe that the latter will be the final result.

When Morrison went to China and spent years and years in mastering the difficult language without seeing converts or establishing a church a person with a lesser vision would have gone down in discouragement. Yet in his years of patient toil he was laying the foundation of a knowledge of the language that would become in the hands of others the instrument by which the knowledge of Christ would be brought to the millions of that mysterious country. Among the greatest of victories of Christian Friendliness in China is the fact that the printing press is now placing literature into the hands of multitudes of that country so that through the printed page Christ may be known.

Once a great European power forced a war upon China because it resisted the importation of opium and its sale to its people. That was godless greed for which there can be no consideration but contempt. However that was not Christian. The sentiment that Christians created against the deadly drug has resulted in China taking an advance step and prohibits the cultivation of the plant from which that deadly and devilish drug is manufactured. It was the friendliness of the Christians, who had the good of China at heart that made this possible.

Twenty years ago there was a terrible rebellion in China. Many European nations took war measures against that unfortunate country. Millions had to be paid to Europe to repay the damage done by irresponsible mobs. Our own country was the only one that did not profit out of the misfortunes of the Boxer Rebellion and the money it was entitled to was returned to China. There are thousands of China's young people being educated with that money in the colleges of our country. These youths go back home with a better understanding of their western neighbor. They take with them much of the good we have here for the benefit of their own people. Most of them have sense enough to distinguish between what is good and what is bad in America and they are endeavoring to take home only the best.

The history of missions in China is remarkable. Far inland there are flourishing Christian communities. Hundreds have been gathered into the fold of Christ. These will be the salt to sweeten the whole lump or, to change the figure, they will be the seed that in time will bring an abundant harvest. All that the missionary can hope to do is to sow the seed and lay the foundation for a native church. This native church will sometime be powerful enough to make missionaries unnecessary and when that time comes China will see the great victory of China being evangelized by the Christian people of China.

With the coming of the missionaries the Christian schools and colleges grew up in time. The mightest factor in the life of China today is its young men and women educated in the Christian schools and colleges. While we see today the agony of China during its transition period let us think of it as its growing pains. From this struggle will come a nation with limitless possibilities. The statesmen of today are trembling about what China may be able to do tomorrow. If the cause of the Gospel once gets its way in China we will see something, not to be feared, but something that will be the marvel of the ages in the largest and oldest nation on earth serving the Lord and glorifying Him by its righteousness and devoted services.

Once China was without a knowledge of the medical science, today the Christian medical missions have brought to it a knowledge of the healing of the body as the healing of the soul and through their ministrations they have been able to influence many for Christ.

THE S. S. LESSON

Nov. 29.

Paul Before Agrippa

Acts 26:19-32

Golden Text: "I was not disobedient unto the heavenly vision." Acts 26:19.

Paul sets forth the whole reason why he was such a persistent and enthusiastic preacher of the Lord Jesus Christ. In the vision he saw by the way when on the road to Damascus it was revealed to him that he should be a witness of his Lord. He was obedient to this vision, never for a moment letting anything stand in the way of his doing what was commanded to him. The only true way to follow the Lord is to be obedient to Him. It was a world task that was set before Paul, but he did not shrink from it. It was a dangerous calling but he was brave as all sincere men will be when it comes to doing the will of God. It had changed his life but one who is converted will change his life and forsake his old ways forever. Paul then in brief reviews his work since his conversion. It covered activities in Damascus, Jerusalem and all the coasts of Judea. This was not an extravagant claim. A little study of the work of Paul hiherto reveals his remarkable activity. Many are converted, but none show the energy and enthusiasm that Paul did, nevertheless opportuntities for working for God are limitless and the Christian owes it to his Christ to put all the energy and enthusiasm he can command into his work to the end that as many souls as possible may be reached and be saved. The message that Paul brought to Jew and Gentile was "turn to God and do works meet for repentance". There is but one way by which one may turn to God and that is through the gate of repentance. Repentance is by no means all that is to be done but it is the beginning. The one who repents realizes that he is a sinner, that he is lost because of his sins, is sorry for his sins and turns to God in faith accepting his promises and making Christ his Lord and Master. To turn to God is to turn away from everything else. It is to hate sin and love righteousness. It means the turning of the back to old habits and ways and even old friends if these stand in the way of serving the Lord. An old sailor once described his conversion thus: "Before I was converted I was running away from God, now I am running after Him."

Our Master told His disciples that they would meet with persecution. Every life that is righteously lived and every testimony for righteousness is sure to call forth persecution. Jesus assures us that blessedness comes with persecution. It is therefore nothing to be avoided and when it comes it is to be looked upon as a glorious opportunity for proving our loyalty to our Christ. Paul had to endure for righteousness, sake. Our Lord had to suffer for sin and when we are called upon to do likewise let us feel that through it God is glorified.

Paul makes reference to the attempt upon his life in the Temple. Humanly speaking he was alone, one man against hundreds who were thirsting for his blood. Yet, he was not alone. He tells Agrippa why he was not alone. He had received help from God. God is a ready helper of his servants when they are in the most helpless state. Had it been God's will that Paul should perish there and give his blood in testimony to his Christ, Paul would no doubt have been as ready as he was some years later when he bowed his head to the sword. But it was God's plan that Paul should have his wish and see Rome and greet the brethren there whose faith was spoken of through all the world and it was the will of God, that Paul should stand before kings. That is while he was before Agrippa.

Dwelling on the charges against him Paul tells what he taught. He accepted the prophets and could say nothing less than what they declared concerning the Christ. That He was the crucified resurrected giver of light. These were the things that he emphasized over and over again. It is the gist of the Gospel.

Festus interrupted Paul with the boisterous remark that he was mad. Such an insult would be enough to make a less consecrated person than Paul mad (angry), but Paul was always a gentleman and to the insult he gave a courteous reply that silenced and shamed his accuser. He also turned the insults to good use in turning it into an appeal to Agrippa, "Believest thou?" Agrippa believed, but loved his sins and his position too well to accept, like many others. It required a bigger man than he to make Christ his Lord. The humblest believer was a greater person than that king. Agrippa's reply is translated in several ways. Generally it is understood as sarcasm. Paul did not accept it as such but expressed the wish that all who come under his hearing would accept the Christ and be as he excepting that they need not unjustly wear the prisoners' chains.

In one thing Agrippa was convinced, Paul was innocent, but the power to declare his innocence was beyond him and in the hands of his higher political power.

MARRIAGES

Stiffler-Myers—McClain H. Stiffler of Freedom Tp., Pa. and Grace E. Myers of Logan Tp. Pa., were married at the home of the officiating minister, Jacob Snyder, November 11, 1925.

Stucky-Edwards—On October 11th, in the home of the groom's sister in Reedley, Calif., Herman Stucky, member of First Mennonite Church of Reedley, with Miss Eva Edwards, of Caruthers, Calif. Bride contemplates joining Reedley First Mennonite Church. Solemnized by Rev. D. B. Hess.

Ifland-Penner—In the German Baptist Church of Waseo, Calif., on November 3d, Henry Ifland, member of above named church, was united in marriage with Miss Anna Penner, daughter of Peter and Anna (nee Epp) Penner, member of Mennonite Church of Shafter, Calif. Solemnized by Rev. D. B. Hess of Reedley. Groom will join the Mennonite Church of Shafter.

Miller-Graber—A very quiet home wedding with the immediate families and a few friends present was solemnized at the home of Mrs. Fred Miller, Wayland, Iowa, on Friday evening, October 30th, when the oldest daughter, Helen Ruth, became the bride of Jacob E. Graber.

A few miutes before six o'clock Mr. Harry Wenger sang, "O Promise Me" and "Perfect Love", after which Miss Mabel Rich played the wedding march and the bridal couple took their places under an arch of ferns and carnations while Rev. H. J. Schrag of the Mennonite Church read the ceremony.

Miss Miller chose for her wedding day the 24th anniversary of her mother's wedding day. So this happy event was a celebration of the marriage of mother and daughter.

A special feature of this wedding was the use of several pieces of table wear 150 years old that belonged to the bride's great-great-grandmother and which are very highly prized by her.

The bride was a successful teacher in the public schools.

The groom is the youngest son of Mrs. Verna Graber.

DEATHS

Mueller—Lydia Mueller, nee Hollman, was born October 11, 1889 in Leslie, Mo. With her parents she came to California in 1910. She accepted Christ as her Savior in her youth and joined the Methodist church, in which she was an active member until the time of her marriage on April 5, 1911, with Carl Mueller, when she joined the First Mennonite Church of Reedley, Calif. To this union were born three children. About two years ago the family moved on a farm at Fairmead. Mrs. Mueller died unexpectedly on Friday, October 30, 1925, after an apparently successful operation. She attained an age of 36 years, 19 days. Besides her husband and three children she leaves to mourn her early death, her aged father, three sisters and three brothers. Interment from Reedley First Mennonite Church. Rev. H. J. Krehbiel assisted by Rev. D. B. Hess, officiated.

Baumgartner—Albert William Baumgartner, living on a farm two miles northwest of Berne, Ind., son of Abraham Baumgartner, deceased, was born July 5, 1879, and died at the Adams County Memorial Hospital on Friday p. m., November 6 1925, from injuries received in an automobile accident on Tuesday, November 3d, bringing his age to 46 years, four months and one day.

In the year 1898, he was baptized and became a member of the Mennonite Church.

On December 22, 1900 he was married to Miss Mathilda Meshberger, which union was dissolved by her death July 28, 1901.

On November 14, 1903, he was married to Miss Theodora Sprunger at Upland, California.

To this union were born seven children, who with their mother are left to mourn the sudden and untimely death of their husband and father.

Besides these his aged mother 7 sisters and 1 brother, and many other relatives and friends remain. Two brothers preceded him in death.

The funeral service was held on Monday afternoon, November 9th at the Berne Mennonite Church in the presence of a large congregation. Rev. P. R. Schroeder spoke on Psa. 23 and Rev. C. H. A. van der Smissen, many years Sunday school teacher of the departed brother, on Heb. 12:6, 11.

Shelly—Josiah S. Shelly was born November 27th, 1847, baptized and received into the Mennonite Church April 17, 1685, by Rev. Oberholtzer. He was married to Miss Harriet F. Stoner October 3d, 1868. His wife died October 23d, 1903.

Mr. Shelly was chorister and organist at East Swamp, Pa., for forty years.

He departed this life, October 30, 1925, aged 77 years, 11 months and three days.

Two children survive.

Funeral was held at the East Swamp Church Tuesday afternoon, November 3d. His pastor, Rev. Howard S. Nyce, officiated, assisted by Rev. S. M. Rosenberger. Interment was made in the Quakertown Union Cemetery.

Nace—Lorina Long Nace, wife of Abraham D. Nace, was born October 26th, 1863 and departed this life November 4, 1925, aged 62 years and 8 days.

She is survived by her husband, two sons, four daughters, sixteen grandchildren, and five great-grandchildren. One sister and three brothers also survive.

Funeral was held at the East Swamp Mennonite Church, Saturday afternoon, November 7th. Her pastor, Rev. Howard G. Nyce, officiated, assisted by Rev. S. M. Rosenberger. Interment was made in the East Swamp Cemetery.

CONTRIBUTIONS

FOR PUBLICATION

From Lehigh Mennonite Church, Lehigh, Kansas, $5.85.

Gratefully acknowledged,

Mennonite Book Concern

JOTTINGS

Dr. J. E. Hartzler was the guest of the Danvers, Ill., Church where he addressed the Father and Son Banquet a week ago.

Rev. H. H. Regier, of the Bethel Church, Mt. Lake, Minn., visited the churches at Alsen, Munich, North Dakota, conducting services for them last week.

Dr. and Mrs. Mosiman of Bluffton College entertained the college faculty at their home on November 2d. President Hughes of Miami University, who was inspecting Bluffton College, was the guest of the evening.

Rev. P. R. Schroeder and D. C. Sprunger of Berne, Ind., attended the convention of the Anti-Saloon League in Chicago on November 6-8. This convention passed a resolution calling upon Secretary of the Treasury "to manifest equal concern and exert as great an effort to effect the enforcement of the prohibition law as he manifests and exerts to secure the collection of the income and other taxes." The resolutions of the convention called for: 1. Deportation of aliens convicted of violating the prohibition law; 2. Placing all prohibition under the civil service; 3. Making it a felony to forge or to use forged prohibition permits; 4. Nominal tax on cereal beverages and industrial alcohol; 5. A law divesting intoxicating liquors of their "legal status"; (This law would enforce confiscation of prewar liquors now in the possession of private citizens.); 6. Continuation of federal appropriations for posters for law observance and enforcement.

The Ladies' Missionary Society of the First Church, Bluffton, O., will hold its Harvest Home Festival in one of the store buildings of that time on the day before Thanksgiving.

The Girls' Glee Club of Bluffton College is planning a trip covering Ohio and Pennsylvania during the Christmas holidays. They expect to start on December 19 and give the last concert on the trip on January 6. Miss Ruth Krehbiel is the directress.

As a special work for Christmas the Mission Society of Moundridge, Kansas, is sending money to India to Rev. and Mrs. Penner to be used toward a fund for the purchase of a piano for the little Indian girl, Nellie, whom they have adopted.

Plans are afoot in the Western District Conference for the erection of a Library and Museum Building at Bethel College, Newton, Kansas, in commemoration of the First Mennonite settlement in Kansas and other western states fifty-one years ago.

President A C. Caris of Defiance College, delivered an address in the Bluffton College chapel on Nov. 8. Special music was rendered by the Vesper choir under direction of Miss Ruth Krehbiel with Prof. O. H. Holtcamp at the organ.

Rev. J. J. Blazer, of Mt. Lake, Minn., returned to his home after an extended trip to Kansas and the western states. He gave particular attention to Washington and examined the opportunities that Mennonites might find there for settlement. Last week he left for South Dakota.

Readers of the Mennonite will keep in mind the Conference of Pacific Churches to be held in the Friend's University, Wichita, Kansas, Nov. 13, 14 and 15. Several well known Mennonites will participate and it is expected that a number of Mennonites will attend from various parts of the country.

The Universal Week of Prayer is set for January 3 to 9, 1926. The program suggests the following topics: Jan. 4. Thanksgiving and Humiliation; Jan. 5, The Church Universal, the "One Body" of Which Christ Is the Head; Jan. 6, Nations and Their Leaders: Jan. 7, Missions; Jan. 8, Families, Schools, Colleges and the Young; Jan. 9, The Home Base.

Monroe, Washington, was one of the last places visited by Missionary Boehr before sailing for his field in China. He gave three very entertaining talks to large audiences in the Mennonite Church on his experiences in mission work during his eight years' stay in China. Mrs. Boehr also met with the ladies of the church and told them many interesting things about China.

Rev Alvin L. Moyer of Los Angeles Calif., was married to Miss Martha Gering of the Mennonite community at Lind, Wash., in the Mennonite Church at that place, Rev. D. D. King, officiating. After visiting friends and relatives in Oklahoma and Kansas the couple will attend school in New York for some time, after which they will sail as missionaries for South America, where they will work under the auspices of the South American Inland Bible Union.

Professor B. D. Smucker of Bluffton College spent last week in Northern Indiana working in the interest of the College Endowment Fund.

Miss Ruth Grubb, of Bluffton College, who hails from California, had the experience of her life some days ago when she saw snow fall for the first time. The incident only goes to show over how large a territory the college draws its students.

Magistrate Fahnestock, Philadelphia's only woman magistrate, addressed the Sunday School of the First Church, Philadelphia, on Nov. 1. The "Judge" has made for herself a reputation for standing for decency and order in Philadelphia. However, machine politics, which in Philadelphia, as in other large cities, is very wet, was responsible for her defeat at the polls for re-election on Nov. 3. It is quite a compliment to the character of the candidate when the "Gang" regard her defeat as one of its noteworthy achievements.

The Christian Century reports that 466 ministers ranked their duties according to importance as follows: 1st —pastoral calling, 2d—providing for teaching of children in Sabbath school, 3d—preaching, 4th—securing support for home and foreign missions, 5th—maintenance of family worship, 6th—promoting civic and moral reform, 7th —securing attendance of children at church, 8th—prayer meeting, 9th—keeping up benevolences, 10th—good fellowship through social gatherings, 11th — maintaining circulation of church papers, 12th—special evangelistic campaigns.

Bridal Blossoms

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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NOTICE

Rev. H. J. Krehbiel, president of the General Conference came to Newton, Kansas, early in October in order to attend a meeting of the Committee that is charged with the task of preparing a new English church hymnal. While here he very kindly consented to visit a number of groups of our churches to give addresses on his experiences and observations connected with the Quadricentennial meeting in Switzerland, and also on Peace and War. These addresses proved to be so interesting and instructive that the Executive Committee of the General Conference felt it should give the other sections of our Conference an opportunity to hear them.

Since there is to convene in Washington, D. C., on Dec. 1-3, a gathering of delegates from the churches in America for a "Study on the Churches and World Peace," and since we have been asked to send two delegates to this Conference, the Executive Committee reasoned that Brother Krehbiel is prepared to do considerable good at this meeting and could on his way to Washington and back visit and speak to many of the churches or church groups in our other conferences. He has graciously consented to serve in accordance with this plan and is now on his trip through Idaho, South Dakota, Minnesota, and on east from there. We hope that he can so arrange his itinerary and time with the brethern as to come within hearing distance of most of the churches in the conferences whose territory he touches.

The Executive Committee feels confident that the churches will endorse its action and appreciate the opportunity of hearing Brother Krehbiel, and will through voluntary collections help defray the expenses connected with this trip and these visits. We pay good prices for lectures on lecture courses and chautauquas. Why shouldn't we be as ready to do our share in putting this thing across, which will be an aid in the upbuildng of God's Kingdom among us?

The Conference Secretary.

THE ALL-MENNONITE CONVENTION.

Some weeks ago the secretary of the All-Mennonite Convention asked me to write a brief report of the last convention, held at Nappanee, Ind., September 2-3. for some reason that brief report has been delayed so long that we fear it may no longer be interesting. Yet we feel certain that to those who attended it will only refreshen pleasant memories of the days spent together.

The spirit of the entire convention was indeed one of real brotherhood between all attending. While one saw many new faces, it was plainly evident on all that there was a desire there for mutual friendliness and fellowship. The writer has attended four of the five of these conventions (this year traveling over 700 miles to do so) and can freely say this one manifested a spirit different from any of the others.

The attendance was more than was expected. Usually local people allow such conventions to pass by until they are half over, but at the first session of this convention standing room in the beautiful church was largely used up. Several hundred people had gathered to get the full benefit of all the addresses. The other five sessions were held in a large tabernacle in the town park, for the church would have been much too small. Yet, there is a sad phase to the attendance at such gatherings, that is, that only a comparatively small percentage of the leadership of the Mennonites of America are ever present. Only a few came from west of the Mississippi river, and only a few further east than Ohio. Illinois, Indiana, and Ohio furnished the big majority of the entire gathering. This is indeed lamentable, because there is a great danger here that these conventions will after all represent only a part of the various branches participating. With this thought definitely in mind the convention voted to meet every second year in the future instead of every third year, and then alternate the places between the West and the East. Consequently the next convention will likely be held somewhere in Kansas in 1927.

The opening address by the chairman of the Convention, Dr. C. H. Smith, sounded the keynote of the entire program and really "started the convention going" right at the outset. His subject was "Tolerance". Everyone knew that was what the speakers of the different branches wanted to plead of one another. Everyone knew also that a little larger degree of tolerance on the part of each branch of the church would soon mean a united Mennonite church. Everyone present admitted that the differences between the branches represented was indeed small, and to a great extent non-essential to real whole-hearted, virile Christian living. The things held in common by these branches are of much vaster importance than the differences.

We shall not attempt here to outline the addresses that were given. The report giving the addresses in full will soon be in print, and every Mennonite family should secure one of them to read what has been done. Due announcement of the reports will be made in these columns later. Suffice it to say that the program aimed at having the different activities of the different branches represented by speakers who would be able to so represent the activities as to bring out our common interests and problems. In that light and sitting there was a very evident feeling present that the branches of the church should more closely co-operate in such lines as education, publication, mission, relief, etc.

We are glad to have had the priviledge of attending the convention and trust that as time passes on we shall be privileged to attend many other such conventions, if possible to help further the cause of the church we love, and for which our forefathers sacrificed.

Fraternally, **G. T. Soldner.**

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1927, for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

MENNONITE MEMORIAL MUSEUM

It is most gratifying to Bethel College and to all her constituents that at its recent session the Western District Conference voted to erect a Memorial Museum to commemorate the immigration of the Mennonites to Kansas in 1874. The plan is to place the building on the Bethel College campus so that it may serve the double purpose of both a Memorial Museum and a Bethel College Library. The museum is to contain all the material which the Mennonite Historical Association already holds in trust, and material which the association will still collect. This will include such things as antique relics, rare books, and, in fact, all literary and legal documents of historical significance. It will also contain all the material which is in the present Bethel museum, excepting that which will be needed in connection with the laboratory work in the Science Hall. Aside from the museum the association will also have its office and committee rooms in the building.

For the library part of the building no plans have been suggested. But whatever is done, it will answer a most pressing need of the college. Already, even though the librarian has used every available space for chairs and tables, the present library room is too small. Every day, especially in the forenoon, students come to the library for study, only to find that all chairs are occupied. Since practically all recitation rooms are occupied at that time, too, such students are at a loss where to go for their work.

The plan for the new building is to be definitely drawn up by a committee appointed by the conference and is to be presented to the board of directors of the college for approval. It will probably also be presented to the corporation at its annual meeting. The action taken by the board and the corporation will help the conference committee formulate a more definite program for the plan of construction.—Bethel College Monthly.

Steady sailing in a light breeze often makes for surer progress than does fitful tacking before a gale.

WOMAN'S WORK

TAMINGFU, CHIHLI, CHINA

Dear Friends in the Homeland, —The schedule says that June is to be my month for writing to the home church paper. As a rule, one has a tendency to put off writing until one of the last days of one's given month for no special reason except the one which during school days was responsible for our putting off essay and composition writing until the evening before the day on which they were due. But now I feel I must tell you of the lovely rain which fell last night and this morning, that you may rejoice with us over this answer to prayer that is bringing this wonderful refreshing to this dry and thirsty land. When you realize that very little moisture by way of rain or snow has fallen in this part of the country since last September, you will not wonder that there was only a very small wheat crop and the outlook for other crops was not very good. The price in grain has been steadily advancing and some of the Chinese have been suffering. They live on such a close margin that any advance in price of grain well nigh brings them to a flounder. Not long ago in one of our women's meetings we discussed "heaven" in a very informal way, the women expressing themselves as to their conception of heaven, what it would mean to them and what advantage it would bring. One of the first answers was the one saying that heaven was a place where there was no hunger. We would hardly have put that first for we know so little of actual hunger. but to them the satisfying of hunger is an important item. Our workers have asked for help, but a situation of this kind is not easily met. The matter has been made the subject of discussion among our Executive Committee members, with the result that some of our brethren have wisely advocated a plan by which a grant of money for grain is to be given to each worker whose salary is not enough to allow to each member of his or her family a given amount. We believe this rain will certainly help matters for already today some of the grains and vegetables have gone down in price.

Thus when I woke up in the night and heard the rain pouring down, it seemed almost too good to be true, and it required little effort, a little later when day broke, to get myself out of bed, go out into the court and actually feel the raindrops on my head as I wanted somehow, to get right tubs under the eaves to secure some of the precious rain-water. I wanted somehow, to get right out into the open, outside the city wall and see how the fields and gardens that had suffered so long were enjoying the rain. How we do pray that the Chinese may realize that this rain is a gift from the living God, and as they have realized so fully the need of this rain, may they come to realize the spiritual drought in their lives and look for showers of mercy. Great as has been the need of this rain, the need of a downpour of the working of the Spirit among these benighted people is still greater, but the promises there are sure also. We believe the promise given to Israel through Ezekiel, pertains also to the Lord's servants of this day: "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; **there shall be showers of blessing.**"

"Mercy drops around us are falling,
But for the showers we plead."

One evening, a few days ago, after evening prayers with the people of the compound were over, and I had settled myself down to my desk to do some writing, there came a timid knock at my door. "Come", I said, and Lieh Hsiu Jung came in. She is a young woman who attended our station classes this spring, and now lately she has come again to seek advice and comfort. She has been suffering persecution at the hands of her young husband and her mother-in-law, who seem enraged because she has allowed herself to be taken up with this "way". Because of these repeated persecutions, she has made her escape, went to her own mother's home and together with her mother came here to the Mission compound, and thus at the close of this day sought an interview with the missionary. She came in and, without going through much of the usual formality, sat down on the other side of the desk, facing me. "Sung Chiao Shih," she said, "what shall I do?" The tone of her voice and the expression of her face spoke of deep distress, while the tears accumulated in her eyes and threatened to find their way down the sunburnt cheeks. She then cited her grievances. I had known about them before but not directly from her, so I listened to her and noted the marks on her body that confirmed her tale of woe. She wondered whether she couldn't somehow find a way out so she wouldn't need to go back to her "in-law" home, where she couldn't observe Sunday services and couldn't pray in peace. She said she knew the Saviour had borne her sins on the cross, and that it was He who had now provided a way of escape, for hadn't her opposers locked her up in a room and wasn't it after she had prayed that she noticed the window was left open and escape through the window became a simple matter? She did so want to live near Christians, oh, she just didn't see how she could go back! What should I say to her? I asked whether she wouldn't like to see her husband and family saved. Oh yes, she prayed for them often, and had tried to persuade them to become Christians. I tried to show her that perhaps the Lord had chosen her to become His child first that she might lead the others to Christ; that He might want her to witness for Him in that home, not so much with words as with manner of life, by the way she answered the unkindnesses that they thrust upon her, in short by suffering for Him in patience. She thoughtfully admitted that that might be the case, but— how could she? Could I blame her for this hesitance? Could I enter in full sympathy into her dilemma, never having known what it means to be thus persecuted for Christ's sake? She is a mere child, only eighteen years old, and not yet deeply grounded in the Christian life. After we had conversed a little while longer and had had a short season of prayer, she left the room. She continues here in the compound, eagerly taking in every meeting, listening attentively, but has not yet had the courage to return to her home.

A few days after the above occurrence, also in the evening there came another knock at the door. This time was Mrs. Chang, an intelligent looking woman, and her twelve year old daughter who is a pupil in our day-school here in the compound. This woman has only lately become an inquirer. Both of them seemed agitated over something and proceeded to explain. They said that they as a family had that evening been singing hymns together. While they were singing a group of men from the neighborhood had walked in, and in a rather boisterous, vehement way forebade their singing, even dealing a few angry blows to the father. They feared that although they were gone now they might come again and resume the attack. Would not I please do something to prevent their coming again? There wasn't much I could do but pray with and for them, and promise that if there was any more trouble, we would try to get one of the men to look into the matter. They finally left, still somewhat fearful, but have not complained of any more trouble since then.

We have been making arrangements for the opening of a woman's Bible School here at Tamingfu, by next fall, and I should like to ask for your prayerful interest in the undertaking. It will be very elementary work at first as some who expect to come cannot even read, and those who can read some, read only very haltingly. But there is a desire among many of them to learn, and to know more of the truths of the Bible and to know them better. So please pray very definitely and earnestly for all the women who are to attend, and for those who teach, that the Word of God may become a real power in our lives, and that we, each one individually, as we meditate upon the Word, may come to know more intimately the "One who is altogether lovely" and desire Him above everything else.

Later—There is much stir and excitement over the Shanghai student affair. Practically every shop has over its door a pennant or banner floating, on which are written short expressions of approval of the boycotting of English and Japanese goods. Almost every day there are student parades going through the streets, the students carrying banners and handing out posters as well as giving yells to express their sentiments. One of the most popular yells seem to be "Ti chih Ying Jih huo wu, Sha wo Chung Kuo ti shung," which carries this sentiment "Boycott English and Japanese goods, They (these countries) have killed my Chinese brothers." Naturally, national feeling runs high, while in some circles the anti-foreign feelings also find expression. Again and again, too, we hear reports of the work of robbers. Villages are left with scarcely an inhabitant as the people flee to the larger walled cities for refuge. In our immediate vicinity we have felt little of such annoyances, but some of the villages farther south, away from larger cities have suffered. May we not see in all these unsettled conditions again signs that point to the coming of Him Whose right it is to reign and Whose appearing we love?

Very sincerely,

Frieda N. Sprunger

FROM MARTHA BURKHALTER

Miss Martha Burkhalter writes in a letter dated October 22, that "We have had beautiful weather every day since we left Liverpool, England. We have had no stormy weather, only bright sunshine and smooth sailing. It's almost like being on shore.

At Marseilles many other passengers got on the ship, most of them French people. It seems as if the ship is full of people. Some one said there are 90 children on board. It is interesting to see the litte French children playing and to hear them talk only French. Most of them have coal black hair and brown or black eyes and a fair complexion. Most of the mothers of these children smoke cigarettes, drink wine with their husbands, and play cards. Many of the English people do the same.

On the Caronia there were no other missionaries but the Baumans, and Adah and I. When we left Liverpool we met a few missionaries, but it is harder to get acquainted with British people than with Americans. They are very reserved and talk with such a queer accent, that sometimes it is hard to understand them. Yesterday it was decided to hunt up all the missionaries on shipboard and call a meeting in order that we might get acquainted. There were about 30 present. We sang songs, had a short prayer meeting, and then a missionary from England gave a few remarks on some verses from the first chapter of Exodus, emphasizing God's guiding hand in the wanderings of the children of Israel and the promises He gave them to be with them as long as they obeyed Him. He said we were going into a strange land and we would meet many difficulties, but God would be with us and would give us the victory, as long as we fully depended on Him for guidance and did not go ahead with our own plans. Then he ended up by saying, "There remaineth yet much to be possessed." Each one present got up, gave his or her name and where they were going. It was decided to have similar meetings every day till we came to Bombay. Today, we had another meeting from three until four this afternoon. There were nearly fifty present, and we were all surprised to find there were so many missionaries on the ship. But if one remembers that there are nearly a thousand passengers, then one can understand that one cannot get acquainted with all of them in a few days. Today we all had our names pinned on, with the of the denomination under which we are going. There are several on this ship going to Palestine, and several going to Egypt as missionaries, but most of them are going to India.

Today we passed by the island of Crete. It is mentioned in Acts that Paul wintered on this island on his journey to Rome. Yesterday morning we passed a number of islands near Italy. On one island is the active volcano, Stromboli. We could see the smoke coming out of it for a long time. Later we passed by the island of Sicily. We will arrive at Bombay on November 3.

CORRESPONDENCE

Souderton, Pa.—The pastor and family accompanied Mr. and Mrs. W. C. Moyer on a business trip to Syracuse, N. Y., on October 13-15. The scenery through the mountains, with the leaves in the height of their colorful glory, was superb, and much appreciated. While at Syracuse a short visit was had with Mr. and Mrs. Harold Alderfer.

H. M. Detwiler and family enjoyed an auto trip to Wadsworth, Ohio, October 15-24. From Wadsworth Mr. Detwiler went to Bluffton, where he made his third annual audit of the treasurer's books of Bluffton College, while the family visited relatives at Wadsworth. Mr. Detwiler reports that he found the books in a very satisfactory condition, and that much financial progress has been made by the College during the past year. He also visited with Arden Moyer and Walton Landis while at the college. Both of the young men have been elected on the Glee Club and will likely travel through Ohio, Indiana, Illinois, and possibly other central states, during the holidays.

At our communion service October 25, 264 partook of the elements in memory of our Lord, and nine were served in their homes in the afternoon. The severe rain storm of Saturday night and all Sunday forenoon kept quite a few of our people away.

An organization for social purposes has taken place between three of our young men's classes of Sunday school. They feel a desire to get better acquainted with one another, and therefore have formed this organization. On November 2d they will be entertained by the pastor and Mrs. Soldner at the parsonage. We welcome the new move and believe a little more social life among all of our people would be a good thing. The teachers of those classes are anxious that the church be the institution that supplies at least part of the social life of the young people.

The pastor officiated, as Conference President, at the preparatory service of the East Swamp congregation, October 10, and duly installed the pastor, Rev. H. G. Nyce. A class of six young people were received into the church by baptism.

We notice in our Mennonite church papers that the "Hymnal Committee" of our General Conference recently held another meeting at Newton, Kansas. Many of our churches are anxiously awaiting the publication of the new hymnal. It is expected to be much better than the present one.

Our annual congregation meeting will be held on Thanksgiving morning following the Thanksgiving service, as provided for by the constitution. Several offices will need to be filled.

The date set for our third annual series of Bible Lectures by Dr. J. E. Hartzler of Witmarsum Theological Seminary is December 27 to January 3. This is the only possible date that he was available this winter. Full announcement of the series will be made in the next issue of Church and Home.

Our Christian Endeavor society is gathering magazines at this time to be given to sailors coming to Philadelphia. Any good magazines are appreciated by these men when sailing on the high seas.

The offering for the Benevolent Fund, October 25, amounted to $176.15.

We are glad to note that our Sunday school is keeping up the Rally Day spirit which was an outstanding feature of the special services on October 11. In point of attendance the school is going upward. Our attendance on Rally Day was 323, which was indeed encouraging, but there is no reason why our attendance should not be around the 300 mark every Sunday, if all members of the church would realize more fully that the Sunday school needs them just as much as they need the spiritual inspiration that may be gained by attending one of the various classes in the school.

THANKSGIVING MEDITATION

Father, thy child comes to thank thee. All this year thy hand has been open to nourish me and mine. Thou hast advanced me another year on the way of holiness. My progress has been small and my eyes fill when I think of what it might have been. Often I have stood still; often I have faltered and fallen. When thy call came to my ears, I was listening to near and seductive voices. And yet I have come closer to thee. Some temptations have paled. My unveiled soul has mirrored more clearly the glory of my Lord, and his image stands out more plainly. Thy efforts have not been wholly in vain. I have denied thee in the night of my cowardice, but my very sin has printed thy seal more deeply on my soul, and my apostasy has taught me to whisper: "Thou knowest that I love thee." But it was only by thy help. If thy strong hand had not drawn and lifted and upborne me, I should have perished in the darkness. I thank thee, thou Redeemer from sin.

I thank thee for thy Holy Spirit. When I was troubled and weary, thy Comforter spoke to me. When I was lonely and afraid, the great Companion was by me. Amid the noises of the world, his still, soft voice has reached me and has never let the homesickness die out within me. As my heart pulses quietly and unceasingly in my breast, and sends the nourishing red tide through all my body, so they Spirit pulses within my spirit and is the source of all holy aspirations within me.

I thank thee for the moments when my life reached its climax during the year; for the hours on the mountain-tops when the world lay before me bathed in the sunshine and heaven was open above me. And I thank thee too —falteringly I thank thee—for the valley of the shadow of death —through which I passed, for there I learned to trust thee wholly. From the smitten rock of the desert flowed thy living water. My heaviest burden roused my highest strength. I dare to thank Thee even for the cross thou hast laid upon me. But remember, O Father, the weakness of Thy child. Let him walk beside me who bore the burden for us all, that in his fellowship my spirit may learn quietness and courage. I am a child of eternity, and to thee, Father of eternity, I give thanks for the living hope in me.

Walter Rauschenbusch.

"If you wish your neighbors to see what God is like, let them see what He can make you like."
—Chas. Kingsley.

The joy of salvation is contingent upon an upright walk before the Lord.—S. J. Patton.

If the sinner has no obligation to God or to his fellow man, what is his need of religion?

THE MENNONITE

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EDITORIAL

The Mennonite is scheduled to make its appearance this week at a time when the thoughts of the nation are directed toward national Thanksgiving. What have we for which to give thanks? Shall we go to the daily press with its stories of lawlessness, crime and selfishness? Should some historian a hundred years from now attempt to write the story of our age from the accounts our daily papers are bringing, he might wonder what was the reason for this thanksgiving in a time when the thing we most needed was a day of humiliation. Should he take a world view with poverty, misery cursing many nations as an aftermath of a terrible war and with so-called superior nations persisting in making war upon backward peoples with instruments of destruction and death so terrible that they could not be dreamed of twenty-five years ago he might be tempted to say the world forgot the sincerity of its religion and was ready to stop at no act of wantonness when its selfish interests were at stake. Would such a matter be a reason for thankfulness? Or, he might take a look at the churches of today. Would he ignore the fact that though they carry names on their rolls they find it impossible to induce a large portion of the owners of the names to attend the service of the House of God regularly—if at all. In a community with which we are familiar a group of churches represents a membership larger than the seating capacity of them all, yet, this group of churches cannot fill one of its churches in a Thanksgiving service established by national consent and by proclamation of the President. Would the historian conclude that the spirit of thankfulness as expressed in the religious life of the nation had become only a name—or a sham?

However, in spite of the dark way one may have in looking at things, let us remember that in the darkest day of Israel's history there were thousands who had not bowed the knee to the idol and about whom the prophet knew nothing. At least, let us be numbered among those who are faithful and who, even in dark hours, can know how to be thankful.

Much has been aid and written about the radio as a useful means of distributing the message of the Gospel. We know of persons, who, by misfortunes and because of physical inabilities are kept out of the House of God to whom the radio is a blessing. What a splendid thing it would be if every sufferer could have the message of the Gospel brought to him to cheer his dark hours and bring him the soul food he needs. There is another side, however. The pulpit utterances over the radio may be controlled. Great business houses that have appointed themselves the distributors of whatever goes over the radio will not permit anything that in their estimation interferes with their business go on the air. Here is a case in point. A Jesuit priest gained access to the bedside of a dying judge who was already unconscious and baptized him a Catholic. The news of the convert gained was then passed on to the press for propagation purposes. Now this judge happened to have been a deacon in a Protestant Church whose pastor enjoyed the courtesy of having his sermons broadcasted by a large department store. On the following Sunday in the course of his remarks the pastor told how that the Judge was already unconscious when he visited him immediately before the priest's coming and pointed out how the whole story as given by the papers was distorted and was working to the discredit of Protestants generally and the church in which the judge was a deacon particularly. The fact that this pastor expressed himself on the matter at all did not seem to be in accord with the business policy of the department store and it was announced: Dr. —'s sermon will not be placed on the air next Sunday, nor any other Sunday. Department stores who prefer to please Catholics and silence Protestants should be patronized by Catholics exclusively.

WHAT'S THE MATTER WITH THE CHURCH?

What is the matter with church Christianity? It seems to have something wrong with it. For people praise Jesus and supposedly His religion, while they condemn the church. A popular remark is that one favors Christianity but not churchianity.

We are told how Ghandi, the native leader in India, praises Jesus. We find that such men as Napoleon praised Jesus. And does not George Bernard Shaw praise Him?

But one does not need to go afar to find men who praise Jesus yet are not Christians, at least not in any formal way. What does it mean?

Jesus once said, "Why call ye me, Lord, Lord, and do not the things which I say?" The test then of the quality of the praising of Jesus is whether these professed admirers of Jesus who denounce the church are themselves doing the things Jesus said. As for that, some of them turn out to be men who deny that He said anything. They praise only His name, for effect.

There are some who accept the record of the historic Jesus and try to do what He said and the church should hear them. But those who praise Jesus while rejecting the only book that tells about Him are deadly enemies. They wear the very latest fashion of sheep's clothing for the regular old kind of wolves.—America's Great Decision.

SELF EXPRESSION

Many people are lured to the rocks by the illusions of a high-sounding phrase. People of the present age have been peculiarly beset by such mental and moral decoy lights. These are known in formal logic as sophismae in dictione.

Probably the most mischievous sophism of this kind in our days is to be found in the two words "self-expression." It seems so plausible nay so commendable, for it may mean making the most of one's self. But it cannot effect that, for it causes the shrinkage in personality that inevitably and sometimes terribly comes from making self the moral center of gravity in this life.

This corrupting fallacy was mercilessly and truly exposed by Dr. Paul B. Bull, M. A., of England, in a sermon preached recently in New York City. He was preaching on "The Meaning of the Cross in Human Life" when he uttered the paragraphs, which follow, on the idea of "self-expression."

To be crucified with Christ means also to suffer pain with courage.

In our modern civilization, I do believe that we need a reminder of the doctrine of Christ, courage to suffer anything sooner than to sin against God.

In our worship of pleasure and our fear of pain, are we not growing to be an anaemic race that would fortify itself against all suffering? Is not our worship of prosperity a drug habit? Stimulation leads to intoxication and a delirium of self-love and an undermining of the will to endure.

After exhaustion comes the drug, then in time the end.

Education cannot cure this; for our education is wanting in courage to suffer. All crazes about self-expression and following one's impulses, and so on, are a glorification of the fallen nature of man. That idea we all ought to realize ourselves seems to me rather a low idea. The headmistress of Girton College, Cambridge, was interviewing the girl students who had arrived.

"Now, Miss So-and-so, what do you want to be?" she asked.

Pulling herself up, the young girl addressed answered, "I want to realize myself."

"Oh, can't you think of something better?" exclaimed the head-mistress.

Our fallen nature has a bias to selfishness.

To souls created to express God, it is fatal to be satisfied with the desire to express themselves. This anaemic idea of life is accountable for a large amount of the loss of moral fiber. Only the crucifixion of self will give you and me the moral courage to conquer our lower natures, then the world.

Jesus Christ had a word to say on the idea of "self-expression" and it ought to be deeply pondered by those who would truly make the most of themselves. He told the egotistic, self-seeking people of his day that "whosoever would save his life shall lose it; and whosoever shall lose his life for My sake and the gospel's shall save it." In like strain were the words of the Apostle Paul, which, though written nearly two thousand years ago, are more powerful and creative than ever before, and which will continue so to the end of time. He said, "It is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." That is the only kind of self-expression that can ever lift man to greater heights. The other kind so glibly spoken of by many today, means self-destruction.—Selected.

Poverty greeted cheerfully works you no harm. But fear and hate it and it will sear pitiful scars in your soul.

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

IT IS JESUS

Do you feel sad and drear?
There's One who'll cast out fear;
He is a true, kind friend—
Will be with you to the end,
It is Jesus.

Are you weary of your task?
There is one whom you can ask;
One who understands it all;
One who'll never let you fall—
It is Jesus.

Are you burdens hard to bear?
Are you loaded down with care?
Then go to your Elder Brother;
He can help you like no other—
It is Jesus.

Do you find it hard to smile?
Are you lonely all the while?
There is one who'll understand,
With an ever-helping Hand—
It is Jesus.

—Kathryn R. Shelly.
Pennsburg, Pa.

"He that goeth forth and weepeth, bearing seed for sowing shall doubtless come again with joy, bringing his sheaves with him."—Ps. 126:6.

CAN YOU BELIEVE IT?

Have you ever heard of a man being killed for some good deed? And if you have, how can you harmonize it with the words of the Psalmist quoted above? Or are you disposed to doubt those words?

You don't need to be very old to have seen men, and women for that matter, who occupied leading positions, who were looked upon as representatives persons of the community, whose private life would not stand close inspection. They swaggered with illgotten riches. They exploited helpless employes. They dabbled in politics for personal profit. They employed shady business practices to enrich themselves. They supported crime and criminals for hush money. Possibly at the same time they were leading church members or social workers. Often they were entrenched behind some organization which knowingly or unknowingly protected them.

Now if such persons should be exposed and punished, you might as a Christian feel sorry for them; but there would also be the voice of cold justice in you, that would say: "It serves them right They were wicked and they should suffer the consequences."

But if they can go on to their dying day, cheating, deceiving, and defying justice, you feel that justice is being outraged and something ought to be done to set the world right. So often, however, nothing is done, and you must find another solution for your problem.

Let's get back to the first question, which in a way is the opposite of what we have been discussing. When wicked men are not brought to justice for their evil deed your sense of right is outraged. But how about it when good men for good deeds suffer ignominy and even death?

You say, that does not happen. Oh, but it does, and has happened so often in history. Here is one instance:

You will readily agree that to translate the Bible, so that many people who could not read it before now have that privilege is a good deed. But, it was not always looked upon in that way. You would think that William Tyndale, who translated the Bible into the English language would have been heralded by his countrymen as a great benefactor to his contemporaries, but that is far from the truth. While the common people were glad, men in high places left a blot upon the church record for all times by their injustice to Tyndale.

Here is the way the story is told: "It became the passion of Tyndale's life, to give the Bible to the English people.

"To carry out his great design, he removed to London, in 1523, where, but for the kindness of a wealthy cloth merchant, Humphrey Monmouth, Tyndale might have starved. It was soon apparent that there was no room in London, nor in all England, to translate the Scriptures. For the Word's sake Tyndale became an exile, and bidding farewell to his native land, he sailed for Hamburg, in 1524.

"After a right joyous and fruitful visit to Luther, at Wittenberg, he settled in Cologne. Here he finished the translation of the New Testament, and with all secrecy the work of printing the Book began. It was well advanced, when suddenly the work was discovered and Tyndale, snatching up the precious printed sheets, had to fly for his life.

"At Worms he found a kindlier refuge. There the great work was completed and in 1525 there issued from the printing-press 6,000 copies of the New Testament. Thence, in the sweet spring days of 1526, there sailed to the coast of England a merchant ship, bearing a most precious cargo. For hidden in its hold-concealed in barrels, bales of cloth, and sacks of flour—was the Word of the Living God.

"Although the Bible was burned whenever copies were found, the common people read it in secret till its pages were wet with tears of deep repentance and heavenly joy.

"The holy fire of the great Revival began to burn in lowly hearts. Desperate efforts were made to stamp it out. Again and again there were great public burnings of the Book.

"Finally Tyndale himself was burned. But his life was not in vain. Three years later, in 1559, there was placed in every church in England, a Bible."

That's the lesson we must learn. Justice is not bound to my life-time or yours. But justice and love will prevail in the end, and that is the time the Psalmist is thinking of, when he says: "He that goeth forth and weepeth . . . shall doubtless come again with joy, bringing his sheaves with him."

SOW THY SEED

Psalm 126:6

He that goeth forth with weeping,
Bringing precious seed in love,
Never tiring, never sleeping,
Findeth mercy from above.

Soft descend the dews from heaven
Bright the rays celestial shine;
Precious fruits will thus be given,
Through an influence all divine.

Sow thy seed, be never weary,
Let no fears thy soul annoy;
Be the prospect ne'er so dreary,
Thou shalt reap the fruits of joy.

Lo, the scene of verdure brightening!
See the rising grain appear;
Look, again! the fields are whitening,
For the harvest time is near.

—Dr. Thomas Hastings.

HOW ABOUT THE ATMOSPHERE?

In a folder sent out by a "small college" we find this:

"The critical time in life in covered by the years when youth merges into manhood and womanhood. The best environment during these years cannot be overestimated. It is not only the study of Christianity but the religious atmosphere in which all subjects are pursued, that makes the church college especially valuable at this age, because its influence extends farther than the few hours daily spent in the class room. It offers for those leisure hours, which make up by far the greater part of the student's life, an ideal home environment.

"Of course, there should be adequate equipment for all courses offered, but the education of the student lies not in the buildings or equipment but in the inspiration that flows from mind to mind. One man with the gift of imparting enthusiasm is worth more than the finest marble ever laid. There are many colleges where you will find teachers of science, mathematics, languages, and all other branches of the college course, who are quite as capable as ours, but we claim that nowhere can you go and find teachers more earnestly interested in your individual success at school and in after life than at a Christian college."

THANKSGIVING

Thanksgiving day is nearly at hand. Just what is or what should a Thanksgiving day mean to a Christian? Is it a day when we have a big turkey dinner with all its desserts? Is it a day when we should only think of ourselves and of others who cannot afford such a big turkey dinner?

Certainly not; Thanksgiving day should be approached and so spent in a way that we can take our thoughts back and be reminded of the many blessings received from God through our Lord Jesus in the past year. It is not enough to be reminded of the blessings, but we should also give thanks unto the Lord.

The question may arise in some one's mind, why should we give thanks for the many blessings received? The answer is found in the scriptures, Ps. 100:4 "Enter into his gates with thanksgiving, and into his courts with praise, be thankful unto him and bless his name." This and other references plainly show that we are commanded to give thanks. Furthermore our Lord Jesus Christ, who was holy and without sin, gave thanks unto the Father; when we read in Jno. 11:41, "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said; Father I thank Thee that Thou hast heard me."

Another question that would probably come up, would be: What are some of the things every Christian should give thanks for? (Let us get the answer out of the Scriptures.)

1. We should give thanks for Jesus Christ—Luke 2:27-8 "And he (Simeon) came by the spirit into the temple: and when the parents brought in the Child Jesus, to do for him after the custom of the law, then he took Him up in his arms and blessed God."

2. We should give thanks for forgiveness of iniquities—Ps. 103:1, 3A: "Bless the Lord O my soul; and all that is within me bless His holy name: Who forgiveth all thine iniquities."

3. We should give thanks first the healing of our diseases—Ps. 103:3B "Who healeth all thy diseases."

4. We should give thanks for victory through our Lord Jesus Christ over sin and death—I Cor. 15:57. "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

5. We should give thanks for a new birth unto a living hope by the resurrection of Christ—I Pet. 1:3. "Blessed be the God and Father of our Lord Jesus Christ who according to his great mercy begat us again into a lively hope by the resurrection of Jesus Christ from the dead."

6. We should give thanks for comfort in all our tribulation—II Cor. 1:3-4. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies and the God of all comfort, who comforteth us in all our tribulation that we may be able to comfort them which are in trouble by the comfort wherewith we ourselves are comforted of God."

7. We should give thanks for answered prayer.—Jno. 11:31. "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said: Father I thank Thee that Thou hast heard Me."

8. We should give thanks for wisdom and might.—Dan. 2:23A. "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might."

9. We should give thanks for food. —I Tim. 4:3——"Forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."

10. We should give thank for Christian companion and fellowship.—Acts 28:15—"And from thence, when the brethren heard of us they came to meet us as far as Appii Forum and the Three Taverns whom when Paul saw he thanked and took courage."

11. We should give thanks for the grace bestowed upon others—I Cor.

1:4 "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ."

12. We should give thanks for all men—I Tim. 2:1 "I exhort therefore, that, first of all supplication, prayers, intercessions and giving of thanks be made for all men."

13. We should give thanks for all things.—Eph. 5:20. "Giving thanks always for all things unto, God and the Father in the name of our Lord Jesus Christ."

A Reader
Whitewater, Kansas.

THE CHURCH AND YOUTH

Rev. Walter W. Van Kirk

Yonder, on a distant hillside, a prophet of God stood before a burning bush. Caressed by heaven's flame, the bush burned but was not consumed. In that radiant presence Moses stood, his soul making answer to the soul of the Infinite. Emerging from the inspiration of that sacred hour, there came a race delivered from bondage.

Today, another fire burns. It is in the soul of America's youth. Upon a thousand hillsides those torches burn, to lighten the pathway of progress and to give faith to a struggling humanity that the morning approaches.

Whatever pessimism is prevalent in the world today is confined to the creeping paralysis of age. Youth has no part in it. On every college campus and in every college class room there is latent a wealth of idealism powerful to correct every evil and to right every wrong. Outside of academic circles there are youth movements no less significant. Those who despair of the present generation of young people are unaware of the uncompromising devotion of the spirit of youth to the call of truth and righteousness.

Every phase of our social life is being touched with the leaven of Youth's commitment to the high moral mandates of the Great Unseen. In very fact Sir Galahads, who are seeking the Holy Grail of God's purpose for the world, are in great abundance today. This spiritual renaissance in the soul of our youth does not conform to the conventional. Neither does it lisp the dogmas of yesterday. But it is there, and like a Gibraltar Rock it stands to resist the tides of threatening materialism.

When the idealism of youth is hitched to the machinery of politics there will be a stir in the Senate cloak rooms. Youth's contact with business and finance will most certainly improve the standards of ethics in the realm of economics When this yearning of youth comes to fulfillment the professions will be thought of as opportunities for social advancement and human redemption. Similarly, patriotism is being surcharged with a new and nobler purpose and international peace is being pursued with a divine persistance. Youth regards the challenge of race as an adventure in brotherhood.

It is quite true that many of our younger generation have not shared, as yet, in this vision for a nobler day. It is doubtless true that out of the youth of today there will come many whose lives will be tinctured with the sin of selfishness. No greater injustice could be done to the "Youth Movement" than to ascribe to it a complete and absolute infallibility of perfection. But when that is said, it still remains true that there is not a single issue now before the world that is not destined to feel the impact of youth's clear vision and burning faith. The hour is full of promise.

What recognition is being made by the organized Church of the star-gazing of this younger generation? Too little. True, heroic efforts are being made by every denomination to mobilize the youth of the world for the cause of Christ. Young people's activities are receiving more attention than heretofore and able men and women are being commandeered for tasks of leadership. Young people's secretaries, editors, and advisors, are devoting themselves with commendable zeal to the ministry of youth.

Yet something is lacking. The Church is not being adequately represented in the most strategic centers. Students are too often unfamiliar with the policies and program of the church at large. The Wesley Foundation of the Methodist Episcopal Church and similar movements within other denominations represent one of the most promising activities of the Church in the home field today. That ministry to college groups should be extended and developed in every way possible. After making liberal allowances for this most effective type of service, it still remain true that vast areas of student activities remain unoccupied as far as the organized Church is concerned. The student is too often permitted to finish his academic career without having been brought into an intelligent understanding of the Church's present-day service to the world. The suspicion creeps upon the student's mind that the Church is not concerned in him and his problems. Why then should he be concerned in the Church and its problems. In his moral indignation at what he feels to be an indifferent and unresponsive Church, he signs his name to the membership blanks of various "movements" and "leagues" that are intended to accomplish the program of social and international reconstruction that lies so close to his heart.

All this is wrong. The Church is suffering tremendously by this exodus of youth from her ranks. Everywhere the question is being raised as to why it has become necessary for the Church to farm out its idealism on these pressing issues to outside organizations.

There is, to be sure, a need for "unofficial" and "non-ecclesiastical" groups that will prod the conscience of the Church from time to time. Moreover, there is every reason to be grateful for the idealism that pioneers its way around the world for the promotion of international fellowships. The Church does not deprecate these movements. On the other hand, the Church, is thankful that in this critical hour these prophetic voices have been heard. Issue is taken, however, when the Church is represented to youth as an organization that is continually at war with itself over some petty pride of opinion, with neither the time nor the disposition to grapple with the mansized problems that fleck the skyline of current affairs. The "whispering" campaign that the Church is "afraid" to "tackle" the baffling problems of today must be met everywhere and at once with the pronouncement that the Church of Jesus Christ has never been "afraid", is not now "afraid", and does not purpose in the future to shrink from facing in all boldness any and all issues that may arise out of the complexities of our modern life.

The Church of the First Century was a youth movement. The blood of youth has coursed through the veins of the Church through the ages. It must be so today. It will be so if by some concerted effort the Church will make its voice heard where that voice needs to be heard.

The Federal Council of Churches, through a recent addition to the Secretarial staff of the Commission on International Justice and Goodwill, has taken cognizance of the need to bring the Church of Christ and the youth of today into a closer and more sympathetic understanding with one another. This newly appointed Secretary will share in the full range of the Commission's activities, but he will be concerned especially in the task of effecting a closer bond of fellowship between various youth groups and organized Christianity.

The Church will save itself disaster by taking into its confidence the unnumbered host of America's young people who want to serve the day and generation in which they live with no other thought than to make Christ paramount in every phase of human activity. The Church and youth must clasp hands and march together.

PEYOTE AND WINE AT CHURCH

Among the Indians of the Southwest a new "church" is being born. It is the "Peyote Church." A part of the ceremony of this strange organization is the imbibing of peyote. This peyote is made from a species of cactus and is worthless as a drug, but has a decided and harmful effect upon the brain. When one is under its influence he sees wonderful things in beautiful colors and listens to queer sounds. These Peyoteites claim there is a similarity between their drink and the Holy Spirit. They probably get this idea because of the actions of a drunk Peyoteite and a frenzy-intoxicated "Holy Roller" or others of this type, who claim their frenzy is the manifestation of the Holy Spirit. There certainly is no resemblence between one of these intoxicated Peyoteites and a true Christian who is filled with the Holy Spirit. An affort has been made to legislate against the use of this dreadful drug in the Peyote Church, but these efforts have been overthrown by congress which claims that the Indians have as good a right to use peyote in their religious ceremonies as Christians have to use wine at the Lord's Table.

Congress is right. If Christians have a right to use intoxicating wine at the communion table these Indians have a right to use peyote at their religious service.

But, Christians have no right to use fermented wine at the Lord's Supper Communion, Mass or by whatever name the Supper is called. The two main reasons why we have no right are: First, it is not Scriptural; second, it is contrary to the spirit of the Eighteenth Amendment of the constitution. While a provision is made for its use in this manner, yet it is contrary to the spirit of the Constitution. If it is wrong to drink wine in a saloon, it is also wrong to drink wine in a church. It is not the place, but it is the wine that does the constitutional damage. — Christian Journal.

[1] The folly of follies is to deny the existence of God.

THE S. S. LESSON

Dec. 6

Paul's Voyage and Shipwreck.
Acts 27:30-44

Golden Text—"Be of good cheer, it is I, be not afraid." Matt. 14:27. Paul's life was full of perils. The shipwreck described here was one of several through which he passed, but he was a man who had placed himself in God's hands and he knew no fear even when death was staring him in the face. With him it always was "to live is Christ, to die is gain," so he could be calm under every circumstance. Paul was not one to plunge into danger but when it came he continued to have the faith in God that he professed in calmer moments.

The journey that Paul was making was not his own choosing. Perhaps the soldiers thought they were taking him to Rome. This was not the case, God was sending him to Rome and the soldiers, ships and sailors were but the instruments that God was using. He was making everything work together for good for one whom He loved and had destined for great things in the future. Life's happenings may seem to be one long series of accidents. They are not. God is using them to make His will obeyed and to lead His own into the paths He has laid out for them.

The voyage hitherto had been a long, stormy and dangerous one. The ship had to pass through the most dangerous period of the year on her voyage. To some life is like the voyage on stormy seas, dangers, trials and troubles seem to be their only lot and their end looks like calamity. It was not so for Paul and it will not be for those who put their trust in the Lord. Storms may come and go, but the Almighty God has his hand over His children directing and leading so that they may fulfill their destinies in the way He has planned for them.

For the moment Paul seems to have been the master of the ship even though he was one of a number of prisoners of state going up to Rome in chains. Paul's influence over the captain and crew may be readily understood. He was a person of such superior character and of such a striking personality that he could not escape the notice and the confidence of his captors. It was because he was a godly man that he gained such a hold over his guards. One whose life is of the kind that Paul's was will be noted even by those who have no interest in spiritual things. The influence of a good man where there is trouble around, will always be felt and being a good man he will always be ready to lend a hand where there is trouble or need. Again Paul's experience as a traveler was valuable at this time. He was not one of those to hold himself back when it was apparent that his services were needed. Paul's advice at the critical time was, "Don't abandon the ship, take nourishment and be of good cheer." He had the promise of God that all would be saved and he did all in his power to have his shipmates realize that there was hope for all. In some of the disturbances of our lives we often need a Paul to keep us calm, or better, we should be like Paul and leave all things to the directions of God our Father. Even though there was assurance of safety, Paul did nothing to hinder the sailors from doing what they could toward saving their ship and themselves, "God," the old saying goes, "helps those who help themselves". God does not want us to stand idly by when danger and troubles come. He expects us to do our part. Sometimes we meet those who think that all one has to do is to open one's mouth and God will fill it. He will fill us with food if we do our part toward producing it and he will be our helper in danger when we do the part we can do toward getting out of danger.

An examination of the story of the storm and the shipwreck convinces us that only an eye witness could have written it with the accuracy that the Book of Acts shows. Surely the account could not have been written as a fraud, as it has sometimes been charged. All the infidelity of the ages since has not been able to discover a flaw in the account. Luke is dependable both as a writer and an eye witness. Scarcely any book of the Bible offers such refutation to the charges of unbelievers as does the Book of Acts.

It was Paul's advice that saved the lives of the soldiers and the sailors, but gratitude is not a part of the program of the military discipline. The soldiers were for killing Paul to prevent his escape. None of us would want to travel in company such as that and surely none of us would feel safe. But one man turned the purpose of the soldiers. The Centurion would not permit the destruction of the prisoners. There was but one man who was for saving Paul, but he was enough. Suppose that one man had failed? What would have happened to Christianity? What would have been the result in our day? We do not know, but we do know that it pleased God to use this man in this way and so he has a part in our spiritual history.

THE C. E. TOPIC

Dec. 6

How Can We Translate Christmas into Service?
I John 4:7-14

The great thing that brings us into communion with God and binds us into a sweet fellowship is worship. We use the words, worship and service interchangeably. The true way to make Christmas a service is to make it an occasion of worship. We have the Bible example in this in that at the first Christmas the Shepherds, the Wise Men and the Angels made it an occasion of worship to the new born King Who came to earth to receive the adorations of the faithful. To some people Christmas is anything but a day of worship. They have taken the Christ out of Christmas and nothing more is left except the trivial useless things that men call pleasure. How should we make it a day of worship? Well, again we refer to those who surrounded the manger in which the Babe Christ lay. The angels broke forth in sweet heavenly music. It should be an occasion of glad song, not only because we are happy but also that we may make others happy with us. Fortunately, there has come down to us through the ages a wealth of inspiring Christmas songs. Singing, "Joy to the world", "While Shepherds Watched Their Flocks by Night", "Come, Let Us Adore Him", and the many other splendid Christmas songs that have been hallowed by years of use, creates an atmosphere of Christmas joy—a joy the world so much needs. Our service on this occasion should not be without a prayer of gratitude and love to the Heavenly Father for His rich gift. If we are not in a spirit of gratitude for our Christ we will not be in a position to serve Him or lead others to His service.

When the Wise Men came into the presence of the Lord they unfolded the rich offerings they had brought as a tribute of their love. It was a giving of their earthly possessions to their Lord. The true spirit of Christmas service and worship includes in bringing offerings to Him, the most precious we can produce. The occasion should be one of gifts to our Lord. It seems that at this time of gift giving there is so much given to others that the matter of giving the Lord a portion of our possessions is neglected. A treasurer of a church will sometimes tell you that at Christmas time the people drain themselves so much by their giving that they must stint their offerings in the House of God and the Christmas week collection indicate a falling off so that some time must elapse before there is a recovery. The occasion should be one in which the benevolent interests of the church should be considered as of particular importance. The same consideration should also be given to the matter of missions. Let us make this Christmas a day of special remembrance for the needy in our care and particularly those who stand in the greatest need of all —the need of a divine Savior.

The great message of Christmas is the messageof Peace. How much does the world stand in nced of peace today? There is much talk of peace, it is true, but how little is that in comparison to the preparations that are made for war? While peace is but a matter of talk, war preparation is a matter of serious face. What we want is a consciousness of the need of a preparation for peace. This will not come until the Prince of Peace is seriously accepted as the One who will replace hate with love and all who profess to know and serve Him will strain every effort and influence to bring men to a state of love in which He is the prime mover and inspiration. Nothing could be more appropriate than for the ministers to make the matter of peace the theme of their discourses and the Sunday school teachers, following the example of their ministers, should make the occasion one of particular efforts to impress the pupils along this line.

When Jesus was among men He taught that it is better to give than to receive. This is a principle so apparent that most people profess to have more joy in giving than in receiving. But what are their innermost thoughts in this matter? Are they not wondering how many of their friends will contribute to their happiness by bringing gifts? Are they not thinking more of the appearance and show their gifts will make than of the joy of giving them? Let us forget altogether that some one might be moved to give us a gift and let us only think of how happy we can make others by our little tokens of thankfulness and surely our Christmas will be the happiest one we have celebrated. As young people many of us are thinking of how our parents will make us happy with their gifts. Suppose we tell them that we appreciate their love and that it is not necessary for them to be making sacrifices for them and then go and bring to them something that really means a great sacrifice to ourselves. Would that not be a happy Christmas?

JOTTINGS

Rev. W. S. Gottshall is booked to give a course of instruction in Freeman College this winter.

Rev. H. H. Regier, of Mt. Lake, Minn., has returned home after having conducted meetings in Alsen, N. Dak. After a few days of excellent weather, rains and cold set in so that the roads became almost impassable.

The second place was won by Albert Penner, a Bethel College student in the national peace oratorical contest held at New Bedford, Mass. More than a dozen states participated in this contest, the contestants being winners in the local and state contests in order to qualify in the national contest.

Rev. P. R. Schroeder, of the Berne, Ind. church, addressed the local high school boys and girls last week. He gave an interesting and stirring talk, choosing well known propositions in geometry and applying them and their truths to every-day living. The talk was a practical one and was appreciated by the whole student body.

The Annual Union Mennonite S. S. and Young People's Convention is announced to be held in Missionary and Grace churches at Pandora, Thanksgiving Day. The sessions are afternoon and evening. The subjects announced are: "How May We Instill the Spirit of Reverence in the Sunday School?" Rev. E. J. Neuenschwander. "Devotional Life of the Sunday School Teacher", H. E. Bertsch. "Dangers That Threaten Our Young People and How Can We Guard Against Them?', Rev. A. Rosenberger.

Mrs. Mosiman entertained the Junior and Senior girls of Bluffton College in her home last week. The evening was delightfully spent in various social activities. All present agreed that they spent a very delightful evening.

Sister Hillegonda of the Bethel Hospital, Newton, Kan., visited the Ladies' Sewing Society of the West Zion church, Moundridge, Kan., at its annual business meeting. Several sacks of clothing made by the sisters were sent to Rev. Petter in Montana for distribution among the Indians of the Mission.

The report of the All-Mennonite Convention held in September at Nappance, Ind., is in the hands of the printers and will soon be ready for distribution. It contains nearly all the addresses in full besides the minutes and proceedings of the Convention. Some of the addresses are notable contributions to Mennonite historical literature. Copies of this report may be secured from Paul E. Whitmer, Bluffton, Ohio.

Dr. C. H. Smith, of Bluffton College, spoke before the Allen County Bankers' Association in Lima, O., last week. His subject was, "The Locarno Conference."

Dr. Rosella Biederman, missionary candidate, is associate physician in Berea College, Berea, Ky., and is in charge of the health of the girls of the institution who number between 800 and 1000. The college, a non-denominational instiution, is doing creditable work in the education of the Kentucky mountaineers.

The Ladies Missionary Aid Society of Bethel church, Mt. Lake, Minn., holds its annual sale of prepared articles in the basement of the German school on the afternoon of Thanksgiving Day.

The (Old) Mennonite brethren are again conducting a Bible School this winter at Johnstown, Pa. The dates are January 4 to February 12. S. G. Shetler, of Johnstown, Pa. is the head and one of the leading instructors of this school.

Dr. J. E. Hartzler of Witmarsum Seminary gave a series of lectures on Young People's Problems in Zion Church, Donnellson, Iowa, October 25th to November 1st. Zion Church is planning for a Father and Son Banquet on November 19th. Dr. Hartzler is expected to be present on that occasion and give an address on "The Supreme Legacy of Father to His Son".

The first Student-Faculty social was enjoyed by the students and faculty of Witmarsum Theological Seminary on the evening of November 4th, at the seminary cottage. In addition to a social hour Dean Byers of the college gave an information and interesting discussion on "The Youth of Today and What Is the Matter with It." After a survey of the situation as it affects the young people of today he pointed out that a large part of the work in the reconstruction of social life and morals is dependent upon Christian leaders. It is only as we understand the environment and the youth that we will be able to cope with the problems.

A Sunday School and Peace Conference was held in the Leamersville, Pa., Church of the Brethren, October 31 and November 1. Rev. Jacob Snyder of Roaring Spring was made moderator of the meeting. Rev. S. D. Yoder of Roaring Spring also participated in the meetings.

One of the classes of the First Church, Philadelphia, noting that the old offering plates were badly worn, provided new ones. The choir of the First Church will give a musical on the night of November 21. On November 29 new members will be received into the church. November 12th marks the date of the Fellowship Meeing, which has become an annual event to which persons uniting with the church during the past five years are invited to attend.

The people of Moundridge had the privilege of hearing Missionary Kaufman, missionary on furlough, lecture on China in the West Zion Church, last week. He pointed out the different steps that led to the conditions now prevailing there and especially the Student Movement. China is practically controlled by the students of the various colleges and secondary schools. He stated that several years ago America was too fast for China, but this is not the case now. The students of China are of the opinion that the other countries are too slow for her and have many good ideas. Having been in China for some time, Rev. Kaufman knows the conditions very well. The church was filled and many were of the opinion that this was one of the best lectures ever given there.

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, DECEMBER 3, 1926. No. 48.

RESOLUTIONS ADOPTED BY THE CONFERENCE OF PACIFIST CHURCHES.

Wichita, Kan. Nov. 13-15.

The Wichita Conference, composed of members of the Church of the Brethren, Mennonites and Friends, reaffirms our repudiation of the whole war system and our faith in the "more excellent way" that is in Christ. We declare:

1. War on any ground is utterly abhorrent to him who is living in the spirit of Jesus Christ; and it is impossible for him when in that spirit to kill one for whom Christ died.

2. Education that promotes goodwill between nations, races and classes in our duty through home, school, church and every available agency.

3. Military training in our High Schools, Colleges, and summer camps under the National Defense Act of 1920 is militarizing the thinking of our youth and should be abolished.

4. Conscription, compulsory military training, and the interpretation of the oath demanded of applicants for citizenship as an oath to bear arms conflict with the right of private conscience which is inalienable whether in peace or in war.

5. The foreign policy of our country should be the consistent expression of fairness, friendship and co-operation in relation to all nations, large and small, and such co-operation should be organized through such institutions as may be necessary.

We recommend that a peace committee be organized in every local church of the various groups here represented.

That a full-time Secretary on Peace be maintained by each group represented in this meeting.

We recommend that these groups co-operate by appointing a joint representative commission to:

(1) Plan for joint regional peace conferences throughout the various portions of the United States.

(2) Select and prepare a suitable number of Sunday School Lessons and illustrative material on peace for submission to the International Sunday School Committee.

(3) Encourage textbook publishers to give less space to war and to devote more space to the subjects of international understanding and goodwill.

(4) Encourage and help outline courses for colleges on International Relations and peace.

(5) Encourage the officers and laymen of the various denominations, as a means of information regarding the entire peace movement, to subscribe for the Monthly Bulletin, published by the National Council for the Prevention of War.

(6) Urge public libraries, newspapers, radio-broadcasting stations, Chautauqua lecturers, labor groups, various clubs and other organizations having the welfare of the world at heart to be more active in the promotion of this, the great cause of our time, World Peace.

DEDICATION OF THE UPLAND, CALIF., MENNONITE CHURCH.

People of all denominations attended the dedicatory services at the new First Mennonite Church, of Upland, Calif., Sunday Nov. 17, giving evidence by their presence of the welcoming interest taken in the splendid church edifice just completed through the earnest endeavor of the Mennonites in this district.

Many attended from a long distance, and it was a time of joyful reunion of former friends and of happiness that the biulding so long thought of was at last come plete. Motor cars lined both sides of Campus Avenue, and stretched along Washington Boulevard during the whole day. Possibly the afternoon services filled the church even more than the morning or evening, as it was at that time clergy of other denominations in the city had been asked by the Rev. Michael Horsch, pastor, to address his congregation, and inspiring welcoming speeches were made by ministers of the Presbyterian, Episcopalian, Methodist Church of the Nazarene, Brethren in Christ, and others to a church filled to overflowing.

Owing to the death of Jacob Kuehny, father of Professor Kuehny of Glendale, who with his MENNONITE—THREE— $ $$ wife and daughter was on the afternoon program, slight changes had to be made at the last minute, and Miss Janet Stone kindly consented to sing, while the congregation joined heartily in several vocal selections.

Following is the program:

"Holy, Holy, Holy." (John Dykes) Choir.

Invocation—Rev. M. Horsch, pastor First Mennonite Church, Upland.

Response—Choir.

"Now Thank We All Our God," hymn No. 34, congregation.

Act of Dedication—Contractor presents building to congregation; dedicatory prayer, Rev. M. Horsch; "Come Thou Almighty King," hymn No. 3, congregation.

"God is Love" (Oley Speaks), choir.

Scripture, Psalm 98, prayer.

"Glorious Things of Thee are Spoken," hymn No. 263, congregation.

Sermon—Rev. A. Claassen, pastor Immanuel Mennonite Church, Los Angeles.

"O For a Closer Walk With God" (Myles B. Foster), choir.

Sermon—Rev. P. R. Aeschliman, pastor First Mennonite Church, Almota, Washington.

"Crown Him With Many Crowns," hymn No. 114, congregation.

Offering.

Benediction—Rev. M. Horsch.

"All Hail the Power of Jesus Name," hymn No. 115, congregation.

The afternoon program began at 2:15, opening with a silent meditation followed by orchestral music and singing.

Clergy from the other Upland churches made addresses, including Dr. Bert Foster, rector of St. Mark's Episcopal Church; Dr. R. C. Stone, Presbyterian Church; Rev. C. A. Kent, Methodist Episcopal Church; Bishop C. C. Burkholder, Brethren in Christ Church; Rev. S. M. Lehman, Church of the Nazarene. The benediction was pronounced by the pastor, Rev. Michael Horsch.

The evening program at seven o'clock was largely musical, made up of choruses, both male and female and mixed, and men's and women's quartets, and was attended by a large congregation, the main body of the church being filled and the class rooms on the sides being used to accommodate all who wished to take part in the services.

The handsome new edifice of the Church, just completed at Campus avenue and Washington Boulevard at a cost of $40,000, marks a new epoch in the history of the society's progress and development. Rev. Michael Horsch, the pastor, and members of the church are being warmly congratulated on all sides on their splendid achievement.

Organized in Cucamonga in 1903 with but 18 members, the Church has grown in a little more than twenty years to a membership of 279 today. After two years in the Cucamonga district, the society moved to the Upland community and for two years services were held in the old Sourwine building on Second avenue, south of the Santa Fe station. In 1906, the modest structure now in use was erected in Sixth avenue at a cost of approximately $6,000. At that time the membership numbered 65.

The handsome new edifice represents many years of earnest effort, planning and sacrifice on the part of the pastor and congregation. And the new church is to be dedicated almost free of debt, there being only a few thousand dollars outstanding and part of this already pledged.

Chief credit for the splendid growth and progress of the church must be given the Rev. M. Horsch, who came here in 1902 and has since served continuously as pastor of the society with the exception of three years starting in 1906 spent in travel over the United States and Canada in the interests of Mennonite missions. During the absence of the Rev. Mr. Horsch, the Rev. A. S. Shelley, now of Germantown, Philadelphia, Pa., served as pastor.

To members of the building Committee, numbering the Rev. J. C. Mehl, chairman; John Krebill, John Rahn, Oswald Hirschler, L. M. Ledig, Dan Krehbiel, A. K. Toews and L. J. Horsch, secretary, must be given much of the credit for the handsome new structure.

The auditorium, which occupies the main floor, is 65 by

50 feet and has a seating capacity of 300. In this room as well as in the four class rooms that open off from it, the walls and ceiling are tinted in delicate shades of buff and cream, the rostrum is carpeted with a heavy brown carpet of rich texture, while the handsome pews of laminated oak and the beautiful windows of art glass complete a color scheme that is artistically harmonious.

On the main floor are also found the pastor's study, ladies' parlor, rooms for the beginners and cradle roll classes, as well as a cloak room and rest rooms, each a complete unit in itself.

On the gallery floor, which is well lighted and ventilated and will seat 200, are five large class rooms completely furnished with blackboards and seats. Here again the same pleasing soft shades of brown are used to decorate the walls and ceilings.

The same careful thought has been given to the lighting and heating.

The basement, covering a floor space of 65 by 50 feet, contains besides the large banquet hall, a fine kitchen which has been completely furnished by the Ladies' Aid Society. A large gas range occupies one corner while the whole east wall consist of built-in cupboards and closets, walls of grey and white lending an air of coolness and cleanliness to this delightful room.

The girls' mission room which is one of the finest in the building, is also situated in the basement and has been completely furnished by members of that class. A beautiful wicker set of chairs and settee, soft grey rug, dainty mirror and pictures, delicate white curtains and drapes are employed with artistic effect in this room, which with its inviting fireplace, completes that "homey" feeling that no doubt will go far towards making this lovely room very popular.

JEWISH MISSIONS DISCUSSED IN THE EBENEZER CHURCH, BLUFFTON, O.

On Sunday morning at the regular hour of service, the speaker was the Rev. E. M. McFadden, D. D., of Pittsburgh, Penn. His subject "The Challenge of Jewish Evangelism".

Dr. McFadden is General Superintendent of the New Covenant Mission of Pittsburgh, Penn., has been connected with that organization for more than twelve years and is looked upon as an authority on the subject of Jewish Evangelization. He has spoken in hundreds of churches in the United States and Canada, with a view to the arousing of the church at large in this work.

Never since the Jews were forced to leave their Homeland and pursue their weary pilgrimage among the nations has the Jewish question been more acute and urgent than it is today, and it is a question that greatly concerns every loyal, Christian American. Some one has aptly said "You must Christianize the Jew, or he will Judaize America."

Having drifted from their moorings; from their ancient scriptures; having rejected their Promised Messiah, they have experienced that which was foretold by Hebrew prophets and have been scattered among the nations of the Earth.

The only solution of what has been termed "The Jewish Problem" is the Gospel of Jesus Christ. Many of the Churches are becoming more and more interested in the work of Jewish Evangelism, so that these "Children of the Restless Feet," may be brought to say "We have found Him, of whom Moses and the Prophets did write."

MENNONITE FARMERS IN MEXICO

Introduction of New Farming Methods is Hailed as a Boon Throughout Entire Republic.

Buffeted and persecuted from one nation to another, forced to leave their prosperous homes to cross the ocean into a wild, new land and voluntarily deserting Canada in the past few years, it appears that the Mennonites, whose recent migration to the arid soils of Mexico caused world-wide comment, are at last to find place in the most unsettled and warlike country in the western hemisphere.

In the quiet valleys at the edge of the Sierra Madre mountains near San Antonio, Chihuahua, the hardy pioneers have thrown out their herds over the grazing land and broken the sod with their plows. They will harvest their first big crop since the migration from their fertile lands in Canada, which commenced in 1920, this fall.

It was near the homes of the Mennonites that Francisco Villa found his favorite retreats while living near Chihuahua. In the valley the Mexican peons lived in constant fear of the vicious marauder who swooped from the mountains to destroy their herds and crops.

There was no little apprehension when the strange religious cult from the far north came into this country to make its home. They could understand no great movement unless it was that of an army.

Large Numbers to Mexico

Between 3,000 and 4,000 Mennonites came and were placed on farms through the colonization agent of the Orient at El Paso. But the strange immigrants brought plows with two handles and used mighty draft horses in their work. The Mexicans watched and compared with these the primitive ox team and one-handled plow with which they tilled the sun-baked soil. Finding that of the bearded farmers from Canada, he negotiated for two-handled plows and commenced to study the planting of the cult that believed farming was the only righteous occupation.

The Mexican government took notice of the methods of the new immigrants. Officials realized what it meant to northern Mexico for efficient farming by modern methods to be introduced. As a result, the new people were extended a hand of welcome and are considered a boon to the whole of the republic.—Topeka Capital.

LOCARNO AND THE PEACE OF EUROPE

It is doubtful if the results of the Locarno Conference, wonderful as they are, quite justify the startling headlines of both The New York Times and the New York World, "Permanent Peace Assured Forever", but while we do not feel justified in using these unmeasured headlines, anyone can fully appreciate the exuberance of those correspondents of the great dailies who have been present at Locarno. It is a very significant fact that almost without exception these men have cabled to America that there was a spirit evident in this conference never before witnessed in European councils and that the outcome is almost a miracle in the light of the long and bitter enmity existing between France and Germany for generations.

It has been interesting to watch the progress toward this happy day. It is due primarily of course to the League of Nations which has been devoting practically all its energies to finding some basis of security for the nations realizing that before disarmament could begin or even any real reconstruction of Europe can be considered security must be achieved. The Protocol and other measures were all framed with this in mind. The ceaseless endeavor on the part of the League to prepare the way for Germany's entrance into the League was inspired by this ambition. The frequent quiet conferences between French and German statesmen arranged by the League have all been toward this end. Neither is it unfair to say that the Churches of the World, through the activities of the World Alliance for International Friendship through the Churches, have had a share in preparing the way. Ever since the signing of the Armistice the World Alliance has been bringing together the most outstanding French and German several times a year, and not only clergymen but statesmen. Such men as President Simons, Chancellor Luther, Dr. Spiecker and Baron de Pachman have taken part in its deliberations.

The Real Significance of Locarno

The following treaties came out of Locarno:

1. The Rhineland security compact among Germany, Belgium, France, Great Britain and Italy.
2. An arbitration convention between Germany and France.
3. An arbitration convention between Germany and Belgium.
4. An arbitration treaty between Germany and Poland.
5. An arbitration treaty between Germany and Czecho-slovakia.

In addition there are two understandings, one between France and Poland and the other between France and Czecho-slovakia, by the terms of which France undertakes to guarantee the arbitration arrangements between Germany and France's two allies.

The Rhineland compact, of itself the most important of the treaties, binds France and Germany never to fight again, but to arbitrate or mediate their differences. Between them is established a demilitarized Rhineland. England and Italy agree to aid either party which is the victim of aggression by the other. The arbitration treaties between Germany and France and between Germany and Belgium serve to carry out the Rhineland compact. The conventions between Berlin on the one hand and Prague and Warsaw on the other are intended to complete the assurance against wars between Germany and France and her allies.

But wonderful as this all is, perhaps the real significance of Locarno is the new spirit that has been born. Every correspondent, as noted above, has commented on this. It was evidenced in all the addresses made around the council table. At the closing session as the treaties were being signed the premiers of five great nations spoke one after another and a new spirit was in their words, a spirit never known in European councils until it began to be manifested at the assemblies of the League. The German minister, Herr Stresemann, said that the Germans were signing because they believed "that only on the lines of friendly neighborliness can there be a real development of states and peoples"; M. Briand, speaking next, uttered most remarkable words, when one remembers the past of French and German relations:

"As the representative of France I desire from the bottom of my heart to approve the sentiments expressed by the German delegate.

"If we had here only made one or more treaties, and nothing more, our accomplishment would have been small. If that act did not correspond to the new spirit, if it did not mark the beginning of an era of confidence and collaboration, it would never produce the big results we expect."

The League of Nations has many fine things to its credit and everything it has done has led up to this, as the New York Times truly says: "What has occurred at Locarno has all been within the framework of the Covenant of the League of Nations." The whole process has followed the League procedure—agreements all openly arrived at, with no attempt at secret treaties; full text to be given to the whole world; documents to be promptly filed with the Secretariat of the League. There is no danger of their considered scraps of paper, "for", to quote The Times again, "they do not depend upon the good faith of one nation or of two nations—into their whole fabric is wrought the idea of guarantees by association with other countries."

Frederick Lynch.

THE ORPHAN FUND CONFERENCE

The 21st Annual Conference of the Orphan Fund Societies was held on October 10th in the Deep Run Church.

The session was opened by singing Rescue the Perishing. Rev. G. T. Soldner of Souderton read a Scripture lesson and offered prayer. The minutes of the previous meeting were read and approved. The treasurer reported receipts, amounting to $2,929.88, from the churches and aid societies of the Eastern District Conference.

Under new business, Article V in our By-Laws was explained and discussed with the result that it was moved and seconded that we drop Article V, as it stands, and adopt a proped Article V, which reads as follows:

Article V

"This society shall consist of lady members of our congregations who will enroll as members and agree to support the work by free-will offerings and otherwise. Holding of office and voting powers shall be limited to women of the Eastern District Conference Churches.

"Male members of our congregations and members of other denominations may become associate or contributing members."

It was moved and seconded that the society contribute $35, for the support of an orphan in India.

It is the earnest wish of this society that the churches work with us and report any needs to out Executive Committee, who will render such aid as the case demands.

Election of officers was held and resulted as follows:

Pres.—Mrs. J. B. Bechtel.
Vice-Pres.—Mrs. Wayne Gety.
Sec.—Miss Ada M. Landis.
Treas.—Mrs. Chas. Moyer.

It was decided to hold the next Annual Conference at Perkasie on the second Saturday in October, 1926.

The afternoon session was opened by singing "Onward Christian Soldiers". The 116th Psalm was read by Rev. A. M. Fretz. Rev. S. M. Rosenberger led in prayer. A solo, "We Plow the Fields and Scattter Seeds", was rendered by Mrs. Horace Boarse. Two recitations were well given by Mrs. Eli Fretz.

Rev. A. M. Fretz spoke briefly on Paul's words, "What wilt thou have me to do, Lord?" The Lord will direct us too if we ask that question in sincerity. May this be our constant question and then our answer, Lord, I am ready to do whatever Thou wilt have me do."

Another recitation followed, entitled, "The Minister to Tea", by Millard Fretz.

Rev. S. M. Rosenberger spoke in part as follows: "We should be glad to be called to the service of our King. We may accompilsh great things by keeping at it and not giving up. There is no limit to possibilities if we are truly consecrated. The least that we do for Jesus is precious in His sight. It is the spirit of the work rather than the achievement that counts."

Rev. Freeman Swartz next spoke briefly as follows: "In an automobile two things are very necessary, i. e., gasoline and a spark. In this work two things are necessary. First, we need to get the funds together; second, we need to find ways and opportunities to use the funds. We dare not rely upon our own judgment, we need to seek divine guidance in order to know what to do and how best to do it.

A quartette was effectively rendered by members of the Deep Run Congregation. An offering was received. Blest Be the Tie, was sung, and the Conference closed by a benediction pronounced by Rev. A. M. Fretz.

Ada M. Landis, Secy.,
407 Race St., Perkasie, Pa.

PICTURES FROM REAL LIFE

Katherine Bredemus.

It was a lovely winter day in a small town on the East coast of an island in the Mediterranean. Besides the native inhabitants of this island, the past few years its population has been increased by the presence of a number of refugees.

Have you ever tried to imagine yourself a refugee? Suddenly you find yourself without a home, your property is gone and your future all unknown. Your earthly possessions consist of a few things that you were able to take with you when you left your home to seek a place of safety. Add to all this knowledge that you are not wanted by the majority of the people where you are now located.

But there is one, the Man, Christ Jesus, who holds out a helping hand to those in distress. His love for suffering humanity never fails. Through the generosity of friends living thousands of miles from this seaport town some of the suffering is being alleviated. How is this being done? Come with me to a room occupied by a missionary. She will be glad to have you spend the day if you do not require too much attention. There is a knock at the door. It is Dikranoohee. She has brought back a tea cloth which was given her a few days ago as a pattern. She has been recently put on the list of workers. Is she an orphan? No, her old father sells bread and earns a few cents a day. But a family of five cannot exist on five or ten cents a day even if many of the meals consist of nothing but bread and olives.

Eskohee is the next caller. She has brought in her work. This time it is a linen tray cloth with beautiful drawn work. Her widowed mother is not strong enough to do much. The old grandmother is almost blind. There are two other children. Ever since they reached the island they have been struggling against the difficulty of securing enough food and clothing. Afeelia comes next. Although her mother had been a widow for a number of years, and there are two other children the family had never known want until they became refugees. She has a sweet disposition and is a hard worker. Her speciality is dainty handkerchiefs.

In answer to a gentle knock the door is again opened, this time to admit little ten-year-old Zaroohee. She is a victim of trachoma, the dangerous eye disease which is so prevalent in the East. It is most difficult to cure and blindness often results from advanced cases. The widowed mother with her family of three children are surely "as poor as Job's turkey". Thus far they have managed to exist on a few shillings that the mother earns working and a small monthly allowance that has been given them. Zaroohee has come to make some inquiries about an operation she is to have on her eyes.

Arshalous Hanum, (Mrs. Arshalous) is interviewed. She has brought her three-year-old boy with her. The baby died a few months ago. Cause? Lack of proper food. Her husband is earning a mere pittance. Her request for help has been refused again and again. Although she says nothing one can read in her face what it means to be turned away. Another knock. This time it is two of the poor children whose tuition is being paid at school. After a few questions were asked and answered there is a lag in the conversation. "What have you come for children?" the missionary asked. The smaller child takes a handkerchief from her pocket and proudly displays it. It is hand hemstitched. She has made it in the sewing class at school.

Verkin Hanum and her frail undernourished son are given a little time. The boy is the proud possessor of some warm underwear and an overcoat from the relief boxes. He needs an operation for tonsilitis. He has had several severe attacks this winter. **But when** you have practically nothing to live on, and the price of a loaf of bread has advanced to twice the amount it was last year, the prospects for an operation seem hopeless. For some of these poor people release from suffering comes only when the angel of death casts her protecting wing over them. There were a number of other callers that bright winter day, but perhaps you are tired. So was the missionary.—Bi-Monthly.

Rev. H. J. Krehbiel, chairman of the General Conference, is booked for a series of addresses in the Eastern District Conference. His subjects will be: "Peace", and "The 400th Anniversary of the Mennonite Church".

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EDITORIAL

The usual unhappy house cleaning epidemic came upon us this fall and the most important member of our household invaded our sanctum with mop, brush, stepladder and a few other implements of her warefore. We protested. But what is use of a mere man protesting when his determined spouse appears already for the fray? Soon a Miracle happened. Our desk that contained everything we need in just the place where we could find the thing needed in the dark came to look like an article of parlor furniture all spick and span done up in company manners. Our books, that once were happily placed on chairs and floor, on window sills and under the table were arrayed, rank after rank, on the shelves as though on dress parade. Even our inkwell and our pen tray came out of a regeneration. To make things worse we were disturbed in the midst of a stunning editorial, that because of the disturbance waits for a more favorable day for completion, in order to put up a new set of shades. Imagine an editor having mechanical skill enough to take down worn-out shades and replacing them with new ones. We suggested sending for the upholsterer, but noting that by the expression on our Lady's face that the subject did not meet with her approval—we submitted as gracefully as any editor can when disturbed from his exacting labors.

That task completed we were directed to go out and buy a new broom as the old one had worn out completely. Again we entered a counter suggestion. Why not phone to the corner grocer and have him deliver the broom? Once more it did not need words to convince us that our suggestion was vetoed and we humbly submitted to the task of making this purchase of a useful but humble implement for family use.

We pondered as we journeyed what was to be done with the discarded broom and the worn-out shades, now that we had new ones. True they were not as good as they once were but there remained a perfectly good set of rollers and a handle to the broom that would last for a generation. As we ventured to ask our better half what was to be done with these perfectly good remnants she cut off all opportunity for further remarks by ordering them thrown on the rubbish pile. Now we have no case against the management of our household. It is a happy and an orderly one. The good wife has given and continues to give, all her strength and energy toward making home comfortable and clean, working far beyond the eight hour rule in doing so. The old motto: "What is home without a mother," which we inherited from our grandmother continues to glare upon us from over the dining room door as it has done for fifty years. However, being sometimes inclined to ponder over things our minds stayed fixed on the old shade roller and the old broom-stick. We pay the bills and so our thoughts often wander from mere sentiment to a matter of cost in dollars and cents. If we wanted to duplicate that good roller without the shade attached it would cost us seventy per cent. of what the cost would be were we to buy a shade with it. We threw away seventy per cent. of the article because twenty-five per cent. of it had become soiled and faded, though it still could function as a means for keeping out the sun and depriving our neighbors from prying into my private affairs. I noticed that the old broom stick was made of an excellent quality of maple. My friend, the carpenter, tells me that maple of a good quality costs a great deal of money and is hard to get even when one has the price to pay for it. How many millions of maple broom-sticks are going to waste while the furniture manufacturer, the church builder, and the makers of other useful and enduring things are compelled to charge high prices for these things just because we use a broom-stick only once? Just now we have dropped our editorial pencil. It has rolled under the book-case. We will not stoop to fish it out. Such exercise is hard on the back of a rather over-stout middle aged man. Rather, we will sharpen a new one. The old one was worn down to about three inches. That is about as long as we wear pencils anyhow. Yet this remaining third of the pencil will write as well as it ever did. To think of the millions of pencil stumps that are thrown away or lost every day is to bring up a story of one of the most wicked wastes of precious things that God has given to us. Pencils are made of cedar, the kind of wood that was built into Solomon's Temple because it was beautiful, enduring and secured at a great cost. Today we throw away enough cedar in the shape of pencils every year to build Solomon a hundred temples. Is there a single reason by which we can justify this waste? If there is, we would like to hear it.

The American people are so accustomed to wastefulness that for them to speak of it is to joke. Forests are denuded, the beautiful and useful creatures that God has sent to beautify the earth are exterminated. Treasures are torn out of the ground and purposelessly destroyed. Natural resources everyway are disappearing. What will be the end no one can guess, but a halt must come sometime. Conservation cannot begin too early.

Material things are not only the wasted things. Do we get the best out of our time? Are our talents invested to best advantages? Are we living up to the spiritual opportunities that God throws in our way every day? Will our lives go out when all we have is the bitter regrets that come from wasted strength, wasted moments and wasted opportunities?

I HAVE SEEN

One day I saw a man with patent leather shoes, black Prince Albert coat and silk hat, reeling on the street. Later I saw him in the gutter, and still later I saw him writhing and shrieking in deliriums tremens. I thought: "How stupid is a man who will thus drink liquor and bring himself to this terrible plight! But this is the way of sin."

One night I helped drag the charred remains of a man from a box car where he had been burned to death by fire started from his own cigarette. As we conveyed his remains to the morgue, I could not get away from the thought of the stupidity of a man to bring himself to such a plight—that he would offer his body a burnt sacrifice unto the heartless tobacco trust. But this is the way of sin.

One day I assisted in staunching the flowing blood of a man wounded in a fight with his neighbor. The fight was the outgrowth of a quarrel. The quarrel was the outgrowth of sin in both of their lives. Again I thought: "How stupid is man when he will allow anger to so master him, that he will quarrel and fight and seek to kill his neighbor." But this is the way of sin.

One day I sought to assuage the tempest of anguish in the heart of a brother in Christ, whose companion had wrought great havoc in the home. This tempest resulted in the destruction of the home, and the undoing of the happiness of both husband and wife, and the blighting of the lives of the children. How stupid thought I, that any one would allow to come into their lives, a willingness to seek to gratify their own pleasures at the risk of the happiness, honor and dignity of their home. And then, in the long run, reap only a harvest of sorrow. But this is the way of sin.

One day I was called to look upon the torn and mangled and bruised body of a logger who had been beaten and killed in a brawl in a woodland camp. He was one who hissed at virtue, cursed religion, blasphemed the name of God, and was an avowed enemy to righteousness. There he lay, dead, while his wife and little children were robbed of their only means of support. Anger had finished its course in him. Sin had claimed its own. How stupid are we, to allow anger to become our master.

And thus, I have been brought to believe that stupidity is the thing that leads us into the ways of sin, and often, when it is too late, we awaken to realize that the way of the transgressor is hard and that the wages of sin is death.— World Evangel.

JOTTINGS

The First Church, Philadelphia, followed its annual custom and conducted Thanksgiving service in combination with six neighboring churches. Rev. Caulkins of the Baptist Church preached the sermon.

A class of twelve girls in Bloomfield, Montana, is sending dolls to the poor children under the care of the Mennonite Mission in Hutchinson, Kansas, where Rev. and Mrs. T. A. van der Smissen are at work

A weekly program was announced at the Reedley, Calif., Mennonite Church. It provides for activities in all branches of the church and Sunday school with meetings to be held every afternoon or evening during the week. The Montana and Indian missions of the church are being given consideration through the packing and shipping of dried fruits to mission headquarters. A feature of the church service that is being encouraged in this church is the renewal of the laudable custom of the entire family occupying one pew during the church service. Members of the church are requested to renew this custom. Parents are also encouraged to assist their children in the preparation of the lesson for the following Sunday.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

THE FIRST THANKSGIVING

It was on the 16th of September, 1620, that 102 men, women and children set sail from Plymouth, England, in a small vessel known as the Mayflower, to find for themselves a new home. For several years they had been living in other lands where they could worship God, as they felt right. Now with this deep seated conviction fixed in their hearts they were going to sail for the New World there to establish a home for themselves. They were poor people and left their old home with a heavy load of debt, contracted to make possible this new venture. This money was costing them an exceedingly large rate of interest, but they were so zealous to worship God as they believed right, and of bringing up their children under the influence, that they would obligate themselves to almost any extent if only this aim could be realized. Indeed so anxious were they to see this aim carried out that they sold most of their supply of butter to raise the final amount that was needed for this venture.

After a severe voyage which lasted over nine weeks they finally came to the shores of America on the 19th of November. Here in the midst of cold weather, no buildings for shelter, wet clothes due to having had to wade to shore, and with nothing but savage Indians about them, the first thing that they did was to kneel on the new land and pour out their hearts' thanksgiving to God for His goodness to them.

Next for about a month these sturdy men explored the surrounding country in search of a suitable place to land. At the end of this time, on December 21, they finally landed at Plymouth, where they finally began building their new homes and make themselves as comfortable as possible during these severe winter days.

This winter saw much of hardship due to exposure and want of sufficient food, so that when Spring finally came, abut half of their number had been laid to their last resting place, but regardless of this when the Mayflower finally returned to England, not one of the survivors went back to their native country. They began on the other hand, to till the small portion of soil which was cleared, and making preparations to raise what provisions they could against another winter.

Finally a year had passed by and these sturdy God fearing souls, instead of complaining, began planning for a three days feast. They invited the surrounding Indians to come and together they feasted on the game which had been captured from the forests, and the provisions which God had blessed them with. However, their chief object in having this feast was not simply to have a good time together, but it was made an occasion of thanksgiving to God for His protection and blessing upon them during the past year. They celebrated before God in appreciation of all His benefits upon them.

Surely if they, when death had claimed half their number, when others had to suffer untold hardships and they had now but a scanty supply of provisions for the ensuing winter, had that for which they could call a special feast of thanksgiving, we too, can find someting to be thankful for. The secret was, they prized the privilege of worshiping God unhindered as of greater value than any other gain that they might acquire. Today as the result of the privations of such heroes we are enjoying this same privilege. Are we thankful as we ought to be for this right? Let us begin counting our blessings and see if our hearts do not soon begin to overflow with praise to God who daily loadeth us with benefits.—J. A. R.—Missionary Worker.

A MODERN MIRACLE
How a Kansas City Man Reads His Bible

J. D. Mininger

Kansas City has many places of interest to attract the visitor from outside her gates, but to the mind of the writer, no visit to this city is complete without a call at 1918 East 71st Terrace, Kansas City, Mo.

At this address is to be found a dear, devoted, sweet-spirited man, Wm. McPherson by name, whose chief delight is to study his Bible. Unlike most other Bible students, this man reads his Bible with his tongue —veritably "tastes", the Word and finds it more precious than most persons who read it with their eyes. The reason why this man reads his Bible in this unusual and almost unbelievable manner is because for years he has been without eyes and hands.

A brief story of this man's life follows, illustrating how "fact is stranger than fiction".

His Early Life

Wm. McPherson was born at Inverness, Scotland, February 5th, 1869. He went to the Free Church in Scotland as a boy growing up, but to quote his own words, "I did not believe the Scriptures to the salvation of my soul." On June 6th, 1883, he left Scotland to go to the "land of the free". After arriving in New York City, and spending some time in the eastern part of the United States, he went to Warrensburg, Mo., and was there employed as sand-stone quarryman.

In 1886, he went as far west as Rawlings, Wyoming.

How He Was Born the Second Time

While working at his trade as quarry-man, at Rawlings, Wyoming, he formed an acquaintance with a man who later proved to be a great benefactor to him. This man's name was Edward Fisher, formerly from Nova Scotia. Fisher was a devout Christian.

In the bunk-house, the other employees would be found spending their leisure time playing cards, sewing on buttons, reading novels and such like things to while away the time. But this man Fisher, McPherson says, "was so different from the rest of the fellows." He had a Bible, instead of cards! At first when Fisher would get out his Bible and read in the presence of the others, they would wink at each other. McPherson had a Bible too, but when he noticed the attitude of the others he kept it hidden.

McPherson says, "for some reason, Mr. Fisher singled me out as a man whom he was going to try to win for Christ. He was such a nice, pleasant fellow, the folks could not help but like him. When he'd go to town, he would cheerfully do favors for the boys, such as bring mail or other things along for them—one could not help but like him. He proved to be a wise soul-winner. He came to me one day and suggested that we buy ourselves a tent together, so that we could be more to ourselves. To this I agreed, then we could room and read together.

"He asked me many things about my life. After a great deal of quizzing he told me, 'you have a historical knowledge of the Scriptures, but you are going to hell.' I was very much put out about it. Finally, I believed what he told me about my condition. I got troubled about my soul. I would pray and study my Bible. Then again, to try to get away from conviction, I'd go to town, a very wicked town it was too, where human life was not very highly prized judging from the many murders there. I'd mix with the ungodly, all the time conscious that if I were the next one to get killed, or if I'd die, I'd be lost.

"Mr. Fisher, my Christian friend, very tactfully kept talking to me about things most worth while. I tried to be good, and break myself of wrong habits but found myself getting worse rather than better.

"Later, one day as I was meditating on John 3:16, I was really saved by faith in the Lord Jesus Christ. I told my friend Fisher of my great find. He asked, how I knew that I was saved, I told him because I believed what God says. I surely had received something that I never had before." This took place in June, 1887.

A Premature Blast, the Beginning of a Long Night

The last time that this man saw a ray of light was about 19 years after, on June 21st, 1906 (the longest day of the year). About 8:25 a. m. on this bright, clear, sunshiny morning a premature blast in the quarry where he was working, blew him about twenty feet into space and relieved him of his eyes and hands, leaving his face in shreds and ribbons.

This sad event took place about 17 miles northwest of Fort Collins, Colorado. This proved to be the beginning of a long night for this man. Mr. McPherson was removed to a Fort Collins hospital for treatment. After being in Fort Collins for a short time, McPherson told the nurse that she would have to remove that bandage from his eyes that he was not able to stand it any longer. The nurse told him that the only thing she could do, was to abide by the orders given her by the physician.

Imagine, if you will, the disappointment, when he found out that his eyes were forever gone. Imagine yourself in his place. Later, this unfortunate man, asked God to send someone to him, to read the Bible to him. But he says, "an unconverted man can't read the Bible." He may pronounce the words, but he does not have the reverence for it that a "born again" person has.

With his, now chraacteristic, sunshiny smile, Mr. McPherson says how he used to think that it would be unreasonable for a person without hands and eyes to ask God to enable him to read, but, (with a joy expressed by laughter) he says that God always likes to do things for us so much better and greater than we have any idea.

Learning the Alphabet with Bloody Tongue

One glad day, while this man, without eyes and hands, was listening to an address given by Evangelist Robert McMurdo at Evanston, Illinois, a new thought occurred to him and resulted in kindling also new hopes and aspirations in his heart.

This evangelist was telling of a blind woman in England, who was blind, but read her Bible with her fingers. Later she became so afflicted with rheumatism that she could no longer read her Bible even with her fingers; one day as she was crying, she kissed the Word "Good-bye".

And McPherson remembers that the evangelist said something about the blind woman getting the touch of the raised letters with her lips, as she kissed the Word "Good-bye". He is not just sure how it was, but that was the thought he gathered from it.

The relating of that incident by the evangelist, proved to be not an eye-opener (for McPherson had no eyes to become opened) but a new inspiration to Brother McPherson. He made up his mind that if that woman could read with her lips, he could do the same.

Regarding this new hope or inspiration which came to him, McPherson says, "I did not know how to act. I stayed at Highland Park, Illinois, at the time in an institution where other blind men were being cared for. A blind woman, by the name of Miss Anna Johnson, used to come to teach the other blind men to read with their fingers.

"So I told her, what I had heard Evangelist McMurdo say about the blind woman in England. She at once sympathized with me, and said "all right, we'll try that next Thursday when I come again." That was September 26th, 1912. I was praying all week. Sometimes I'd be shaking all over. It was now or never for me. I was looking to the Lord for it."

"Finally Thursday, September 26th, came. So did Miss Johnson. She brought me a card with the alphabets for the blind on it. I tried to read it with my lips but could not. To have me get a conception of the shape of those strange alphabets for the blind, she would with her fingers stroke the letters between my shoulder blades, that being a very sensitive part of the body. But it seemed I was such a dull pupil.

"Then I said to Miss Johnson,

'Maybe you'd better not bother.' She remained one hour and during that time, I learned five of the new kind of alphabets, in my first lesson. I could not distinguish them very well.

"After the first hour's lessons she left the card with the alphabets with me, and promised to come in a week to give me a second lesson. But that was one wonderful week for me. I was so eager, so hungry to get that WORD that I was studying the alphabets so hard that both my lips and my tongue would bleed. But I did not bother about that, I was so desperately in earnest to get it.

"I wanted to eat it.

"I'd get on my knees and pray awhile, then I'd go and study awhile again. I'd wake up in my sleep and be thinking about it.

"After I had then for the second time in my life learned the alphabet I undertook to read "Our Father", the Lord's Prayer, the prayer I learned at my mother's knee, only this time I was 46 years old.

"It was two o'clock on a Sunday morning, when I read the Lord's Prayer for the first time without a mistake."

When asked what his favorite Scripture passages are, Bro. McPherson replied the other day "I like John 3:16." This favorite verse of his is beautifully printed on a large neat wall motto just at the top of his bookcase. No, he cannot read it—but visitors and others can.

Then in his own inimitable way, he said, "I do like John the 10th chapter and the 14th chapter of John and the seventeenth chapter of John. I do love that prayer of our Lord's, especially when He says in Jno. 17:34, 'THAT THEY MAY BEHOLD MY GLORY.'

"Then I am especially fond of Ephesians, Philippians and Colossians."

Not as Blind as Many Having Eyes

Though this man is without hands and eyes, it is true in a very real sense, as some one has said that "He is not nearly so blind as many people having both eyes." He remarked to the writer just the other day, "My prospects are good, death and judgment are behind and grace and glory before me."

He glories in the fact that "these light afflictions which are but for a moment will work out for him a far more exceeding and eternal weight of glory." Then too, like Epaphras (See Col. 4:12) he is a Christian worker of the most useful type. Some time ago, when I told him that I would not be to see him for a while because I was going out of the city to hold meetings, and that I desired his prayers in behalf of the work I was to engage in, he replied, "I shall be glad to have a share in that work."

This man's book-case containing the Bible for the blind (with the Moon Type) in 59 volumes is just beside his bed. When at times he is not able to sleep at nights, he gets up and has the Father to speak to him through His Word, then goes back to bed again. And he says he does not need to turn on the light either, that he can see just as well without it.

"Till He Comes"

"For what is our hope? or joy? or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?"

Thus wrote the Apostle Paul to the Thessalonians. And thus feels Wm. McPherson. This hope of meeting the Lord in the air, perhaps at any moment, buoys him up in a most wonderful way, as it does every other real believer in the precious doctrine of our Lord's return.

Years ago, before the truth of the Lord's imminent return had gripped McPherson's life, he remarked one day, "And to think that I might have to live in this darkness and in this helplessness for maybe 25 years longer." An intelligent Christian told him, that was not the way to look at it, but rather think of it that at perhaps any moment the Lord Himself may be here. And that will end it all. This is the hope of the Gospel; and how sweetly it is manifested in this eyeless and handless man. Some time ago, he reminded me that each of the chapters of the Book of I Thessalonians closes by referring to the coming of the Lord.

"The first man I ever expect to see," he says, "will be Jesus Christ Who died for me on the Cross of Calvary, Who wore the thorny crown for me, Who bore my sins in His Own Body on the tree."

"I am not looking for the undertaker but for the uppertaker," he cheerfully remarked as we had a blessed visit with him the other day.

He is practically living in the spirit of that beautiful hymn:

Oh, Lord Jesus, how long? how long?
Ere we shout that glad song,
Christ returneth, Hallelujah,
Hallelujah — Amen, Hallelujah — Amen.

Some time ago, one of the visitors, upon leaving remarked to the blind man, "I have decided from henceorth to be more faithful in the study of the Bible." This is the effect his life has had upon many. If you are ever tempted to murmur because of your lot in life think of this man.

The Carlock Mennonite Church (Central Conference) celebrated Armistice Day with a Peace Conference. A program, arranged for the day, included addresses by Rev. Chester Grubb, pastor of the Bloomington Christian Church, Rev. Chas. Baillie of the Presbyterian Church and Prof. I. D. Taubeneck, whose subject was, "Keeping Faith with My Buddy".

Dr. Mosiman and Prof. Smucker of Bluffton College, returned from a trip to Indiana, where they were working in the interest of the College Endowment Fund. They report a very successful visit. Mr. A. L. Rambsy of Topeka deeded forty acres of very valuable hardwood timber to Bluffton on the annuity plan. The gift is valued at $12,000 and will make a very fine addition to the potential financial situation of the college.

THE C. E. TOPIC

December 13.

Bible Principles of Giving.

Lev. 27:30; I Cor. 16:1-4, 14.

God is continually bestowing the best things we know upon us. His giving is with stint. He gives to all men and is ready to increase the number the size and the kind of His gifts if we but place ourselves in an attitude for receiving them. We can never get away from the fact that God is the giver of every good and perfect gift. Our Lord reminds us that if we, as earthly parents, are ever ready to give good gifts to our children, God is all the more ready to do so to His children.

It would be a poor kind of a parent who would not expect anything from his children in return for what he is continually doing for them. Indeed, it is of the nature of all law to expect something in return for what is given. There can be no question about it being our duty to give to God and for God. Very early in the history of the human race man came to realize that he must bring something to God. Cain and Abel both felt it their duty to give, but there was a difference between the giving of Cain and that of Abel. Cain gave in the wrong way and with the wrong spirit while Abel gave rightly. It becomes every child of God to learn what he should bring to his Heavenly Father. This giving must take of the nature of a cheerful and willing sacrifice. The Old Testament demanded sacrifices while the New Testament emphasizes the fact that the right kind of a sacrifice, one that includes our very being, is a reasonable service. Let us understand that there are always two kinds of sacrifice. The unwilling sacrifice, the giving because duty compels it, that brings with it no blessing, and the giving because giving is a privilege that brings its compensation in a mind satisfied in having served God rightly.

Under the economy of Israel, a tenth was sent down as required. A tenth, when reguarly given becomes a mighty sum that can be used for the purpose that God designs and the giving of but a tenth is not likely to work any great hardship on any one. However, a giving of a tenth did not end the obligation of the citizen of Israel. He had the poor to care for, he had various special offerings to bring. Under the law the time came when slaves had to be freed and other obligations liquidated. Someone has estimated that the whole amount an Israelite had to give was not one tenth, but at least one third. Yet, when Israel gave as the Lord directed, Israel prospered and when they did not give in that way they were in great difficulties. There are Christians of our day who believe they will meet their entire financial obligation to the Lord when they give a tenth of their income to Him. Well, if every Christian would make the giving of a tenth to the Lord a matter of conscience and then live up to what their consciences dictated the Lord's treasury would be many times greater than it is and the matter of meeting financial obligations would not bother our Boards and churches as it now does. We could expand our missionary enterprises to an extent hitherto unknown and our educational and benevolent interests would be well taken care of. We note that the Mormon church, in which we do not believe and which we cannot approve in its efforts to spread its false doctrines is a tithing church and, being so, it has the great advantage of a large and flexible fund to be used to its advantage. Would Christians everywhere learn from them in this matter of finance they would be in a better position to meet the opposition that is confronting Christianity on so many sides.

However, the giving of a tenth on the part of a Christian would be a very cheap way of doing his duty. The test of any amount does not lie in the sum given, but in the spirit in which it is given. The woman who broke the alabaster box of ointment gave a large sum, probably representing the saving of a lifetime. It was not the large sum, that made that giving impressive, it was the love that prompted that giving. Hers was a love that gave because it must show itself. It was with her a giving that could not bring itself to ask: How much? In other words, her life was devoted to her Lord and all that she had was his.

Paul quoted the Master's words, "It is better to give than to receive." Some give with the idea that they should receive back again. That is not giving, it is trading. There are many blessings open to those who give to the Lord but there is little to be expected from trading with the Lord, especially when the capital with which we trade belongs to the Lord already.

THE S. S. LESSON

Dec. 13

Paul in Melita and Rome

Acts 28:16-24; 30, 31

Golden Text: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

Paul's stay in Melita was not an idle one. Soon as he was settled he sat about doing good. He assisted in making things comfortable for his ship-wrecked companions and gathered fuel for their fire. A humble task it was for the greatest man in the company to perform, but Paul realized that true greatness consists in being useful. Where is common need there are tasks which all must perform with the rest. To lend a helping hand where there is need is not beneath the dignity of any one.

The sting of the serpent to which Paul was subjected taught the lesson that God was taking care of him and protecting him. There are many dangerous serpents that lurk in the paths of those who strive to do their duty toward God and man. Pride, covetousness, untruthfulness, envy and unkindness are but a few of the deadly things that may destory the best of men. The way to be saved from these is to continually keep one's self busy in the tasks that God set before us and live clean and pure lives having faith in God. He will give us the needed strength to resist and overcome these dangerous things.

Paul's presence was felt in the island through his healing power bestowed upon high and low. He possessed a power that relieved the distressed and the only way he knew to use it was to use it for the relief of all whom he came into contact with. God had thrown him on a desolate island, but he had not so far removed him from men that he could not do good to some one.

Paul was an unwilling prisoner. Nothing that he had done deserved the treatment he received from the people to whom he wanted to reveal the blessings of the Messiah that came with the crucified and resurrected Christ. But Paul was a willing witness for Christ. As a prisoner he was just as free to preach the Gospel as he was when he was a free man. Note the opportunity that came to him when he was in the stocks and the jailer asked him the question of all questions: "What must I do to be saved?" As a prisoner in charge of soldiers on the way to Rome and on several other occasions Paul had at least an audience on one, namely the soldier to whom he was chained. We know that very early there were soldiers won to the cause of Christ. As they were sent everywhere and came into contact with many people they became effective missionaries of the Christ. Paul also could learn from his soldier guards. Observe how the very armor with which his guards were clad became an object lesson to him through which he conveyed great Christian truths. The whole trail followed by Paul was covered with blessings. The crew of his ship came out of the storm alive because of him. The brethren who met him on the way to Rome had the belssing of his company. The Jewish inhabitants of Rome had the privilege of having him expound the Gospel to them as no other could. In his own hired house where he lived under bond he was in a position to be of spiritual help to all who came to him. From his prison and with the leisure at his command he was able to send forth the letters and epistles that have had so great a part in the spiritual development of the world.

It had been Paul's desire to come to Rome and see the Roman brethren and speak face to face with them. Their faith had been spoken of all over the world and he naturally wanted to come into association with them. God opened up a way by which he might go without cost. An unusual one, of course, but nevertheless a way and a direct way at that. God often works through unusual ways and His servants should always be ready to fit into the ways of God.

Though it was because of the malice of the Jews that Paul was a prisoner, suffering unjustly and deprived of his liberty for several years, he bore them no hatred. As soon as he was located he called the Jews of Rome together to unfold to them the wonders of the Gospel he was preaching and explain the reason for his imprisonment. On the surface it would appear that the Roman Jews were open minded. They responded to his call and gave him a respectful hearing. His message was the same he always declared and without which no preaching is effective. He told of the crucified and resurrected Christ Messiah. He explained to them how He fulfilled the Scriptures and then appealed to them to accept Him as their Lord and Master. The result was the same as everywhere. Some believed and others rejected. This is the same way to which men now respond.

DEATHS

Enns—Maria Enns was born on May 9, 1892, near Inman, Kansas. While still quite young she had to earn her own bread but she appreciated the parental home and was always glad to return to it between times. She was baptized June 4, 1911, by Rev. H. Banman and received into the Alexanderwohl church, when a few years ago he parents moved to near Burrton, she joined the Burrton Mennonite Church, and faithfully remained so till her end. Her life was not without suffering. She had to submit to two operations. After the last one she never quite regained her full health. She was severely sick two weeks and died October 9th, 1925, leaving besides her aged parents, four brothers and three sisters to mourn her early death.

A short service was held at her home, conducted by her pastor, Rev. H. P. Krehbiel, after which the body was taken to the Hoffnungsau Church where Rev. H. P. Krehbiel and Rev. P. H. Unruh of the Alexanderwohl Church, officiated. Interment was made in the Hoffnungsau Cemetery.

Risser—Jacob B. Risser, son of John and Christina Risser, was born in Friedelsheim, Rheinpfalz Germany, January 16, 1846. In his youth he was baptized on the confession of his faith in Christ Jesus, and joined the Mennonite Church in Friedelsheim, Germany.

In 1874, at the age of 28 years, he came to America, arriving in Cleveland, Ohio, remaining until 1880, at which time he traveled to Illinois, Kansas and Nebraska, in search of land to establish a home. Returning to Illinois he was married to Barbara Wagner, daughter of Jacob Wagner, June 1881. He remained in Summerfield, Illinois, until 1884 when he brought his family to Nebraska to their home six miles south of Wisner, where he lived until 1910, when he retired and became a resident of Wisner. In 1889 he took a very active part in establishing the Salem Mennonite Church south of town.

He answered the call, "Come up higher" October 27th, 1925 at 5 p. m., attaining the age of 79 years, 9 months, and 11 days. He had lived his three score years and ten and more.

He leaves a aithful and devoted wife seven children, also seven grandchildren, and other relatives, who miss him, but sorrow not as those who have no hope; but rejoice in that blessed assurance of a soon gathering with all saints with our Lord when he comes.

A short service was held at the home October 31st at 1 p. m., after which the body was borne to the final resting place in the churchyard. A brief service at the grave was followed by the funeral service proper within the church. As the basis of his sermon Rev. W. S. Gottshall read I Thess. 4: 13-18. His theme, "The Second Coming of Christ", bearing a message of deep spirituality.

Kuehny—Jacob Kuehny was born in Maxweiler, Bavaria, Germany, July 23d, 1843. In his youth he confessed his faith in Christ and was baptized and became a member of the Mennonite Church. In 1856 the family emigrated to America and lived near Summerfield, Illinois.

August 15th, 1869 he entered the holy state of matrimony with Barbara Schmidt, his now sorrowing widow.

In 1870 they moved to Iowa and lived in and near Donnellson.

In 1875 they again left their home and moved to Kan. Here their home was in and near Halstead, till 1903.

Once more the family moved westward, and established a home in Upland, Calif.

Eight years ago father Kuehny was stricken with a very serious illness. From this he never entirely recovered. Last Tuesday, November 10th he was suddenly taken very ill. He felt that the end was near and before consciousness left him his last words were a prayer: "Dear Lord, make it short!" At 3:30 in the afternoon he peacefully passed away. His age he brought to 82 years, 3 months and 18 days.

He leaves besides his bereaved widow, one son and three daughters and four grandchildren.

Saturday, November 14th funeral services were conducted by Rev. M. Horsch, assisted by Rev. J. C. Mehl. Texts: Psalm 90:10 and Eccl. 12:5 last clause.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR SEPTEMBER-OCTOBER

General Fund.

Bethesda Ch., Henderson, Nebr., $105.13; Zion Ch., Dallas, Ore., Children's Day Offering, $2.12; Bethlehem S. S, Bloomfield, Mont., $12.17; Grace Ch., Pandora, O., $48.79; Upland, Cal., S. S., $26.01; Second Menn. Ch., Philadelphia, Pa., $5.00; C E. Soc., Beatrice, Nebr., $20.00; Middle District Conference, Offering, Summerfield, Ill., $30.20; Bergtal Ch., Pawnee Rock, Kan., $16.35; Christian Ch., Moundridge, Kansas, $24.87 Bethel S. S., Fortuna, Mo., $13.93; Emanuel Miss. Soc., Noble, Ia., $13.00; First Menn. Ch., Mt. Lake, Minn., $50.43; Mennoville Ch., El Reno, Okla., $9.02; Herold Ch., Bessie, Okla., $6.75; Pratum, Ore., S. S., and Ch., $19.25; Women's Miss. Soc. Program, Middle District Conference, Summerfield, Ill., $21; First Menn. Ch., Upland, Cal., $57.01; Menno, Wash., Ch., $17.28 Mission Boxes, $5.60, Int. Miss. Band, $25.00, Sr. C E. Soc., $14.25, Berne Ind.; Garden Tp. Ch., Moundridge, Kan., $11.-76; First Menn. Ch. and S. S., Philadelphia, Pa., $41.16; Inman, Kan., Ch., $16.40; West Swamp Ch., Quakertown, Pa. $41.32; Immanuel Ch., Los Angeles, Cal., $95.59; Franz Janzen, Paso Robles, Cal., $10.00; Bethany Ch., Freeman, S. Dak., $50.00; Ebenezer S. S., Bluffton, O., $100.00; Katie E. Krehbiel, Donnellson, Ia., $3.50. First Menn. S. S., Reedley, Cal., $50.00; Zion Ch., Donnellson, Ia., $100.00; Zion S. S., Donnellson, Ia., $9.67; Alexanderwohl Ch., Goessel, Kan., $90.60; Bethlehem Ch., Bloomfield, Mont., $21.65; Bethany Ch., Quakertown Pa., $30.67; a friend, Keokuk, Ia., $10.00; Mrs. Christine Hirschler bequest, Upland, Cal., $100; Bethel Church, Inman, Kan., $75.95; Wayland, Ia., Ch., $13.05; Pulaski, Ia., Ch., $33.37; First Menn. Ch., Aberdeen, Ida, $31 56; Mattie A. Krehbiel, Clarence Center, N. Y., $20; Eicher S. S., Noble, Ia., $85.00; Sichar Ch., Cordell, Okla., $16.62; Herbert, Sask., Ch., $98.50; Salem Ch., Munich, N. Dak., $64.00.

Special.

For poor children in city missions: Eugene and Alvin Kopper, Plains, Kans., $2.

City Mission: West Zion S. S., Moundridge, Kan., $47.39.

Los Angeles: Immanuel Ch., Los Angeles, Cal., $218.05.

Los Angeles Bldg. Fund: Immanuel Ch., Los Angeles, Cal., $112.80.

Interest from various funds, $176.13.

Total Receipts, $2,721.40.

Total Expenditures for the two months, $4,866.62.

Gratefully acknowledged,

J. E. Amstutz, Treas

Trenton, Ohio.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1927, for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

JOTTINGS

The Eicher Church, Wayland, Iowa, had recently been redecorated and now makes a more attractive appearance than before.

The East Swamp, Pa., Mennonite Sunday school met with the Milford Square Sunday school on November 29. Rev. Howard Nice was the main speaker.

Dr. Theodore Wedel, son of the late Prof. Wedel of Bethel College, is translating one of the works of his father into English. It is a book specially written for young people.

Rev. A. D. Wenger, in an article in the Gospel Herald, tells of the beginning of a work in West Virginia. He says: "More than sixty years ago when the Civil War was raging some conscientious Mennonites were hiding in the mountains of West Virginia. A brother left a Mennonite Confession of Faith in one of the homes. From that the work began. From that home came the first convert. The work has spread through the mountain districts until there are a few dozen places of worship and a church membership of four or five hundred believers. In Bishop Lewis Shank's district the church membership in their mountain mission outnumbers the membership in the home base congregation in the Shenandoah Valley. For many years the brethren rode on horseback through the mountains and through the unbridged rivers to preach the Gospel. Now they can get to most mission points with their cars. The people are mostly poor in this great needy field."

Rev. David S. Schultz donated a number of valuable books to the library of Freeman College recently. Freeman College is making special efforts to build up this important part of the College equipment.

On November 22, Rev. S. M. Musselman, of Bluffton, O., will be the guest of the Normal, Ill., church at its quarterly missionary service when he will give an address on a missionary subject. The Normal church his one of the Central Conference group. Rev. William H. Grubb is the pastor.

The most recent addition to Bethel College library is a collection of musical books and work on music left to it by the late Prof. B. F. Welty. The collection contains many standard works and books of reference and will make a very valuable addition to the college library.

A campaign in the interest of the Student Friendship Fund was conducted in the Bluffton College on Tuesday before Thanksgiving, giving the students a chance to share in the "things stronger than treaties." The money from this campaign, as in former years, will be used strictly for physical relief.

Rev. L. L. Miller, pastor of the Wadsworth, O., Church, is editor of "The County Christian News", a paper published monthly by the Medina County Council of Religious Education, endorsed by the County Council of Churches. The paper contains a variety of information concerning the work of the churches in the county and appears in a four-page sheet.

The Indian Building Budget of the (Old) Mennonite Mission Board for 1925, amounted to $10 000.00. This amount is expected to be raised before the close of the year.

The Charter of the Western Dist. Conference which expired recently has been renewed for fifty years. The trustees under the new charter are: Rev. G. N. Harms, Rev. H. P. Krehbiel, John Harder, John Andres, Jacob Isaac, J. H. Richert and C. F. Claassen.

Rev. E. J. Neuenschwander, of the Ebenezer church, Bluffton, O., will conduct a series of evangelistic meetings in the Mechanic's Grove, Pa., church, beginning November 27 and ending December 4. Brother Unruh, minister in charge, asks that friends of the mission make the meetings a matter of special intercession.

It was a rare privilege of the students of Freeman College to have as their guest at a joint meeting of the Y. M. and Y. W. Deaconess Gallison. She is a woman of wide experience and aquaintance. For forty years she has lived in Cambridge, associating with many of the well known literary writers. Recently she has travelled in Germany, studying conditions there. Deaconess Gallison said the students of America could not realize what wonderful opportunities they have. In Germany the young people all want to get an education because they say that it is only the educated people who can save Germany. The Youth Movement in Germany is a movement of young people for the purpose of saving Germany.

The Preparatory School at Mountain Lake, Minn., is attended by 104 students. The normal class for Sunday school work numbers 30 students.

Brother Maxwell H. Kratz, was in Kansas last week in the interest of a plan which might make it possible for Mennonite Immigrants from Russia to buy land in Canada on a credit basis.

Bethel College finds itself with a chapel too small to accommodate its students. It has been the custom in recent years to have all academy students occupy seats in the balcony and the college students the seats on the main floor. This year the main floor with its usuad capacity is too small. By crowding the aisles with extra chairs the matter has been helped for the present. It will be but a matter of but a few years when both the main floor and the balcony will be too small to accommodate students for the usual chapel exercises.

Fourteen girls of the Zion Mennonite S. S. Donnellson, Ia., have faithfully and successfully met the requirements of the three-year Standard Teacher Training Course as outlined by the International S. S. Association. The graduating exercises were held Thursday evening October 29. Dr. J. E. Hartzler of Witmarsum Seminary gave the main address on the subject, "The Master Teacher." The following girls received diplomas: Lillie and Elsie Krehbiel, Elda and Margaret Krebill, Ruth Koller, Anna, Pearl and Goldie Krebill, Bertha, Stella and Irene Galle, Mildred Krebill, Goldia Lowenberg and Katie Krehbiel.

Bridal Blossoms

An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

A very dainty book in colors, illustrated by one of our best artists. 16 pages.

Size 5¾x7. Boxed. Price, each, 75 cents.

A WEDDING TOKEN

Contains 14 pages exquisitely printed in full colors on the finest white paper. There are separate pages for the marriage certificate, list of guests, etc., and suitable poetry. It is beautifully bound in white kid finish board binding with front cover in silver and full colors.

Size 5x7¼ inches. In white box. Price, 50 cents, postpaid.

Forms of Services for Ministers

A Pastor's Manual and Handbook

Price, in flexible leather binding, net.....75c

Mennonite Articles of Faith

Translations from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite library. A good text book for Bible Readings. Bound in attractive clothing binding. German or English.

Single Copy, Postpaid, 40c

The Catechism

Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

Price, in plain cloth binding, net 40c. Per dozen, net, $4.25

Church Letters

Fifty Letters, neatly bound in black cloth, perforated, net $1.00

Christmas Services for Sunday School

One Starry Night (L)
The Angel's Serenade (L)
Christmas Echoes (L)
Worship the King (L)
King Divine (L)
When Joy-Bells Ring (L)
Starlight and Song (L)
Bethlehem Chimes (L)
Under the Christmas Skies (L)
Merry Christmas (L)
The Star that Led (L)
The Heart of Christmas (L)
'Tis Christmas (L)
The Lord Is Come (L)
Hope of the Ages (L)
Festal Bells (L)
Modern Christmas Carols (L)
Hail to the King (L)
Wonderful Tidings (L)
Prepare Him Room (L)
The Guiding Star (L)
The Christmas Angels (L)
The Angels' Song (L)
Yuletide Bells (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Treasury No. 32—Recitations, Acrostics, Exercises, Motion Exercises, Drills, Dialogues, and Tableaux for all classes. (L)..... 25c
Christmas Treasury No. 33—Recitations, Drills, Dialogues, etc., for Primary, Junior, Intermediate and Senior scholars. (L)..... 25c
Christmas Treasury No. 34—Recitations, Exercises, Pantomimes, Dialogues, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars (L) 25c
Christmas Day Treasury No. 35—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc. 25c
Christmas Treasury No. 36—Recitations, Exercises, Dialogues, Drills, etc..... 25c
A Christmas Candle.—A Christmas Service of Song and Story..... 25c
Christmas Chimes. Dialogues, readings, tableau, etc. (L)..... 35c
No. 3.—30 Recitations and dialogues..... 60c
No. 4.—Recitations, exercises and dialogues..... 60c
No. 5.—30 Recitations, exercises and dialogues..... 60c
No. 6.—34 Recitations, exercises and tableaux..... 60c
No. 7.—36 Christmas recitations and dialogues..... 60c
No. 8.—31 Recitations and dialogues for Christmas..... 60c

MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, DECEMBER 10, 1925. No. 49.

TO THE MISSION SOCIETIES

We have again received dried prunes for China from a brother in Oregon, but he does not feel able to give the necessary money for freight expense. Perhaps some societies who do nothing along that line, will be willing to help in this way. Please send the money to Mrs. J. G. Regier and she will remit the same to us.

Thanking all donors in advance,

Sincerely,
Mrs. S. S. Haury,
Upland, Calif., Nov. 25, 1925.

SCHOOL AND S. S. WORK IN JANJGIR

By Clara Kuehny

A summary of the work in the last few months may interest you, so I will begin with the time that I came down from the hills. It was my privilege to spend some weeks in Landour again and while there I took the opportunity to study with the pandit (language teacher). Because the language school is located there, the pandits go there and it is a privilege to get a good teacher. A party of us had intended to spend part of the hot season in Kashmir, the showplace of India, but a few days before the date set for leaving the notices appeared in the newspapers that cholera was raging there and that travelers were advised not to go there. If they insisted on coming they would have to be inoculated for cholera. Our party decided that it would not be wise to expose ourselves to the disease when there was no necessity of it, so we each went our own ways.

Returning from the hills, I landed in Champa at 7:30 p. m., June 28, in a heavy rain storm. I had intended to stop on the way to see one of our girls, in a Tuberculosis Sanitarium, but because I had to stop in Katni to make purchases of blankets, etc., for our Boarding girls (Phuljhar sent a number of new girls, who had no clothes) I went directly home on the mail train, which does not stop in Naila (our railway station) but does stop in Champa. When we come home from that direction we arrive after midnight in Naila. At any rate the Champa people did not know that I was coming, so there was no one at the station. In fact the station was deserted except for the railroad officials. I could not persuade any one to go to the Mission Compound for me so after much trouble I secured a lantern and walked out to the bungalow, about a mile. I was none the worse for it except that my clothes were drenched. The missionaries informed me that it was really the first rain of the "monsoons". It certainly was not the last. During the months of July and August it rained nearly every day and heavy rains too. None of your gentle rains to which we are accustomed in the U. S. A. At one time eleven inches fell in twenty-four hours. Another time, four inches in two hours, according to the government measurements. Altogether, almost sixty inches of rain fell in this rainy season. Since September the 12th there has been no rain and it has been hot again too. The farmers want one more good rain for the rice crop. Most of the farmers at home would smile if they saw the size of these farms, from a half acre to five, probably. Of course, there are the malgasars and zemindars, who sometimes own many villages that are large landowners, but the farmers who lease the land from these landowners have only a small plot or at the most a few small plots. The rice field is hedged, rather fenced in by a wall made by digging out the soil in the field and throwing it up to make this wall. So when the rains come down so hard the water is collected in the fields and stays there until the sun drys it up. This is very necessary, the water in the fields, if there is to be a rice crop. Even today, over two weeks since the last rain, there is still water in the fields. So, you can easily understand why we have so many mosquitoes and why malaria fever is so common. It cannot well be otherwise. Of course the white people all sleep under nets, but the Indian cannot afford anything so expensive. So he suffers the consequences, malaria fever. But even with nets, the missionaries are not exempt from it.

The school started June 23, and I found it in good running order. Jane Abraham, the daughter of one of the Champa evangelists, is the headmistress of the girl's school, and she has been doing good work. There are two girls from Janjgir and one from Maunadei, who have finished this school and then finished two years of Junior Training as it is called here. And Monahar Master and his wife Bimola Bai are also teaching in the school. They have been here a number of years. The government curriculum is taught. We teach only the primary and first six grades. If we have girls, whom we judge worthy of being sent on, we send them to Bilaspur or Katni. In Bilaspur the Christian mission has a Normal Training School and in Katni, the Church of England has a high school, both for girls. Both are good and so far we have not had enough girls in the higher classes to add another class in our school. It would mean another teacher, who would get high pay and only a few girls, who are probably not worthy of sending on further. In Bilaspur a Training school for Nurses has been opened in connection with the new hospital there and we are hoping to send a few girls next year for training. When our new hospital will be ready then we may have a few nurses to help.

We have just ninety girls in the boarding, twenty-two have come from Phuljhar this year. Others have come from the other stations. About twenty-two are orphans, who are always in the boarding. One of our orphan girls is in the Bilaspur Normal Training, in the second year. She will be ready to help us in the work next year, we hope.

During the hot weather, till about November, the girls leave the Compound, in line, about 6 a. m., and return about 12 noon. They have a light breakfast before leaving and their dinner is waiting for the when they come back at noon. All the other cooking is done by the girls. They are assigned their turn in doing the cooking. About six girls do the work for one week's time and then others take their turn. They do all their water carrying, cleaning of the boarding, the mending of their clothes and this year they are working two hours besides that for exercise, at present they are helping with the carrying of stone and bricks for building our new church. They are very happy about it and their health is much better than last year. During the school year, several epidemics of children's diseases prevailed and some of the girls were rather broken down in health, but this year the Lord has been very good to us and the girls have not been sick. Just a few times several girls had a little fever, during the rains there is always much itch and other skin diseases but now they are abating a little. The youngest girl is about six years of age and the oldest fifteen. The older girls each have a little sister of whom they have especial care. They see that their clothes are mended, that they are properly bathed and washed, that their hair is combed, etc. The matron oversees the whole but she could not see to every detail. In this way the girls are taught to take a little responsibility and they have to learn a few things besides their lessons. Of course sometimes things are not done properly and the girls are punished. Sometimes they quarrel as ninety children who live together in one compound, but on the whole they do not give much trouble as far as behavior is concerned. Saturdays they do not go to school, but they must scrub and clean the boarding, clean themselves and their little sisters, mend their clothes, get their lessons for Monday and also for Sunday. But they still have some time left for play. Sunday, A. M. the teachers go to the schoolhouse, which is in the Janjgir village, about a mile from the compound, and teach a Sunday school for the non-Christian children. Their average attendance is about eighty this year. Not only the village girls that come to the day school are present, but many of the boys that attend the government Boys' School in the village, come to this Sunday school. I wish that you would pray that the seed sown in the hearts of these small chidren may bear fruit. At 8:30 services are held in the church. Our building is much too small and some of the girls

sit up on the pulpit this year. The aisles and small veranda in the back are crowded. These are all Christians and the girls. We have no room for any non-Christians, but we are praising the Lord that the money has come in to build the new church, just across the road from the compound. The land, a half acre, was secured for a big price from the malgasar (village landowner) but we are happy to get it and begin work. The Christians portioned off the digging of the foundation among themselves, each family having a certain portion to do. So they are almost ready now to lay the stones of the foundation. That will be begun this week yet. It will be a large, plain building, but the main thing is that it will be large enough so the non-Christians can come in, and as it is on the road many will stop in from time to time and hear something of the service or Sunday school. After 2 o'clock in the afternoon, the matron and I go into the Para with some of the larger girls to get those children for Sunday school. The Para is a small suburb of Janjgir just across the road from the Mission Compound. The children will not come unless we go after them. Usually we bring from thirty to fifty and the matron and girls teach them some of the Hindi Christian songs, a golden text and a Bible story. They are much more ignorant than the village children yet, it seems. It is very difficult to teach them to remember a text. You would see the funny side I am sure, if you went with us to get these children. Many of them never wear any clothes at home, but they know it is not our custom and I have told them often, "Put on some clothes and come to the bungalow with us." So now when they hear us coming (the girls sing songs while they go along) we can see them running into their huts and bring out a rag, which they proceed to wrap around their loins while they come along behind us. But in spite of all that they are lovable children and we pray very much that they may accept the Lord in these years of their childhood. Looking at them they are not very attractive, their faces have usually not been washed, their hair is unkempt and they are not much to look at. But we know that the Lord loves them and that He wants them for His very own just as well as our girls in the boarding. So even though it is a bit discouraging at times the Lord gives us grace to go on sowing the seed. So we have about one hundred children who come to us Sunday after Sunday and hear something of the Gospel story. We need your prayers that these children may accept the Lord as their Savior. It is very difficult to teach them to understand that they are sinners and that they need a Savior.

This comprises the work that I have charge of, the girls in the boarding, the school and everything connected with it. I am also the only doctor that the girls have, unless they are so very sick that we have to send them away somewhere for treatment. I covet your prayers, that the Lord may, through His Holy Spirit, teach me how to teach these precious souls to come to Him, that I may be only a channel through which He can work.

CORRESPONDENCE

First Church, Philadelphia—A Community Thanksgiving service was held in the First church on Thanksgiving morning. For several years five other churches have combined with First church in observing Thanksgiving Day and the plan has proven a great success. The offering, amounting to $85.00, was given to children's hospitals in the neighborhood.

Our pastor, Rev. A. J. Neuenschwander, attended the Study Peace Conference, which was held in Washington, D. C., December 1-3.

Two large boxes of clothing were sent to the brethren in Canada, and one box was sent to Montana last week.

On Sunday, November 29th, we had the pleasure of receiving eight new members into membership of the church.

Sunday, November 29th, was Forward Movement Sunday in Junior and Intermediate Departments of our Sunday school. A special program was observed, with Mr. Harry E. Paisley, Treasurer of the Reading Railroad as the principal speaker. These departments have been reorganized and reclassified according to the ages of the scholars. We have felt the need of a move like this for some years, but have been hesitant to make such a classification on account of the friendships between teacher and pupil which may be broken. We believe, however, that the Sunday school will be greatly benefited by the step which we have taken. The lessons taught in these departments have also been changed under the new plan.

Wm. Kremer.

Wadsworth, O., Nov. 26, 1925. At this Thanksgiving time, we are thankful to our Heavenly Father for material and spiritual blessings bestowed upon us—that He forgives us our trespasses as we forgive those who trespass against us—hence the Yuletide season may bring to you and to us real happiness.

At this Christmas time, we are thankful that we think not only of our own family and friends and of our own church, but of the oppressed, the needy and the sick among all peoples and countries, among all religions and faiths.

At this holiday season, we are thankful for sympathetic hearts that remember those who have had great sorrow, those who have lost loved ones so recently, whom we miss, but not as they. We pray that the Merry Christmas may dispel the gloom from their hearts as the clouds are dispelled by the noonday sun. At this season of the year, we thank Thee, our Heavenly Father, for the beautiful message of Peace on Earth, Good Will toward Men.

Mrs. W. B. Schaub.

THE CHURCH'S TWO LONG-AVOIDED FIELDS

Where is the church's Pauline passion to save the Jew first? To preach the Gospel of the Messiah who was of the Hebrews first and then of the world to the Savior's own people? Four millions of His people are among us in America, and who of the preachers and what movement of the churches is reaching out to show them their Christ and Lord? If Paul had not brought Jews to Christ in large numbers the church would long have struggled in weakness. The first Christian churches were almost wholly of converts from Judaism. What an opportunity the church of Christ has in America to save Hebrews. Let her really love them, study intelligently how to reach them, secure another Pentecost of power by the Holy Spirit, and the Pauline sweep of conversion from Judaism will be more than repeated. We have neglected God's ancient people so long and ignored them in all missionary plans that now God Himself is bringing about a mighty revival among them of their ancient faith; and this ancient faith leads inevitably to Christ, our Lord. We have not brought them to the Lord in America, may it not be that in Palestine the sweep to Christ will take place? God has His new Paul among His ancient people, we are sure. Let us be ready to do work for Jewish evangelization worthy of our mighty Protestantism and worthy of the wonderful Jews. How long, O how long, must the Lord again weep over Jerusalem? And call to His church to preach to the Jew first?

Again, how little, how next to nothing, is the church doing to save Roman Catholics? If Luther had not been able to win Catholics to Christ where would Protestantism have begun? The rank and file of that paganized and unscriptural church surely should appeal to us by the conditions in which they are kept, and never worse in America than under such Cardinals as Dougherty and O'Donnell. Lithuanian Catholics and the Polish are breaking away whenever they have been intelligently and in Christ-like love shown the really Christian religion; a great effort following the wonderful beginnings of the Anthracite Mission would have brought a score of churches over to Methodism and tens of thousands of sincere and deeply earnest Christians. What a measureless wrong to Christ's oppressed and deluded people in those churches when our area administration abandoned that most promising work! Some one will have a fearful account to give to Christ for it. It is impossible to exaggerate the glorious prospects of that field.

Not by bigotry but by Christly love both for the Jew and for the Roman Catholic. Not by blundering appeal assuming in these peoples an understanding of the real New Testament salvation in Christ, but by an exhaustive study of their viewpoints, a sympathetic attitude to their difficulties and objections to Christianity by Jews and to the Protestant faith by Roman Catholics, and above all the simplest and most thorough presentation of the Gospel of Christ, these two peoples can be reached.

Jewish missions are remarkably successful like Paul's first preaching. Missions to Catholics even in Italy are notably successful and in Mexico and South America what large numbers welcome the true message. But how can we explain to our Lord that we neglected the Italians in America while sending missions to them in Italy? That, though great revivals may be brought about in the south of Ireland, we are making no effort to save the Irish Catholics here?

How shall we begin? By prayer, most earnest, importunate Christly prayer for the salvation of Jews and Catholics. Prayer changes conditions and attitudes from bigotry to love, from indifference to passion to save.—The Methodist.

How many of us are idly wishing to be good, when we have not yet realized the first step toward it—to be good for something.

MILITARY TRAINING IN SCHOOLS AND COLLEGES OF THE U. S.

Washington, Dec. 6.—Military training in high schools and its compulsory feature in colleges and universities are condemned in a statement issued today by a representative group of statesmen, educators, churchmen, editors, social workers and prominent men and women, including Senators William E. Borah (Republican), Henrik Shipstead (Farmer-Labor), Geo. W. Norris (Republican), and Robert M. La Follette, Jr. (Republican).

The attack is contained in the foreword to a pamphlet on "Military Training in Schools and Colleges of the United States," by Winthrop D. Lane, of New York City, made public today. The group calls for the removal of military training from high schools and of its compulsory features from colleges "as a minimum program for dealing with the Reserve Officers' Training Corps." The pamphlet will be issued within a day or two.

"The extent of military training in the United States will come as a surprise to many Americans," says the opening paragraph of the foreword, commending the pamphlet. Continuing, it says:

"But facts like these call for some action. Even those who, having read this pamphlet, still believe in the Reserve Officers' Training Corps, will surely want to be on their guard against its becoming a means of militarizing America. It would be a tragedy if at the very moment when such ancient enemies as France and Germany are outlawing war between each other, the military spirit should assert itself in the United States.

"Our schools ought to be the best defense against this. There certainly we should have a positive education for peace. Such education is wholly inconsistent, (1) with military training in the high schools, and (2) with compulsory military training in the colleges.

"At the very least, military training should be rigidly excluded from the high schools. It does not provide the best form of physical training, it does not teach constructive citizenship; if successful it tends to impart aggressive, even jingoistic notions by its effect upon immature minds at their formative period.

"When such training is made compulsory in high schools it is an indirect approach to that universal military training and service which in peace time public opinion in America has overwhelmingly rejected.

"The same argument applies to compulsory military training in the colleges when imposed by college faculties. A country which has refused to accept compulsory training and service for all its citizens cannot consistently permit young men ambitious for an education to be forced into accepting military training as part of the price for that education. So much ought to be clear to every man who has respect for the spirit of American institutions and hope for American leadership in world peace.

"The removal of military training from high schools, and of its compulsory feature from the colleges, is a minimum program for dealing with the R. O. T. C. But a further conclusion is forced upon us. We are convinced that it is alien to the best interests of our universities and to the highest ideals of learning that the War Department should be given so much power, and military training so much place as it now has, in our college world.

"The atmosphere of military training is not the atmosphere for the finest, the most thoughtful work along any line requiring independent thinking. Higher education ought to exist for the encouragement of independent thinking.

"Science, art, and culture are not and cannot be purely national. All learning is witness to the truth that 'above all nations is humanity.'

"Colleges and universities therefore, are peculiarly inappropriate fields for military training and for the intrusive presence of a military bureaucracy. We Americans would have said this of any country in the world. There is no virtue of our own which makes us immune to a militarism which has played so fatal a role in Europe.

"In recommending this pamphlet, therefore, we urge not merely thoughtful consideration of its statements but action to secure to American youth such educational influences as will make unequivocally for peace."

In explaining "Why this Pamphlet Has Been Written", Mr Lane says:

"The object of this pamphlet is to put facts into the hands of the American people. The public has not passed upon the question of military training for youth. It has registered opposition to the idea of universal compulsory military training, but upon the present near-substitute it has not spoken. Congress, under the emotion of a great European war, put into effect the National Defense Act, and in so doing authorized the President of the United States to introduce military training into civil educational institutions; the War Department is now showing what this may mean, but the general public has hardly known what was going on."

The signers to the foreword, who acted only in an individual capacity, it was explained, include:

Jane Addams of Hull House, Chicago, international president of Women's International League for Peace and Freedom.

Will W. Alexander, director, Commission in Inter-Racial Cooperation, Atlanta, Georgia.

Miss Leslie Blanchard, executive secretary, National Student Council of the Y. W. C. A.

Senator William E. Borah, Chairman, Committee on Foreign Relations.

The Right Rev. Benjamin Brewster, Bishop of Maine.

John Brophy, president, District No. 2, United Mine Workers in America.

Mrs. Carrie Chapman Catt, president International Woman Suffrage Alliance.

Samuel McCrea Cavert, general secretary, Federal Council of Churches.

Francis E. Clarke, founder of Christian Endeavor Society.

Professor Geo. A. Coe, Teachers' College, Columbia University.

Dr. Henry Sloane Coffin, pastor Madison Avenue Presbyterian church, New York City

EVANGELISM FOR THE COMING YEAR

Thousands of churches throughout the country will be busily engaged during the next few weeks in taking stock in a business-like way.

Answering the call of the commissions on evangelism of a number of strong communions, pastors and congregations are counting and listing their members, adherents and prospects in order to plan their work for the coming year. Under the leadership of the Commission on Evangelism these congregations and communions are carrying out a united program for securing new members during the winter. It is really, according to leaders a, nation-wide evangelistic movement.

"Evangelism is the foremost work of the church," says the call, which is being sent to thousands of congregations. "All her other activities are of value only to the extent that they aid in making Christians truly Christ-like and in bringing non-Christians to faith in Christ and a sincere confession of Him as Savior and Lord.

"During the past year there has developed in the communions an increased spirit of unity and a growing uniformity of method in the prosecution of their evangelistic work. The past year has been marked also by a notable increase of church membership on confession of faith, as compared with the low ebb of the previous year.

"We believe that this growing unity and common understanding is, in some measure, responsible for the richer harvests reported by the churches. For these and many other reasons, the Commission on Evangelism is led to believe that the time has arrived for the adoption of a common program to be presented by the evangelistic agencies of the several denominations to their constituencies, with the strong expectation that all the churches will join in carrying it out, adapting it to their several needs but adhering to its cardinal features."

THE LIFTING BOOK

Psa. 119:28. "Srengthen Thou me according to Thy Word."

An old Bible pilgrim, whose friends and relatives had nearly all passed away, who was badly bent over with sciatica and often brutally beaten by the drunken son-in-law with whom he lived, was overheard to pray this prayer: "Sometimes, Lord, when I go to bed, I cannot sleep for my rheumatism, and then I begin to sing the hymn we used to sing, very softly, so as to disturb nobody in the house; and then I forgot all about my rheumatism and my loneliness. I am in heaven, and I can see Thee on the great White Throne, and I can hear the hallelujahs of the angels." It is the influence of the holy Book of God which lifts the soul up to the heights of the Delectable Mountains, whence we catch glimpses of the future glory.—Rev. E. W. Caswell.

The more the Bible is read the more the roots of its Truth strike into our convictions.—S. J. Patton.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1927, for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

The following interesting letter was recently received by Rev. David Toews of Rosthern, Sask., whose activities in the work of establishing Russian Mennonite refugees in Canada is a noteworthy achievement of the Mennonite church in recent years:

"Dear Bro. Toews—The group of newly immigrated Mennonites in Whitewater, Man., celebrated a Harvest Home service on November 8, even though they were not through with their threshing. It was a real celebration and the sentiment of those who spoke, sang, or otherwise participated, was one of praise and thanksgiving to our loving Heavenly Father for the undeserved blessings He bestowed. The guest of the occasion who made the address was Elder J. P. Klassen of Starbuck. The collection which was taken amounted to $18.53, and was for foreign missions. At the suggestion of Bro. Klassen I am sending you this amount and request that it be applied to the purpose for which it was raised with the information that for a long period this is the first small gift for Foreign Missions from the Mennonites of Whitewater, Man. Collected at their Mission Festival in Canada on November 8, 1925."

Our Russian Mennonties always were a keen missionary people. It was from their contributions that the Mennonites of Holland were able to sustain their work in the East Indies. The reason for this was that under the old Russian law direct mission work was not permitted by the Mennonites. No age of the many has seen so large a body of Mennonites suffer so so long and so terribly as ours which our prosperous Russian community was reduced to beggary and many of its people scattered to many corners of the world. Canada has been able to offer the largest and most promising refuge to these poor brethren. The more than ten thousand who have settled there in the last few years have had to begin with nothing but their brawn and their courage. Already they are "making good" in a remarkable degree. Though the battle to make ends meet is far from its end, yet, these brethren have not lost their Missionary Vision nor their habit of showing their concern for the cause of missions in gifts and sacrifices. Let it be a lesson to many more prosperous Mennonites. Let them feel that if these refugee brethren are able to give from their necessities, they should be all the more ready to give out of their abundance. A missionary people need not be a wealthy people. Really, it never was the rich who made missions possible. It is, and always will be, the offerings brought through sacrifices that will keep the work of the cause of our Christ going on into new fields to win victories for Him.

WORLD-WIDE SUNDAY SCHOOL NEWS

RENDERING HELP TO SOUTH AFRICA

It is the policy of the Field Committee of the World's Sunday School Association for one of the Staff Secretaries to visit the various countries where there are national Sunday School Associations or where such organizations may be promoted that the largest measure of help may be rendered in carrying on the most effective work in each nation. For at least three years the South African National S. S. Association have been begging for a deputation visit from one of the secretaries. These appeals began when Mr. Charles Francis, of New York City, a member of the World's Executive Committee, visited South Africa, when returning from the World's Convention in Tokyo which was held in 1920. The 33 delegates from South Africa who were at the Glasgow Convention in 1924, renewed the appeal with a document signed by the entire delegation.

Plans are now being completed for Dr. W. G. Landes, General Secreary of the World's Association, to begin a series of meetings under the direction of John G. Birch, Secretary of the South African Ass'n, on Easter, 1926, when the annual convention of that Association opens in Cape Town. Conventions, institutes and conferences will be held in other parts of South Africa and every possible help rendered while Dr. Landes is in that country. Other work will be cared for by this Sunday school secretary while enroute.

A TRULY GREAT SUNDAY SCHOOL CONVENTION IN KOREA

Just a few items have been received at the office of the World's Sunday School Association, 216 Metropolitan Tower, New York, concerning the National Sunday School Convention in Korea. That convention was held in October under the general leadership of Rev. J. G. Holdcroft, D. D., Secretary for Korea, with offices recently moved from Pyengyan to Seoul. The paid enrollment was 1945 and the actual attendance over 2200. No less than nine churches were required to care for the crowds. Even in their optimism, and there is an abundance in Korea, plans were made to entertain only 1000 and the committee declared they were "about swamped". The treasurer, Rev. Charles Allen Clark, D. D., wrote: "It was the greatest religious Christian assembly ever held in Korea and will do much for Sunday schools throughout the land." Plans are now being made for regional conventions in different parts of the country that the influence from the great gathering in Seoul may be effective in all sections. The one in Pyengyang will take place from December 29 to January 5. Among the speakers in Seoul were Rev. E. G. Tewksbury, of Shanghai, and Horace E. Coleman, of Tokyo, both of whom are field representatives of the World's Association in the respective countries.

A SUNDAY SCHOOL PAPER IN ARGENTINA

Where scarcely any mention of the Sunday school is made in the secular press, it is important to have a Sunday school publication which will circulate among all who are especially interested in that great department of church work. The Argentina Sunday School Association has just completed arrangements to issue a monthly paper which will be especially for the teachers and officers. It is possible for the Argentina Association to care for this publication from its own funds and send the periodical gratis to its constituency each month. There is great need for additional literature in Spanish that deals with the great subject of religions education. Right now there should be adaptations of Betts' two books: "The New Program of Religious Education," and "How to Teach Religion." A book is also needed for the superintendents.

On a recent Sunday school trip made by Rev. George P. Howard, the representative of the World's Sunday School Association in Argentina, he was accompanied part of the time by a young national who is very greatly interested in Sunday school work. Ten years ago he attended the first Sunday school institute which was held in Rasario. He has since consecrated himself to the ministry and promises to be a pillar of strength along Sunday school lines.

DAILY VACATION BIBLE SCHOOLS IN GREECE

For the second year special work has been undertaken during the summer for the children in refuge camps in Greece under the general direction of the World's Sunday School Association. Last summer Daily Vacation Bible Schools were conducted by eleven students of the School of Religion, which is located in Athens. The refuge population of Thesaly and Macedonia centers about Salonica, the Thessalonica of Paul's day. In the vicinity of Athens there are five groups: Kokkinia, Lipazma, Derghouti, Singrou and Amaroussia. These eleven leaders in religious education lived among the destitute people that they might understand them better and help them to the utmost of their ability. A series of pictures illustrate the fine report made to the World's Sunday School Association and the International Asociation of Daily Vacation Bible Schools which rendered material assistance.

Bible instruction formed part of each day's program. Then there were songs, drills, Pilgrim's Progress, using large colored pictures and hand work. "About forty children attended our Vacation Bible School in Kokkinia. After an opening prayer and hymn we divided them into two groups and had indoor and outdoor games with them, to lead them to cooperative work, self-government and observation. It was a great surprise to parents to see teachers and preachers playing with their children. After the games we took the children inside the wooden hut and told them Bible stories. Then with a song and closing prayer dismissed them. The children each Sunday visited sick refugees and helped them with a small gift. Within one year these barefoot and half naked children contributed 700 drachmas (about $12) and gave to others in worse condition."

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

HOW SHALL WE SPEAK TO GOD?

We are always glad to be of service to the readers of The Sower. For that reason it affords us special pleasure to receive letters like the following. It points out the way in which we can be helpful and make The Sower serve a useful purpose.

"Dear Brother:

"I wonder if you have a number of suitable prayers for children, to be said evenings and mornings, and for grace at the table.—Would be glad to have you put them into The Mennonite. Cordially yours ——."

Our own experience is that just along this line our Mennonite families who are in the language transition period are earnestly seeking aid along this line, and often do not know just where to find it. Repeatedly in families where we have been guest even young people in the family have asked us to give them a copy of some short prayer verse that was spoken at table.

Now those who are responsible for the copy for The Sower do not want to monopolize the space; and we are well aware that many a little prayer of the kind asked for in the letter above is not only safely tucked away but frequently used in the homes of those who read these lines; and we want to draft you and beg of you to send us such little treasures and let us sow the seed in The Sower, thus passing the good things on and making them available and of service to others.

If you possibly can, give the name of the author and state where the prayer is to be found. Sometimes even prayers are copyrighted and we should not want to even seem to be stealing.

Below we give a few prayers, and hope that our kind readers will help us to gather a number of these "Golden Nuggets" and make them mutually available. Who will be the first to send his contribution?

In that beautiful hymn of James Montgomery, Mennonite Hymnal Number 367, we have a profound definition of prayer. The first stanza runs thus:

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

* * *

Golden Nuggets

The Disciples asked the Master to teach them how to pray, and He gave them and us the "Lord's Prayer." Every child in a Christian home should memorize that prayer. We know there are teachers who are inculcating into the minds of young people the idea that to memorize anything is equivalent to not knowing it; that parrots should be taught to repeat by rote, but that human beings should be taught to think and to express their own and others' thoughts in their own language. It seems to us that such teachers in their anxiety to walk "straight" are leaning backwards. The two things not mutually exclusive. One may memorize a thought in another's words and at the same time be able to give it in his own words. He who is so fearful of memorizing another's words is in great danger of missing both his words and thoughts.

The first place, therefore, in our list belongs to the

"Lord's Prayer"

Our Father who art in heaven,
Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever. Amen—Matt. 6:9-13.

* * *

Dear God in heaven to Thee I pray
As from my bed I rise:
May all I do and all I say
Be bleasing to Thine eyes. Amen.

* * *

Now, I have risen from my sleep,
And pray Thee, Lord my soul to keep;
If I should die before the eve,
I pray Thee, Lord my soul receive.
Amen.

* * *

Now I awake and see the light—
'Twas God that kept me through the night.
Therefore I lift my voice and pray:
Keep me, dear Lord, throughout this day. Amen.

* * *

Dear Father, whom I cannot see,
Smile down from heaven on little me. Amen.

* * *

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep.
If I should die before I wake
I pray Thee, Lord, my soul to take.
Amen.

* * *

Oh, Lord, my God, to Thee I pray,
As from my bed I rise
That all I do and all I say,
Be pleasing to Thine eyes. Amen.

* * *

Jesus, tender Shepherd, hear me;
Bless Thy little lamb tonight;
Through the darkness be Thou near me;
Keep me safe till morning light.

All this day Thy hand has led me,
And I thank Thee for Thy care;
Thou hast warmed me, clothed and fed me;
Listen to my evening prayer.

Let my sins be all forgiven;
Bless the friends I love so well;
Take us all at last to heaven,
Happy there with Thee to dwell.
Amen. —Christian Herald.

* * *

Dear and loving Saviour,
Listen to my prayer;
Take me to Thy bosom,
Keep me in Thy care. Amen.

* * *

Forgive, O Lord, for Thy dear Son,
The ill I may this day have done;
That with the world, myself and Thee,
I, ere I sleep, at peace may be. Amen.

* * *

Guard me, Lord, from evil,
Watch o'er me today;
Let me always love Thee,
At work, at rest, at play. Amen.
C. E. K.

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season; Thou openest Thy hands and satisfiest the desire of every living thing. Amen.—Ps. 145:15.

* * *

Come, Lord Jesus, be Thou our Guest,
And let our daily bread be blest. Amen.

* * *

Come, Lord Jesus, our Guest to be,
And bless these gifts bestowed by Thee! Amen.

* * *

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him, above, ye heavenly host;
Praise Father, Son, and Honly Ghost.
Amen.

* * *

By day, by night, at home, abroad,
Still we are guided by our God;
By His incessant bounties fed,
By His unerring counsel led,
His name be praised in all we do,
Today, tomorrow, our lifelong through!
—Adapted from Dodderidge.

* * *

Do not be afraid these prayers will lose if you memorize them; they'll mean more to you.

* * *

Christmas Prayer

On this Christmas day, our Father, we come to Thee with glad hearts. Help us to observe the day fitly, with loving remembrance of the lowly birth in Bethlehem and the sorrows of Him who came to bring redemption, and with grateful thanks to Thee for Thy great mercy.

May this be a true Christmas in our hearts. Save us from all selfishness. While we gratefully receive the Christmas blessings, may our hearts be opened toward all the world in sympathy and kindly interest. Make our lives a song; may we go everywhere with joy on our faces and on our lips.

We pray for those to whom Christmas brings gladness, that their joy may be enriched by thoughts of the divine love; for the multitudes of little children, to whom the day means so much. We pray for those to whom the day brings little joy—the very poor; the lonely and solitary; those far away from their homes, whose hearts will not be warmed by human love; prisoners in their prisons, sailors on the sea, and those who know not Thee. We pray for the bereft and sorrowing to whom Christmas brings painful memories, making more real their sense of loss. May they find comfort in the thought of Christ's unfailing love! Amen.—J. R. Miller.

* * *

Let this suffice for today. The above prayers, where no other credit is given, are taken from "Helpful Prayers" a fine little Vestpocket edition of prayers for all occasions. It is published by the Glad Tidings Publ. Co., and you can get it from our Mennonite Book Concern, Berne, Ind., for about 50 cents. I should like to urge all who are in need of such a book to order this one, or the "Book of Prayers." The latter may be had postpaid from Berne for 35 cents.

FIRST CHURCH, PHILADELPHIA

On Sunday, November 22, it was arranged that the Christian Endeavor society of the First Church hold a service on one of the big ships in port there. The Society is also gathering money to make "Comfort Bags" for the sailors. They are to be distributed on Christmas morning. The bags contain small articles like buttons, needle and thread, soap, some fruit and a New Testament.

Clothing for Russians who have recently come to Canada. One of the workers sent the pastor a letter a short time ago and stated that warm clothing was very much needed. We did not emphasize "Bundle Day" for the Near East Relief a few weeks ago. We knew that we had in our own denomination such who would need any old but good clothing that you might have.

Bring bundles to the Church and the Ladies' Sewing Circle will see to it that they are sent. Christmas is near, therefore do not delay.

GRACE CHURCH, PANDORA, O.

The Sunday school orchestra has not been playing for several Sundays. We miss them. They are waiting for some new music which they have ordered. The orchestra plans to give a public program in the near future.

* * *

The choir is again practicing a Christmas cantata. A large number of singers responded to the first call to practice.

* * *

Our Senior C. E. society has decided to make a drive for a new piano. It is a small piano, only 3 feet and 7 inches high and also less expensive than an ordinary piano. It will be used in the small children's room for the little children and also for the Senior Endeavorers.

* * *

The church council has decided to divide the Thanksgiving offering equally among the following treasuries: foreign missions, home missions, and relief. The Home Mission Board has recently received a number of appeals for help in supporting ministers among Mennonite immigrants from Russia. New requests have come from Mexico and the state of Washington where a colony of about 40 families is found. The ministers among these people are well prepared to take care of the church work, but they need their whole time to look after a livelihood, hence they cannot do effective church work without aid.

* * *

Recently we again received the annual reports from our mission helpers and children that our Sunday school is supporting in India. There are six that are being supported by our church organizations: two by the whole Sunday school, one by the class taught by Ed. Hilty, one by P. D. Amstutz's class, one by the Intermediates and one by the Juniors. We are contributing about $30 a year for each. The money for the two supported by the whole school has recently been forwarded to the Board.

THE S. S. LESSON
Dec. 20.

Paul's Summary of His Life

II Tim. 3:10, 11; 4:6-18

Golden Text: "I have fought a good fight, I have finished my course, I have kept the faith." II Tim. 4:7.

Paul realized that his end was near when he wrote to his friend and disciple, Timothy, whom he regarded as his own son. The last long journey had been made, the damp of his prison cell would continue for but a little while longer and then he must depart. He wrote in the most intimate and affectionate terms in order to bring Timothy to understand the situation and be reconciled to the fact that while the workers must go the work goes on forever and God is raising up those who are to take the places of the departed ones. The many hardships through which the apostle had to pass prematurely aged him and long before this he had spoken of himself as "Paul the aged". No doubt he was welcoming the rest that awaited him after this long and trying career as preacher to the Gentiles and witness of Jesus Christ everywhere. There were certain things that Timothy had learned from Paul which he felt it his duty to emphasize in this last communication. The things that Timothy learned first were "my doctrine". Paul had made it the mission of his life to carry the doctrine of the crucified and resurrected Christ who through faith in Him saves the vilest sinner who turns to Him and obeys Him. As Paul preached so he taught. His young disciple then had conferred upon him the responsibility of consecrating his own life to the bringing of this message to the world. As with Timothy, so with every other Christian, it is important to know nothing but the Gospel of a living crucified Christ. Next, in a brief review, Paul sketches the long story of the hardships and persecutions that he had gone through for the Christ. To some of these Timothy no doubt had been witness. It was not in the spirit of boasting that Paul makes reference to these things. He tells them so that Timothy might be all the more determined to be a worthy successor of his great teacher, ready, if need be, to suffer as he had to suffer. The great thing to emphasize in this connection was that the Lord had delivered him out of all these troubles. As every saint must expect trials and persecutions his encouragement is that, like Paul, his great deliverance comes to him from his Lord. God had delivered Paul out of these things to spare him for a greater. His work was not completed in Asia Minor where the sufferings he had endured took place, now his career was drawing to an end and there remained the supreme sacrifice to be made. Paul is ready for it and welcomes its coming with all the joy of one who was anticipating his entrance into the joys of his Lord. Some men might have prayed: "Lord, deliver me this time again." Not so with Paul. His time of departure was at hand and he was as ready for it as he had been to endure on previous occasions. The figures Paul uses in this connection are interesting. He speaks of having fought his battle. It was a battle in the interest of righteousness and for the Christ he loved. That is the only kind of fighting that is a glory to the Christian. He has finished the course. To him life had been a race, a struggle for the mastery and an endeavor to attain the goal. In the course we have the secret of his success in the expression: "Looking unto Jesus". It was Jesus whom he ever kept before him. Those who so love will, like him, attain their heavenly goal. Then, he said: "I have kept the faith." He had been true to the trust given him. He had not wavered a single instance in his absolute confidence he had in Christ. He had championed the truth concerning Christ as no other person ever had. To be able to feel that a life devoted to the service of the Lord is without regrets is one of the greatest satisfactions possible to any one. The reward to which he looked forward was nothing compared to things that men value. He knew that glories of earth like the oak leaf crown of the athlete, fade into nothingness, but for him there was a crown waiting that never would fade. It was the victor's reward, but there was also a joy in knowing that the same reward should be for those who "love His appearing". It was not a selfish satisfaction in getting something that no one else would get, but it was a satisfaction in getting a glory that others could share. The personal references Paul makes here are interesting in that they show how other lives enter into his last days. He longed for Timothy and commanded him to come to him to comfort his last moments. He felt the sting of disappointment in the desertion of which Demas was guilty. There is no malice in his reference to Alexander the coppersmith. He is willing to let the Lord, the just judge, deal with him. Luke is needed, perhaps his skill as a physician might be helpful in those last trying days. Others of his friends are needed and he is ready to see them go to their duties even though their parting will be their last. The books, no doubt, were his private copies of the Scriptures that might comfort his last hours while the dear old cloak that had so often comforted him would give some relief from the damp of the old prison cell. The reference to his preliminary hearing shows how his human heart still longed for human sympathy and enforcement. Any other life would be embittered. He found it a source of greatest comfort since he knew that the Lord stood with him.

THE C. E. TOPIC
Dec. 20

Why Is Christmas a Time of Joy?

Matt. 1:18-23; II Cor. 9:15

There are those who look forward to the celebration of Christmas as a time of worldly pleasures that include certain festivities, the giving of gifts, feasting, visiting and other forms of entertainment. In this sense Christmas is the most noteworthy holiday. Yet to the one whose desire is to live near to his God and do His will that kind of a Christmas is not very appealing. True, all that is suggested by the original Christmas is in some way thought of by the world. It is a time of festivities, but of the kind in which God is praised and a right spirit of Christian fellowship fostered. It is a day to think about gifts, but not the little trinkets we exchange with one another. We must think of the gift of all gifts. It is a time of feasting, but upon the blessings that our kind Heavenly Father sets before us. It is a day of happiness, but not the happiness with which the world amuses itself and through which it forgets its responsibilities.

Christmas is a time of joy because on that occasion we celebrate an event that made real joy on earth only possible and made the vaults of Heaven ring with the joy of the pure, holy and happy angels of God who minister before His throne. It is a joy in which Heaven and earth join. It is a joy that makes men and angels burst forth in their sweetest harmony. There can be nothing a real pleasure that lets Christ out. There must be real pleasure where Christ enters. Jesus has come to earth on His mission of eternal love. He, the noblest of all beings that men have looked upon chose earth as His dwelling place for a time. The world is happy in Christ because the bridegroom is with men.

Christmas is a joy to all the world and to all time because of the message it brings. It upholds the glory of the Father. "Glory to God in the highest." God comes first in all happiness. Anything called joy with God left out is sorrow. It may for a time have the appearance of happiness but its end is always sorrow. The end of all that God brings is happiness—a happiness that is eternal. There are two notes of joy in the Christmas, namely peace on earth and good will to men. A few years ago the writer stood on the street of a large city when the armistice, ending the war, was signed. Literally there were hundreds of thousands in sight. All were happy. "Insanely happy", someone called their joy. The reason for it was that the war was ended and peace at last had come. Man's way of settling things is by force and hatred. For thousands of years he has clung to this method although he knows that armed conflicts settle nothing. God's way is settling all troubles through love. He sent His Son into the world that He might prove the higher power and the greater satisfaction that love can bring. There are conflicts that the world hardly notes, the little difficulties between man and man, the accusations of an uneasy conscience, and the jars that arise in family and social circles. Like war, these difficulties are the subject of many attempts to settle them, but they will never settle unless in the spirit of the Prince of Peace. How different would have been the story of the world if those confessing the name of Christian would have really ried to have the peace spirit of their actions?

Gift-giving is a custom as old as the world. Gifts are given because of various promptings in the hearts of the givers. Some give for display, others give from a sense of obligation, others give with the hope of a return, others, again give because they follow a well established custom. But the gift of the Christ to men forever placed a new emphasis upon giving. God gave because He loved, Jesus bestowed His rare gifts upon mankind because love was the motive governing His entire action. Now Christian giving becomes a joy when it is in accord with the Christ love. Jesus told us that it is more blessed to give than to receive thus reversing the world idea that happiness comes from getting rather than giving. God, we are told, loveth a cheerful giver. Again it is godly to bestow and earthly to expect. We become like the one whom we imitate. It is far better to imitate the spirit of our God and delight in making others happy by our gifts than it is to imitate the spirit of the world and look for our Christmas joys in what we are to receive. The value of the gift does not always bring a great joy. We read of the man some time ago who bought his wife one of the most expensive necklaces in the world, soon thereafter they parted and within three weeks of his death, which occurred shortly after, married another. On the other hand, how many mothers cherish little keepsakes of their children above all the wealth of the world and how many children hold something dear that the world regards useless just because mother or father long ago departed, gave them as offerings of their love? It is always the spirit and the affection behind our gifts that make them precious and make them the means of bringing joy.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR NOVEMBER

General Treasury.

Zoar Ch., Geltry, Okla., $21.25; Salem Ch., Wisner, Nebr, $38.90; H. A. Penner, Lincoln, Nebr., $100.00. Bethel Ch., Mt. Lake, Minn., $200 00; S. S., Menn. Ch., Wisner, Nebr., $34.88; Tabor Ch., Goessel, Kan., $82.42; Alexanderwohl Ch., Goessel, Kan., $104.25; Ebenezer Ch., Mt. View, Okla, $19.15; S. S., Menn. Ch., Halstead, Kan., $51.89; Menn. Ch., Langham, Sask., $40.00; Zion Ch., Riekreall, Oreg., $5.50; Hebron Ch., Buhler, Kan., $31.69; West Zion Ch., Moundridge, Kan., $36.00. Coll. of Western Dist. Conf., Buhler, Kan., $223.23; Menn. Ch., Deer Creek, Okla., $18 90; Menn. Ch., Canton, Kan., $28.51; First Menn. Ch., Reedley, Calif., $75.27; Menn. Ch., Escondido, Calif., $16.25; S. S., Menn. Ch., Escondido, Calif., $12.00; Amish Menn. Ch., Milford, Nebr., $36.53; Grace Menn. Ch., Pandora, Ohio, $96 32; Menno Ch., Watowa, Okla., $9.00; First Menn. Ch., Halstead, Kan., $101.70. Hereford Ch., Bally, Pa., $150.00; Ebenezer Ch., Bluffton, Ohio, $300; Conference Trust Fund, $659.12; Menn. Ch., Geary, Okla., $22.28; Upper Milford Ch., Zionsville, Pa., $60; Menn. Ch., and S. S., Pratum, Oreg., $11 60; Menn. Ch., Medford, Okla., $10.95; Sichar Ch., Cordell, Okla., $21.12; Salem Ch., Ruff, Washington, $9.15; Emmaus Church, Whitewater, Kan., $927.00; Bethel Ch, Fortuna, Mo., $15.46; S. S., Bruderthal Ch., Hillsboro. Kansas, $81.93; Herman Janzen Elbing, Kan., $400.00; Bethany Ch., Kingman, Kan., $21.90; S. S., Johannesthal Ch., Hillsboro, Kan., $68.93; Mrs T. B. Unruh, Great Bend, Kan., $150.00; Mrs. Wm. Esau, Rosthern, Sask., $1.00; Menn. Immigrant, Newton, Kan., $3.00; Menn. Immigrant, St Norbert, Man., $2.00; Gnadenberg Ch., Whitewater, Kan., $38.15; Ebenezer Ch., Mt. View, Okla., $40.00; Menn. Ch., Hillsboro, Kan., $55.77; Bergthal Ch., Pawnee Rock, Kan., $22.92; Flatland Ch., Quakertown, Pa., $20; Bethlehem Ch., Bloomfield, Mont., $70.06; Menno S. S., Erntedankfest, Lind, Wash., $22.00; Beatrice City, S. S., Beatrice, Nebr., $146.00; J. P. Jantzen, Beatrice, Nebr., $20 00; Friend, Halstead, Kan., $25.00; Susie Toevs, Aberdeen, Ida., $20.00; S. S., Menn. Ch., Upland, Calif., $26.80; Mission School, Friends, $200 00; Bergthal Ch, Pawnee Rock, Kan., $22.24; First Menn. Ch., Monroe, Wash., $54.92; First Menn. Ch., Mt. Lake, Minn, $27.80; Menn. Ch., and S. S., Wadsworth O., $10.86; Hoffnungsau Ch, Inman, Kan., $60.38; St. Johns Ch., Pandora, Ohio, $150.00; Eden Ch., Harleysville, Pa., $149.90; Deep Run Ch, Perkasie, Pa., $150.00; Bethel College Menn. Ch., Newton, Kan., $197 58; J. J. R. Claassen, Beatrice, Nebr., $25.00; Bethlehem Ch., Bloomfield, Mont, $46.55; Nordstern Ch., Drake, Sask, $200.00; Menn. Ch., Thomas Co, Kans., $23.76; Children S. S. Classes Menn., Ch, Thomas Co., Kan., $11.60; Schweizer Ch, Alsen, N. Dak., $97.54; Jacob Nachtigal, legacy, Buhler, Kan., $100 00; Bethesda Ch., Henderson, Nebr., $103.20; Zion Ch., Souderton, Pa., $506.20; First Menn. Ch., Newton, Kan., $1281 00; Johannestal Ch., Hillsboro, Kansas, $55; Bushy Indian Boarding School, Busby, Mont., $1.50; Bethlehem Ch., Bloomfield, Mont., $15 00; Menn. Ch., Butterfield, Minn., $11.00; Bethel Ch., Doland. S. Dak., $10.85; Emmanuel Ch., Doland, S. Dak., $28.00; Menn. Ch., Milford, Nebr., $8.80; Children of G. P. Regier, Thanksgiving offering, Newton, Kan., $25; Rosenort Ch., Laird, Sask., $497 97; Menn. Ch., Lehigh, Kan. $9.55; birthday money Berne, Ind., $3.70; personal gifts, Berne, Ind., $2 00; mission boxes, Berne, Ind., $84.30; Sr. C. E. Society, Berne, Ind., $51.95; S. S., First Menn. Ch., Newton, Kan., $225.00; profit from meal tickets of West. Dist. Conf., Buhler, Kansas, $164.02; Menn. Ch., Buhler, Kan., $57 69; D. W. Friesen, Altona, Man., $88.35; D. Schultz, Altona, Man., $5.00; Tina Peters, Altona. Man., $6; C. I. Wall, Waldek, Sask., $87.00; Sew. Soc., Altona, Man , $25.00; Sew. Soc., Steinbach, Man., $50.00; interest, $21.35. Total, $9,838.34.

Treasury for Orphans, Teachers, etc.

C. E Soc., Hoffnungsau Ch., Inman Kansas, $17.50; C. E. Soc., Menn. Ch., Buhler, Kansas, $25.00; Mission Soc., Liberal, Kansas, $15.00; Jacob Klaassen, Laird, Sask., $50.00; Jacob P Hofer, Dolton, S. Dak., $25; D. G. Dyck, Pasadena, Calif , $30.00; A. J. Ledig. Upland, Calif., $50.00; Angelina Girls, Menn. Ch., Halstead, Kan , $25.00; Somaya Miss Band, Men. Ch., Upland, Calif., $15.00; Rev. P. H. Pankratz, Henderson, Nebr., $100 00. Mrs. Bechtel's Class, First Menn. Ch., Philadelphia, Pa , $30.00; C. E. Soc., Menn. Ch., Beatrice, Nebr , $30.00; Mary Burkhalter, Berne, Ind., $30.00; Barbara and Mary Steiner, Pandora, O., $30.00; Anna Andreas, Los Angeles, Calif., $25.00; Mr. and Mrs. David J. Schmidt, Amerlean Falls, Ida., $30 00; William N. Cassel, Souderton, Pa., $35.00; Mrs. J. H. Tschantz, Dalton, O., $35.00; Mary Janzen, Herbert, Sask., $25 00; Mary Janzen, Herbert, Sask., $25.00; P. C. Richert, Hillsboro, Kan., $65.00. Total, $932.50

China Building Fund.

Susie Rudiger, Great Bend, Kan , $10.00. Total, $20.00.

China Chapel.

C. E. Soc., Schweizer Ch., Alsen, N. Dak , $48.50; S. S., First Menn. Ch., Chicago, Ill., $120.87. Total, $169.37.

Tamingfu School, China.

Herold Ch , Bessie, Okla., $40.00; Fred D. Meyer, Moundridge, Kan., $30.00; Menn. Ch., Inman, Kan., $26.08; Bergthal Ch., Corn, Okla., $52.26; Greenfield Ch , Alden, Okla., $170.00; J. O. Ornduff, Wichita, Kan., $1.00; Japhet Stucky, Inman, Kan., $50 00; Carl G. Krehbiel, Burrton, Kan., $5 00; Menn. Ch., Deer Creek, Okla., $701.50. Hebron Ch., Buhler, Kan., $28.81; from Moundridge, Kansas: Jacob D. Schrag, $20.00; Dan Schrag, $50.00; John D. Schrag, $25 00; Paul Vcth, $10.00; Joseph A. Goering, $15.00; Carl Juhnke, $10.00; Ferd Stucky, $5.00; Pete J. Schrag, $25.00; Joe Schrag, Jr., $50.00. Ed. P. Schrag, . $7.00; Jac J. Strausz, $25.00; Ed. C. Schrag; $10.00; Adolph G. Goering, $25.00; John D. Goering, $12.00; Pete Goering, Jr, $10.00; Mrs. Peter Goering, $10.00; Ed. R. Goering, $25.00. Peter E. Zerger, $25.00; Benj. B. J Goering, $40.00; Adina and Katie Waltner, $40.00; Christ H. Kaufman, $200.00; Dan Zerger, $100.00; Peter A. Waltner, $35.00; Bernard Hueksman, $20.00; John B Goering, $50.00; Ben B. Goering, $25.00; Mrs. John Goering, $30. Phil A. Krehbiel, $15.00; Mrs. Peter and Ephraim Stucky, $20.00; Dave J. Zerger, $100.00; Jacob W. Krehbiel, $50 00; Henry H. Krehbiel, $10.00; Naphtele Stucky. $100.00; Jonas P. Fliekner, $50.00; Andrew Wedel, $25; J. R. Waltner, $50.00; Jacob A. Wedel, $10.00; Carl J. Waltner, $35.00; Gus A. Krehbiel, $10.00; Ed Krehbiel. $10 00; S. P. Krehbiel, $25.00; Ben J. C. Stucky. $5.00; Peter B. Stucky, $50.00; Ben. B. Stucky, $20; Ben P. Kaufman, $25; P. C. Stucky, $50.00; Jacob P Stucky, $25.00; Peter J. Stucky, $25.00; John P. Goering, $50.00; Lena J. Stucky. $100.00; Peter J. Strausz, $20.00; Joe J. Waltner, $10 00; Mrs. Katie Miller, $10.00; Joe J. Stucky, $30.00; Mrs. R. T. Stucky, $5.00; Martin J. P. Goering, $10.00; N. R Kaufman, $25.00; Paul D. Kaufman, $10.00; Ray J. Kaufman, $10.00; Dan D. Kaufman, $5.00; Dan Kaufman, $10.00; Dav. Kaufman, $10.00; Henry A Goering, $75.00; Joe Krehbiel, $15.00; C. D. Kaufman, $25.00; Henry J. C. Gehring, $100.00; Mrs. Adolph Goering. $25; Anna A. Goering, $10 00; Peter M. Krehbiel, $60 00; Elias B. Stucky, $50; J. G. Schrag, $5.00; John D. Stucky, $25.00; Lee M. Krehbiel, $5.00; Rudolph J. Schwartz, $10.00; Jonathan B. Stucky, $35.00; John J. Goering. $100.00; Martin M. Goering, $5.00; D. B. Stucky, $100.00; Emma B Stucky, $15.00; Ben R. Stucky, $100.00; Ben R. Stucky, Jr., $25.00; Chris. S. Goering, $50.00; Andrew C. Goering, $50.00; B. A Flickner, $40; Peter C. Goering. $50.00; Paul P. Goering, $10.00; Peter A. Flickner, $35.00; Jos. J. Wedel, $100 00; Peter S. Wedel, $50.00; Jonas H. Vogt, $10.00; Peter Zerger, $200.00; Peter J. Kaufman, $100.00; J S. Kaufman, $50.00; Ed E. Flickner, $50.00; John E. Schrag, $10.00; Elias W. Schrag, $10.00; Peter T. Stucky, $10.00; D. J. Goering, $100.00; Henry W. Krehbiel, $10.00; Henry J. Goering, $25; Jonathan J. Goering, $100.00; Mrs. Anna Goering, $100 00; Jacob J. Goering. $100.00; Silvanus Stucky, $50.00; Marie Zerger, $100.00; Gerhard Zerger, $100.00; Chris P. Wedel, $10.00; Peter H. Wedel, $25.00; Tobias J. Stucky, $50.00; Ida Schrag, $5 00; John D. G. Stucky, $50.00; Jonas D Schrag, $20.00.

From McPherson, Kansas: John J. Wedel, $20.00; Jacob P. Goering, $10 00; Jacob P. Kaufman, $10.00; Henry C. Voth, $5.00; Mrs. T. R. Stucky, $5.00; friend, $5.00; Katie Krehbiel, $2.00; Jacob A. Goering, $35.00; Solomon Krehbiel, $5 00; C. C. Krehbiel, $50.00; Val. W. Krehbiel, $25.00; Phil J. Goering, $5.00; Benj. J. Zerger, $50 00; B. L. Stucky, $50.00; Mrs. Josua Zerger, $25.00; Christ L. Stucky, $25.00; Ben D. Kaufman, $25.00; Otto Juhnke, $100; Val A. Stucky, $10.00; Gus E. Krehbiel, $5.00; J. A. Krehbiel, $25.00; Dave R. Stucky, $10.00; Assa C. Stucky, $25.00; Peter O. Krehbiel, $75.00; Gideon Stucky, $25 00; Joseph Stucky, $10.00; Joe J. J. Wedel, $10; Wes Juhnke, $10.00; A. Waltner, $10.00; Simon Stucky, $25.00; Ernest Juhnke, $10.00; L. N Kaufman, $15; Reinhold Goering, $10; Andrew J. Goering, $15.00; Felix J. Krehbiel, $25.00; Peter R. Stueky, $10; John J. Stucky, $10.00; Ed. L Stucky, $5.00; Chris C. Stucky, $5.00; Jacob L. Stueky, $50.00; Jonas J. Stucky, $5; P. P. Kaufman, $50.00; P. P. Krehbiel, $25.00; Jonas D. Kaufman, $10; Helmut J. Wedel, $50.00; Dan S. Waltner, $10.00; Jacob D. Stucky, $50.00.

From Galva, Kansas: John and Joe Goering, $20.00; John F. Goering, $25.00; Jonas R. Goering, $5.00; Elias J. Goering, $5.00; Jac. M Goering, $50.00; Jos J. Graber, $5.00; Joe P. Kaufman, $50.00; Ted M. Krehbiel, $5 00; Mrs. John T. Stucky, $25.00; Siegfried Stueky, $10.00; Joe T. Stucky, $50.00; John J. C. Goering, $50.00; Christ B. Goering, $25.

From Elyria, Kansas: Dave C. Voth, $5 00; Jac. J. Wedel, $5.00; P. C. Voth, $5.00; R. R. Krehbiel. $50.00; Dave Schrag, $5.00; J. D. C. Goering, $25 00; O. C. Krehbiel. $25.00; Emil B. Krehbiel, $25.00; Mrs. T. J. Krehbiel, $25.00.

Total, $7 020. 65.

For Sundries.

Butterthal Ch., Dolton, S. Dak., for Dr. A. M. Lohrentz, China, $147.47; C. E. Soc., Zion Ch., Dallas, Ore., for Biblewoman, India, gift, $8.50; Herman Janzen, Elbing, Kan., for E. Kuhlman, China, $100.00; Jr. S. S. Class, Bethel Ch., Mt. Lake, Minn., for Chinese man in nurse's training, $5.00; Y. P. of Independent churches of Indiana and Ohio, for Mary Burkhard, $227.00; G. A. Linscheid, refund, $120.00; A. D. Friesen, exchange on Canadian draft, $3 - 09; A. D. Friesen, payment on account, $19.55. Total, $670.61.

The above totals contain the amounts turned over to us by the Ladies' Exeeutive Committee of Sewing Societies, which is receipted by them.

November 1st, 1925. In Bank $21.62.

Receipts during November: Gifts for General Fund, $9,838.34; Gifts for Orphans, Teachers etc. $932.50; Gifts for China Building Fund, $20.00; Gifts for China Chapel, $169.37; Gifts for Tamingfu School, China, $7020.65; Gifts for Sundries, $670.61. Total Receipts during the Month, $18651.47.

Received for C. F. Claassen, Treas. $47.75. Total Reeeipts and Balance, $18,720.84.

Paid during the month on Orders, $11,272.34; Paid during the month on Debt, $8,900.00; Retained by A. D. Friesen for Exch. $3.09.

December 1st, Overdraft in Bank, $1,954.59; On November 1st, 1925, our Board has a debt of $7,500.00.

Gratefully acknowledged,

J. G. Regier, Treas.
Newton, Kansas

JOTTINGS

Rev. H. J. Krehbiel, of Reedley, Calif., while on his way east visited the churches in Mt. Lake, Minn. He spoke in the First Church and in the Bethel church.

Th Alexanderwohl Church, Goessel, Kansas, last month ordained the brethren J. H. Reimer and P. P. Quiring to the office of deacon. The service was in charge of Rev. P. H. Unruh.

The Mennonite Year Book and Almanac for 1926 will appear during this month. It will contain, as usual, a number of articles prepared with the idea of supplying inspiration and information relating to the Mennonite church.

Plans to increase the endowment fund to $500,000, acceptance of an offer by the Western District Conference to erect a Memorial Hall on the campus reports of officers and the election of members of the Board of Directors whose time expired at this time were the matters of chief importance at the annual meeting of the Bethel College Corporation, Newton, Kans., held on November 27.

Six Mennonite churches of the Central Conference are holding a Christian Workers' Institute this week. The churches associated in this work are East White Oak, Normal, Carlock, North Danvers and Danvers. This is the first of a series of similar institutes to be held throughout the year in the Central Conference according to plans made by the conference at its fall meeting.

Rev. H. J. Krehbiel, President of the General conference, visited several churches in Pennsylvania last week. He spoke in the Allentown church on Friday evening, in Souderton on Saturday and in Philadelphia in the First Church on Sunday morning and in the Second church on Sunday evening.

In connection with the Thanksgiving Day service given in the Alexanderwohl church, Goessel, Kan. The pastor, Rev. P. H. Unruh, gave a very interesting address. The collection, which is to be applied to Foreign Missions, amounted to $2,308.04. There was also a children's collection taken for the same purpose that amounted to $283.41.

Rev. W. S. Gottshall of Freeman, S. D., conducted a two weeks' series of meetings in the Bergfelder church, Mt. Lake, Minn. In this church a program was rendered for the benefit of the local hospital. This program included an address on: "The Place of Thanksgiving in Christian Worship," by Rev Alfred Danielson. This program was rendered on Thanksgiving day.

The Russian Mennonite immigrants in Canada while meeting with many difficulties incident to their beginning life again as pioneers, have not forgotten their former missionary zeal and spirit. In Whitewater, Man., they held a Harvest Home Service and devoted the collection to which amounted to $18.53, to Foreign missions assuring the mission treasurer that they expect to continue and to increase their contributions as time goes on.

Dr. J. H. Hartzler conducted a series of meetings in Hillsboro, Kansas, Mennonite Church November 22 to 29.

On November 26, the brother John P. Suderman, a student at Bethel college, was ordained to the ministry in the Bruderthal, Kans., Mennonite Church.

"The Challenge of Jewish Evangelism" was the subject of an address given by Rev. E. M. McFadden, D. D., of Pittsburgh, Pa., in Ebenezer Church, Bluffton, Ohio, Rev. E. J. Neuenschwander, pastor.

Rev. S. M. Musselman, of Bluffton, Ohio, returned home after having spent a week in visiting the churches in Indiana and Illinois in the interest of the Foreign Mission Board of the General Conference of which he is a member. He addressed congregations in Normal, Ill., Nappanee, Middlebury and Topeka, Ind.

The Hereford Mennonite Church, Bally, Pa., will dedicate its new pipe organ on Sunday Dec. 13. The morning service at 10 o'clock will be devoted to the consecration of the organ and also the regular sermon. At 2 p. m. a musical program will be offered and an opportunity will be given for greetings from visiting ministers. The evening service will begin at 7:45 and will be devoted largely to vocal solos and organ selections by the local organist. A hearty invitation is extended by the Hereford congregation to its neighbors and friends to attend this dedication.

Dr. J. E. Hartzler of Witmarsum Seminary is scheduled to speak in the Noble and Wayland, Iowa, Churches November 30 to December 6.

The Sewing Society of Emaus, Kan., Church packed and sent their goods prepared for the Oklahoma, Arizona, Montana and Hutchinson missions.

Bluffton, Ohio, churches participated in a union service held in the local high school, thus bringing to a close the National Educational Week. Dr. Clayton C. Kohl, of the State Normal School, spoke on the subject: "Community Responsibility to the Educative Process."

The Young People's Sunday School Convention, which was held at Ashland, Ohio, on October 25th, was attended by a large number of young people. Rev. L. L. Miller and a group of young people from Wadsworth, O., were among the many who enjoyed the Convention.

A short Bible term of six weeks is offered in the Eastern (Old) Mennonite School, A. D. Wenger, Principal. January 6th to February, John H. Moseman of Lancaster, Pa., and N. E. Miller of Springs, Pa., will be the instructors.

Rev. H. R. Voth of Gotebo, Okla., was a visitor where he preached in the Kidron Mennonite Church. Next day a meeting was held at the home of Tobias Koehn, where a report was made in detail of the Western District Conference held in Buhler, Kansas, last month.

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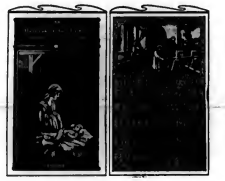

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MENNONITE BOOK CONCERN. BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XL. BERNE, INDIANA, DECEMBER 17, 1925. No. 50.

TO THE GENERAL CONFERENCE CONGREGATIONS

Dear Churches:—

At the last session of our conference, Freeman, S. Dak., a plan for pensioning incapacitated missionaries and ministers in our conference was, as previously requested by the Conference, placed before that body by the Executive Committee. The Conference acted on this plan as follows:

"Resolved, that the plan for pensioning missionaries and ministers be accepted as a whole, with the understanding that, after the Secretary has caused it to be put in print, it be placed before the congregations for their consideration, with the expectation that they then convey to the Conference Secretary their decision or possible proposals for changes; and that thereupon the Executive Committee, with due regard for the suggested changes, revise the plan and submit it to the next conference for its final adoption or rejection."

This resolution was immediately published in the conference papers, with all the other resolutions. It together with the Pension plan is also found in the conference report. (See pp. 18 and 113, German, and pp. 171 and 230, English).

Last spring the Executive Committee of our Conference succeeded in having its first called meeting after the Conference had created it. At this meeting it passed the following resolution:

"Moved, that the Secretary submit to the churches as soon as possible, both through our church papers and through pamphlets the plan of pensioning our missionaries and ministers, and that he request a report of the action of the churches. He should suggest to the churches the following possibilities:

"(1) Adoption of the whole plan;

"(2) Elimination of the plan to pension ministers, but adoption of the pensioning of missionaries;

"(3) Rejection of the whole plan;

"(4) Any suggestions the churches desire to make."

This resolution was published in connection with the report of this meeting, in No. 20 of the Mennonite and No. 22 of the Bundesbote.

In No. 29 of the Bundesbote (July 23) and in No. 30 of the Mennonite (July 30) the whole pension plan was published and the congregations urged to take action on it and report to the secretary. But up to this date only these congregations have responded:

Bethel church, Mountain Lake, Minn.

Bethesda church, Henderson, Nebraska.

Emmaus church, Whitewater, Kansas.

Herold church, Bessie, Okla.

Menno church, Menno, Wash.

Salem church, Ruff, Wash.

Thus the conference secretary finds it necessary to urge the churches who have not yet taken action nor reported to him to do this as soon as possible. To facilitate matters and to place the plan once more before them copies of the pension plan are being sent to each church. If this number should not suffice to place a copy in the hands of each member—as no doubt will be the case—the brethren who preserve their church papers are asked to look up the numbers above referred to: B. B., July 23d, and Mennonite, July 30th, 1925.

This is an important problem before the conference, all conference churches should do their part in helping to solve it. The coming annual meetings will give an opportunity to do this. The next conference session is rapidly approaching and the Executive must have some time to revise the plan after the answers are in. Therefore, early reports will be greatly appreciated.

J. R. Thierstein,
Conference Secretary

FROM MISSIONARY BOEHR

Kobe, Japan, Nov. 14,
S. S. Australia.

Dear Friends:—

By the grace of God we as a family have again set out for China, and are already, as it were, within calling distance from our destination. Tomorrow morning (Sunday, Nov. 15) our 38,000-ton steamer is to leave for the last lap of our sea voyage to China. We have had a beautiful day today here in Kobe City, and had the pleasure of being entertained by a second cousin of Mrs. Boehr. The Stauffers are in Standard Oil business here. It was a real treat to get off on soil again and to be entertained in a real Japanese house, where we had the interesting sensation of taking one's shoes off and walking about in stocking feet. The Japanese footwear is peculiarly adapted for such sudden changes because they need just pull their feet out of a strap over wooden base and and their shoe is off. It was a rarely beautiful day today, and one just suited to the passengers of the three larger steamers lying here—the President Lincoln, President Monroe, and our Empress of Australia.

We left Seattle October 29th and had a rough voyage nearly all the way to Yokahama, Japan. Smaller steamers must have been tossed to and fro considerably, for even our 580-foot long and 75-foot high ocean liner rocked rather perceptibly those windy days and nights. Besides that and some seasickness and stomach and tooth troubles, all has gone well and the three children are in health, and enjoy the sea voyage.

By wireless disturbing messages have come to us about China, and the papers in Japan report of moving armies across our mission field, and even mention Tamingfu where 200,000 troops are expected to come. But we are in company with other missionaries who must travel inland even much farther than we, and we trust that a way will be found to return to our work. On November 17th, we are to arrive in Shanghai, China. Pray for us and our co-workers in China, and for the true peace of Christ to come over restless China. We shall wait in Shanghai till an opportune time comes for our inland journey. We commend ourselves to you for prayerful support. In Christ,

P. J. and Jennie Boehr.

Our Lord did not argue when He called his disciples, He was going forward, and He bade them follow him. The call was His, the choice was theirs, just as it is today.—Light and Life Evangel.

NATIONAL STUDY CONFERENCE
On the Churches and World Peace

A. J. Neuenschwander

There are church conferences and there are church conferences. Simply to have the same name does not make conferences similar. Church conferences in the past met and carried on certain work that had previously been carried on by various individual groups, such as the World's Missionary Conference. But the conference that met in Washington, December 1, 2, 3 was different in that a subject was up for discussion which had not previously been discussed by united church communions. The conference was, therefore, epoch-making in that a new departure was inaugurated. To show the significance that some of the delegates placed on it, we might say that repeated reference was made that this conference was the most significant church action since the nailing of the ninety-five Theses on the church door at Wittenburg, October 31st, 1517. We all know what followed that historic act, and we confidently feel that another Reformation will follow this conference.

The subject for discussion was the church's task in helping to eliminate war. A subject that only a few years ago would have called forth only storm and useless strife, since it was shared by only a very small minority. But God who still leads and guides the hearts of men as He guides water brooks, has caused a most wonderful change of heart to come upon the church on the war question in the recent years. The spirit of unity that manifested itself in the whole conference was remarkable. Although each delegate had certain aims and hopes that he wished adopted, very few had their own opinions carried out in detail. The spirit of the conference was such that every one was willing to give and take in order to make some progress on this most vital subject before the Christian church of today. And the conclusions that were reached were far in advance of anything the most hopeful dared to expect.

The conference was different from any we ever attended, in that not a single set address was delivered during the entire three days' session. A group of men and women had previously been appointed to formulate questions, plans and aims to guide the conference in its work. This commission was divided into three groups and each prepared a part of the large program. Group one prepared questions on: The Christian Ideals and Attitudes. The main task of this phase of the subject was to find Jesus' Spirit and teaching with respect to war. Group two outlined some definite action of what the churches ought to do with reference to the war question. Group three prepared an outline of education as it might be carried on through the churches to help World Peace. All this material was printed in the form of a Syllabus, a copy of which was in the hand of each delegate. (This Syllabus for study of The Churches and World Peace can be secured for 25c from Dr. Sidney L. Gulick, 105 East 22d St., New York.)

The delegates came from some thirty different communities of the United States, and about a dozen Interdenominational groups had their delegates present also. In all there were 163 delegates and 41 visitors making a total of 204. Denominations were allowed a certain number of delegates according to their number. The Methodist Episcopal Church had 15 as the largest number of delegates, while the General Conference was allotted two. Rev. H. J. Krehbiel, president of General Conference, and the writer were the two authorized delegates. Rev. Krehbiel's report can be found in the Bundesbote.

Bishop William F. McDowell, chairman of the organization, made a few introductory statements and read a hopeful and inspiring letter from President Coolidge. Dr. Sidney L. Gulick outlined the proposed course of procedure, and the conference took up the main question of the church's relation to war. From this time on the conference divided itself into Study Groups. Each delegate could choose which subject he wanted to study. The largest number were in group 1, where the subject was: Jesus' Spirit and Teaching as it applies to the individual and to the state. It is impossible to give the discussion here, but the Christian's duty and attitude in case of war was thoroughly discussed. The group spent much time in discussing the right of conscience of each individual to determine what he feels his attitude ought to be toward war and his participation in it or not. Group two discussed plans and ways of cooperation to unite all the forces of the church against war and the war machinery. The World Court and League of Nations were thoroughly discussed and approved as means of eliminating many of the causes that until now have led nations to go to war. Group three was perhaps the smallest in numbers but we feel that in this field most of the work in the future lies. This group took up the questions of ways and means of carrying on an educational program through our churches that would crystalize the thinking and the conscience of the churches on this important subject. Each study group had its Committee on Findings and between the sessions these committees would bring together the result of the progress made, which results were presented to the entire conference in the evening meetings and the meetings of the last day. In these meetings of the entire conference each group could discuss what the other groups had found and thus it could be made the findings of the entire body.

The conference was a most interesting study in itself. One soon found something of a division in the body. One side favored a more rigid expression and a more severe condemnation of war, while the other side favored less stringent terms to be used. Some had a notion that there was a great difference in war whether it be offensive or defensive. The interesting part of it all was that the division was largely a division of age. The younger element at the conference was ready to go farther than the older group. In the younger and more aggressive side the leaders against war were largely men who had served in the last World War. Many confessed that at the beginning of the last war they entered with entire accord but since or during the conflict they saw the utter inconsistency of the entire war plan and the teachings of Christ. We rejoice that this later group had the majority and with some modification carried the day. One's heart was moved again and again as these delegates who had not had the long years of training and conviction against war as we Mennonites have had it, earnestly and sincerely sought the Christ way of looking at war and its evils.

There are two results of this epoch-making conference, one is conviction that was created and will be taken back to the various communions, and the other is the statements that the conference made with reference to outlawing war and substituting peace and Christian Goodwill in its stead. We want to publish the findings and we feel that the so-called Pacifist churches will have much for which to rejoice. No one can estimate the result of this conference where peace sentiment has been fully awakened. But we trust that the convictions that were expressed and adopted will be spread far and wide and that the churches might use all their strength and power to stem the tide of the militaristic spirit in this as well as in other lands and in its stead inaugurate the spirit of Goodwill and Peace as lived and taught by Jesus Christ.

The following are the findings as they were adopted by the conference. It was a moment of tenseness when Bishop McDowell put the last motion. Emotions were evident and tears of joy appeared as the conference adopted the entire report of the Findings Committee after the different parts had been previously approved. The conference adjourned after a season of prayer, to go home and to work out the results of these days of prayerful consideration.

MESSAGE TO THE CHURCHES

From the National Study Conference on the Churches and World Peace

In every age Christians are compelled not only to voice their protest against the existing order but to point out precisely what the Spirit of Christ demands and to try practically to embody it.

In this effort to interpret and apply the spirit and teaching of our Lord, the church, it should be frankly admitted, has rendered a service whose practice has stopped far short of its ideas. It should be now ardently seeking, as it confronts present-day obligations and opportunities, actually to know the mind of its Master and to do whatsoever He commands. We here have sought the truth and the inspiration by which right decisions might be reached and a program for peace be adopted which we may ask the church to undertake with a vital faith and a conviction of victory.

War is the most colossal calamity and scourge of modern life. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the uicide of civilization. We are determined to outlaw the whole war system. Economics and industry, social welfare and progressive civilization, morality and religion, all demand a new international order in which righteousness and justice between nations shall prevail and in which nation shall fear nation no longer, and prepare for war no more. For the attainment of this high ideal the life of the nations must be controlled by the spirit of mutual goodwill made effective through appropriate agencies. War must be outlawed and declared a crime by international agreement. The war spirit and war feeling must be banished and war preparations abandoned. Permanent peace based on equal justice and fair dealing for all alike, both great and small, must be achieved. The Kingdom of God in the relations of nations must be established.

This stupendous, difficult and urgent task challenges the churches of America and all citizens of goodwill. It is a moral and religious as well as an economic and political task. All the forces of civilization must, therefore, unite in this noble adventure of faith and purpose.

This Study Conference, representing some thirty communions, rejoicing in the many ringing declarations and constructive proposals by various religious bodies, in their official actions, presents to the churches of the United States of America the following Affirmations and Recommendations:

Ideals and Attitudes

1. The teachings and spirit of Jesus clearly show that the effective force for the safeguarding of human rights, the harmonizing of differences and the overcoming of evil is the spirit of goodwill.

Throughout His entire ministry, in all human relationships He was consistently animated by this principle of active and positive goodwill in the face of opposition, governmental oppression and personal violence, and vindicated the life of love and service in the face of suffering and trial. His constant emphasis on forgiveness, the charge to His disciples to love their enemies and His prayer on the Cross, "Father, forgive them, for they know not what they do" express and illustrate His spirit and method.

2. The church, the body of Christ all inclusive and transcending race and national divisions, should henceforth oppose war, as a method of settling disputes between nations and groups as contrary to the spirit and principles of Jesus Christ, and should declare that it will not as a church sanction war.

We drew a clear distinction between the use of force in police service, domestic and international, on the one hand and in war on the other. While force involves coercion or physical control in any case, the motive and end of police force is fourfold: It is inspired by goodwill for the common welfare; it is corrective and remedial in its nature; it is exercised by neutral parties; it is strictly limited by law and has justice as its aim.

War, whether aggressive or defensive, is the use of organized violence in a dispute between nations or hostile groups. Even though one of the parties may be guiltless, it creates hatred, leads to unlimited loss of life and property, and always involves large numbers of innocent victims. In war the parties directly concerned seek to settle the issue involved by superior force regardless of justice. Usually war involves conscription of the individual conscience and a nation-wide propaganda of falsehood, suspicion, fear and hate. This is modern war in its nature and processes, as our generation has seen it, whether the war be fought for offensive or defensive purposes. War is thus the very antithesis of police force. Attention is called to the fact that a punitive expedition undertaken by one or more nations on their own initiative is essentially a war measure and not an exercise of international police force.

3. The church should not only labor for the coming of the Kingdom of God in the hearts of men but give itself to constructive policies and measures for world justice and peace. It should fearlessly declare its distinctive message of goodwill. It should proclaim this message regardless of fluctuating opinion and political exigencies.

4. The church should teach patriotic support of the state, but should never become the agent of the government in any activity alien to the spirit of Christ. The church should look to the responsible statesmen of a Christian country to conduct the public business along those lines of justice and reason which will not lead to war.

5. The church should recognize the right and the duty of each individual to follow the guidance of his own conscience as to whether or not he shall participate in war.

Policies and Programs

1. The fundamental forces in upbuilding a Christian world order are those concrete activities which by their very nature create as well as express goodwill between nations and races. Let the churches therefore, be zealous in works of international benevolences, be friendly to the stranger in our land, and support home and foreign missionary enterprises and institutions.

2. The churches in all lands should rise above the spirit and policies of narrow nationalism, and to this end they should strengthen the bonds of friendship and mutual acquaintance through common activities and conferences such as that recently held at Stockholm on Life and Work.

3. In the achievement of world justice and peace the United States and other nations will have to reconsider those policies and practices that tend to create international ill-will, suspicion and fear. In the enactment of legislation dealing with even domestic matters that have international consequences, each nation should practice the principle of the Golden Rule. In this connection we have especially in mind such difficult questions as:

(1) Monopolistic control of raw materials essential to modern industry and economic welfare.

(2) Regulation of immigration.

(3) Race discriminatory legislation.

(4) Investments in backward countries.

(5) Economic and social oppression of minority racial groups within a nation.

4. In harmony with the spirit of the Washington Conference on Limitation of Armament and in keeping with the declaration by President Coolidge that "peace and security are more likely to result from fair and honorable dealings . . . than by any attempt at competition in squadrons and battalions", the United States should actually cooperate with the other nations in still further reduction of armaments.

5. Plans for military expansion and increased expenditures in the Pacific are needless in themselves, because of agreements already made. They are provocative of suspicion and misunderstanding on the part of other nations, and are contradictory to the affirmation of President Coolidge that "Our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding."

6. We rejoice in the policy of our government, adopted by the Washington Conference on Limitation of Armament, for cooperating with China in seeking the early abolition of "extraterritoriality", the adoption of "equal treaties and the recovery of tariff autonomy. We urge the maintenance by our people and government of such attitudes toward, and treatment of, China and of all Asiatic as are required by the principles of good neighborliness and the Golden Rule.

7. The maintenance of justice and goodwill between the peoples of the Orient and the Occident is essential to the peace of the Pacific and of the world. We, of the United States, therefore, need to scrutinize with seriousness and care those acts and laws, both local and national, that are straining these relations, with a view to such modifications as will conserve the essential rights, the self-respect and the honor of both of these great branches of the one human family.

8. We believe that the United States should examine its historic policy known as the Monroe Doctrine, and seek in cooperation with other American peoples such a restatement of this policy as will make it a ground of goodwill between the United States and Latin America.

9. We rejoice in the condemnation of the militaristic spirit by the President in his Omaha address and record our opposition to all efforts to use the Reserve Officers' Training Corps, the Citizens' Military Training Camps and the mobilization or defense test day exercises as means of fostering the spirit of war among our citizens and especially among our youth. We approve all suitable efforts to improve the physical well-being of students in our schools and colleges, both boys and girls, but we emphatically disapprove of compulsory military training. We urge careful

(Continued on Page 4)

UPLAND, CALIFORNIA, MENNONITE CHURCH, RECENTLY DEDICATED.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

In the city, in which the church with which the writer of this article is associated, is located, there is a Roman Catholic parish that covers a territory in which there are thirty-three Protestant churches. Most of the Protestant churches are old and well established, having all the machinery for carrying on their work. The Catholic parish has six priests who are doing the work of caring for their people effectively, or, at least, to their own satisfaction. Though the Catholic church is one of the largest of the denomination in the city it would take a building many times larger to accommodate all its people at one service and they do not attempt to do that. Instead of having their plant at work only a part of the time, chiefly on Sunday, there are services every morning and many services on Sunday. In this way their people are all being cared for. Among the thirty-three there is only one building that would be too small to accommodate all its membership at one time and have room to spare. Though we often observe that the Roman Catholics place a heavy burden for building and equipment upon their people, in this case when we consider thirty-three congregations each carrying a burden in buildings much too large for their needs, the table seems to be turned. It is a shame that Protestants overbuild in the first place and that when they have their buildings, they do not use them in a way that there is something helpful coming from them all the time. A critic of Protestantism in an address pointed out a certain church that is favorably located, has a notable pastor, and comprises in its membership a remarkable amount of talent, culture and wealth, said: "About all that I know of it is that in passing it many times each week I find that it is closed nearly all the time." Not all Protestant churches are working part time, not all of them are burdened with the carrying charges of a plant much too big for them and not all of them are crowded into small compass, but this is what is happening in hundreds of locations in our cities. Another matter to be regretted is that Protestants do not hold on the fields that are already theirs. In this same town Protestant churches have disappeared from the business sections. Once, in a locality of about five square miles there were about fifty Protestant churches, today there are none. We consulted a map of the city of one hundred and fifty years ago. The Roman Catholics were then established in this territory. None of them have disappeared. A morning visit to the heart of the wholesale district, where one is accustomed to think no one makes a home would be a revelation. There is an old Catholic church in an alley hidden behind sky-scrapers; thousands go to and fro but take no note of the church thus concealed. Yet this church is crowded at every mass. Caretakers, small business people and back street dwellers are in the neighborhood in sufficient numbers to insure as good an attendance at the old church as it ever had. Protestantism, as far as this five square miles is concerned, is dead, while Catholicism is as much alive as it ever was. How are Protestants ever to make themselves effective in our crowded large cities? We have no answer to offer. They go on moving away from their fields, building under one another's eaves, laying upon themselves and their successors immense debts for buildings and equipment that will never be used to their fullest possibilities. No wonder that the type of life and the attitude toward certain types of conduct, so characteristic of Protesant training and thought is disappearing from our cities. With a united Catholic church to hold all it ever had and with the Jewish element crowding out everything but itself from certain quarters, a divided Protestantism is making its own future gloomy, if not impossible.

CHURCHES MESSAGE TO THE

(Continued from page 3.)

review of the effect of military training in all its phases.

We deplore and regard as unnecessary the proposed organization of industry under the government in preparation for possible war. Such organization is opposed to the declaration of President Coolidge that we should demobilize intellectually as well as in the military sense. It would inevitably tend to promote the war spirit in commerce and among industrial workers.

10. Our government, together with all the other great civilized nations, should share in common agreements and in common undertakings and activities in the establishment and maintenance of the institutions essential for world justice, for the peaceful settlement of all disputes, for mutual protection of peace-loving and law-abiding nations from wanton attack, and for reduction of armaments by all nations.

In this program the United States has an inescapable responsibility and an essential part. The movement for world peace cannot succeed without active participation by its government and people. We, therefore, recommend to the people of our land the following concrete measures:

(1) Immediate entry of the United States into the Permanent Court of International Justice, with the Harding-Hughes-Coolidge reservations.

(2) Declaration by the United States that it will accept the affirmative jurisdiction of the World Court and will submit to it every threatening dispute which the Court is competent to settle.

(3) Full cooperation of our government with other nations in securing the negotiation and ratification of an international treaty outlawing war as a crime under the law of nations.

(4) Adoption by the United States of the policy of complete cooperation with all the humanitarian and other commissions and committees of the League of Nations to which commissions and committees it may be invited.

(5) Entry of the United States into the League of Nations with the reservation that the United States will have no responsibility, moral or otherwise, for participating in the economic or military discipline of any nation, unless such participation shall have been authorized by the Congress of the United States.

Recommendations

1. We rejoice that twenty-six communions have already formed their respective commissions on International Goodwill and Peace and earnestly recommend to those communions which have not yet done so the importance of taking this step at an early date.

2. We request the Executive Committee which has arranged for this Study Conference on the Churches and World Peace, with such additions to its membership as it may find desirable, to serve as a Continuation Committee with the following duties:

1. To secure promptly the publication of the Message to the Churches adopted by this conference and its circulation as widely as possible among the communions of the United States.

2. To invite each communion to take such official action as it may think desirable in regard to the affirmation and recommendations of the message.

3. To confer with the Federal Council's Commissions on International Justice and Goodwill and on Christian Education, regarding methods of cooperation and procedure in the continuing programs of promotion and education essential to the achievement of the ends in view.

3. The achievement of permanent world peace is dependent upon the development in children and youth through education, of conviction concerning the Fatherhood of God, the Spirit and teaching of Jesus Christ, the unity of the human family, and the principles of justice; and upon the establishment of attitudes of mutual respect and reliance upon reason rather than force. We, therefore, recommend that the Executive Committee, in cooperation with the various educational agencies, denominational, interdenominational and undenominational, secure the preparation of an adequate program of education for the development of these convictions and attitudes.

4. We recommend that, in the development of this program due consideration be given to the results of recent studies of innate tendencies in human nature as well as of the molding influence of society itself upon growing life.

5. We believe it is possible to train a contemporaneous generation of children around the world to find ways in which the gospel of goodwill can be applied to racial and international relationships. We, therefore, urge upon the communions the unique responsibility for world understanding presented through their missionary relationships. To this end we suggest that the committee seek the cooperation of the missionary and other agencies in the working out of such a system of training.

6. We recommend, further, that there be recognition of the mental attitudes and social influences in present-day life which tend to prevent mutual understanding and sympathetic cooperation between classes, nations and races, and that programs of adult education and activity be prepared which shall develop relations and attitudes which are in accord with the life and teaching of Jesus.

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

RECOMPENSE

By Mrs. G. D. Reynolds, Altoona, Pa.

If God in His loving kindness,
Has guided thy way aright,
If the work of thy hand has prospered,
And thy heart is joyous, light—
Give heed to the soul in sorrow,
With an ever-willing ear,
Let thy hand be swift to succor
And thy heart be quick to cheer;
The bread that is cast on the waters,
Shall increase and return to thee,
For He said, "As ye do to the least of these,
Even so have ye done to Me."

WHAT KIND DO YOU LIKE?

The President asserted, in address at the unveiling of a monument to Rev. Francis Asbury, as reported in the press at the time, that there are only two main theories of government in the world. Which do you uphold?

Here is the way the President put it:

"Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles, they cannot believe in our government There are only two main theories of government in the world. One rests on righteousness; the other rests on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by despotism. The history of government on this earth has been almost entirely a history of the rule of force held in the hands of a few. Under our constitutions, America committed itself to the practical application of the rule of reason, with the power held in the hands of the people —Pres. Coolidge.

ZION MENNONITE CHURCH
Souderton, Penna.

News and Notes

The White Gift Service of the Sunday School will be held on Christmas night at 7:30 o'clock. A splendid program is being prepared.

* * *

At the annual meeting of the Senior C. E. Society the following officers were elected to serve for the coming year:

President—Anna Moore.
Vice-President—H. R. Alderfer.
Recording Secretary—Lena Leber.
Corres, Secretary—Anna Clemens.
Treasurer—Wm. N. Cassel.
Chorister, W. G. Leber.
Collector of Dues—Mrs. H. H. Brey.

The chairmen of the various committees will be appointed by the executive committee.

* * *

Sixteen Souderton people attended the concert given by the Dayton (Ohio) Westminister Choir in Philadelphia, November 16. Everyone felt well repaid, and pronounced the program "the best ever heard."

Our Ladies' Aid recently shipped 6 boxes of clothing weighing 634 pounds to Canada for the Russian Mennonite immigrants.

* * *

On Sunday evening, December 20, the regular service will consist of a picture service entitled "The Star of the East." Special music will also be given.

* * *

Mr. Earl Scholl, formerly a member of the Schwenksville congregation, has transferred her membership to our congregation. We welcome her into our fellowship.

* * *

Lester Walt has accepted a position as Radio Operator for the Pennsylvania State Police. His duties will consist in broadcasting police reports. Many criminals are thus caught by quick action on the part of the police. This is another good use of the radio.

WHAT AND WHY THE "WHITE GIFT" CHRISTMAS?

The White Gift Christmas is not a new thing. It has been used by many churches for some years but it still makes about the best Christian Christmas we know anything about. Phoebe A. Curtis is the inventor or discoverer of this Christmas service. It was in 1904 at the Methodist Episcopal Church, of Painesville, Ohio, that the plan was actually set in motion. The idea is taken from an old legend called "A Legend of Cathay," and is as follows:

"This strange country is called Cathay, and the ruler thereof is one Kubla Khan, a mighty warrior, who, by reason of his strong will and trusty sword, has made himself lord of the whole land. His government is both wise and just, and is administered for rich and poor alike, without fear or favor. On the king's birthday the people observe what is called the White Feast. Then are the king and his court assembled in a great room of the palace, which is all white, the floor of marble and the walls hung with curtains of white silk. All are in white apparel and they offer unto the king white gifts to show that their love and loyalty are without stain. The rich bring to their lord pearls, carvings of ivory, white chargers ond costly embroidered garments. The poor present white pigeons and handfuls of rice. Nor doth the great king regard one gift above another so long as all be white. And so do they keep the king's birthday."

The main purpose of this exercise is evangelistic in the best sense. It is an attempt to get people to give self, service and substance to their King Jesus.

One of the best results of this "White Gift" program is the rounding up of new helpers in actual service for Christ and His Church. A printed list of "Gifts of Service" consists of a series of opportunities or needs in the church and provides a method by which individuals may promise to take up certain lines of church work such as to sing in the choir, teach in the Sunday schools, try to win new members, etc. It is in reality an enlistment blank.

An opportunity is also provided for the giving of one's self to Christ. At Christmas there is a splendid chance to drive home the importance of becoming a Christian. Then the matter of giving substance has been very greatly emphasized in many places.

Wherever this Christmas exercise is used wonderful results for the advancement of Christ's kindgom have been noted and at the same time the action in the program pleases the children and grown-ups and makes everyone happy.

Another good reason for using it is that it provides an orderly and Christian medium for giving to charity. It teaches unselfishness. Thinking of others at Christmas time is strongly emphasized and illustrated throughout the program. It is thoroughly Christian.—Church and Home.

CHRISTMAS HYMN

Once more the happy Christmas time approaches. There are some folks to whom this joyous season is a "nuisance," all because they put a material emphasis upon the day, instead of extracting its spiritual significance. If we view the Christmas-tide from the angle of its true meaning, and "give ourselves with our gifts," then will Christmas be indeed a happy one.

Christmas is one of the festivals of the Christian Church that has brought forth from poet and musician some of the most beautiful songs. What would Christmas be without the old hymns and songs? Each year sees a wider revival of the quaint custom of singers going about early on Christmas morning singing the old familiar carols. None of them is more popular than "Hark! The Herald Angels Sing!" Let us start our Christmas Day with this joyous carol.

Hark! the herald angels sing,
"Glory to the new-born King;
Peace on earth and mercy mild,
God and sinners reconciled."
Joyful, all ye nations, rise,
Join the triumph of the skies.
With th' angelic host proclaim,
"Christ is born in Bethlehem,"
Hark, the herald angels sing,
"Glory to the new-born King."

Christ, by highest heaven adored,
Christ, the everlasting Lord!
Come, Desire of nations, come,
Fix in us thy humble home.
Veiled in flesh, the Godhead see;
Hail th' Incarnate Deity,
Pleased as man with men to dwell,
Jesus, our Emmanuel!
Hark! the herald angels sing,
"Glory to the new-born King."

Hail, the heaven-born Prince of Peace!
Hail, the Sun of Righteousness!
Light and Life to all he brings,
Risen with healing in his wings.
Mild he lays his glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.
Hark the herald angels sing,
"Glory to the new-born King."

Charles Wesley, the author of this hymn, and the eighteenth child of Samuel and Susanna Wesley, was the most prolific hymn writer of any country or age. He published 4,000 hymns and left 2,000 in manuscript form. Charles and John were both musical prodigies, and for several years held subscription concerts in their father's home. Charles Wesley has often been called "The Sweet Singer of Methodism." His hymns added tremendous power to the Wesleyan revivals which changed the whole temper of English society. This hymn had been in use for 120 years before it became associated with any fixed tune. The one now used was arranged from the second chorus of Mendelssohn's Festgesang, in 1854. Mendelssohn himself thought that that chorus would never do for sacred words, but experience has proved the contrary. It has become the recognized tune for this hymn and is sung all over the world.—Church and Home.

JOTTINGS

Rev. J. J. Balzer, of Mt. Lake Minn., returned home from a visit to Spokane, Washington, last week. He also stopped at Wolf Point, Mont., where he conducted two missionary sercives in a school house. At this service a good offering was lifted for missionary purposes.

"I will not quarrel with you about opinions. Only see that your heart is right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor and walk as your Master walked, and I desire no more. Let my soul be with these Christians, wheresoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in Heaven, the same is my brother and sister." —John Wesley.

Dr. J. E. Hartzler of Witmarsum Seminary gave a series of very stimulating religious addresses from Nov. 22 to 29 in the Hillsboro, Kansas, Mennonite Church. The topics which he discussed were as follows: "Is Religion Necessary?" "How Can I Know God?" "Can I Believe the Bible?" "Do I Need the Church?" "Is Education Worth While?" "What Is My Life Work?" "What Are Permanent Values?" "The Four Enemies of Man" "How Can I Know What Is Right?" "Jesus, What Shall I Do With Him?"

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1927, for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

WOMAN'S WORK

GARDEN TP. SEWING SOCIETY, NEAR HESSTON, KAN.

Dear Friends: It is always of great encouragement to read what other societies are doing, and to know, although our membership is small, we too, have a share in the bringing of the Lord's Kingdom into the world, and to read in God's precious Word that even the least that we can bring is acceptable in His sight if we but bring it to His feet as a token of love to Him who gave Himself for us. For that reason we too, wish to give a report of the few things that we were permitted to do for Him.

Our society has a membership roll of 26 and meets the last Thursday of every month in the home of one member. The various garments have all been previously cut so that each one has work from 2:00 till 4:30.

The hostess then reads a Scripture passage, offers a prayer. Then we all join in singing of one song and our meeting is dismissed.

The past year we served for the Birney, Montana, station. We shipped a box of 150 pounds, containing the following articles: 1 blanket, 4 large and 4 small comforters, 18 various garments for women, 27 garments for children, 12 garments for men, 23 yards of percale for dresses, 8 pair knitted wristlets, and many other small articles, such as, thread, needles, scissors, buttons, hose, socks, handkerchiefs, quilt patches, and 18 stuffed animals, which were made by the girls of the Sunday school.

In response to the call from the new station in Oklahoma we sent $15, which were used for the various needs of a Christmas program for the Indians.

We also sent many new and worn clothes and various living provisions to the Mennonite emigrants in Mexico. The system we adopted to raise money to buy our sewing material is by taking up a free-will offering, the second Sunday of each month. These collections average about $80.00 a year.

For the coming year we have decided to sew for the same station that we have been for the last number of years. As we look back over the work of the past year we can see the guidance of our Lord, and as we look into the future let us strive to live up to our motto: Whatsoever ye do, do all to the glory of God. I Corinthians 10:31.

Your co-worker,
Marie Rilling.

MESSAGE TO THE CHURCHES

(Continued from page 4.)

7. Any effective program of education for peace must be thoroughly integrated with the whole process of education. We, therefore, urge that close working relations be established between all the program-making educational agencies upon which the churches depend, and that the plans for peace education be worked out cooperatively.

8. We recognize the strategic position of the local church, its pastor and Christian leaders, in the program to end war, and suggest the importance of forming local committees for peace promotion and education.

9. We recommend that every City, Federation or Council of Churches be urged to form its own Committee on International Justice and Goodwill, which should cooperate with the committees in local churches in community activities and programs in the interest of world peace. We would call attention to the educational opportunities offered in connection with the observance of Armistice Day, Golden Rule Sunday, Christmas, Goodwill Day and other anniversaries.

10. We recommend the holding of another conference on the Churches and World Peace, when in the judgment of the Continuation Committee the educational program shall have been sufficiently carried out by the churches to render such a conference worth while.

THE C. E. TOPIC

Dec. 27.

Press On!

Phil. 3:7-14.

There come times that mark the road along life's highway. The beginning of a new year is one of these times. We are inclined to take a look back and observe the high places and the low places. If we do so in the spirit of gratitude to God we will have to say: "Hitherto the Lord has led us", otherwise there would be no accounting for the marvelous way by which we have overcome the difficulties that confronted us. It is well at times to stop and think of all that has occurred to bring us safely on our way. But, life has too many responsibilities before it to warrant our spending too much time over the things that are past. Our journey is by no means complete and, great as were the trials and hardships of the past, we must be prepared to be confronted by greater ones. Our promised land is ever before us and we must press on.

In going forward we must bear in mind that the way is indicated. We must have a goal. A purposeless life is a useless one, getting us nowhere and enabling us accomplish nothing. One of the great weaknesses of many people is that they have no plan for their lives. As Christians, what is our plan? It should be a plan that seeks to include the will of God. It should be a plan by which it is proposed to glorify Him with a godly life that makes the world better for our having been in it and contributes to the sum of good.

As we go forward we must be conscious of our own limitations. In our own strength we can do nothing. Plans that are made with God left out of them had better not be made, they mean nothing to our present and eternal happiness. One of the wisest men once said that the wisest thing he could say was "I know that I know nothing." However it will not be necessary for us to feel that we are utterly useless. The Apostle said: "I can do all things through Christ who strengtheneth." He had reference, of course, to all things that count for God. Not only the Apostle, but all who place themselves absolutely in God's hands, are the most potent things on earth. By the grace and by the strength that God gives us there is a world of tasks before us that we must perform. First, our own lives must be disciplined and kept in tune with the Almighty. Our bodies are to be kept under. We are to exercise ourselves unto godliness. We are to do good to all men. We are always to be looking up to Jesus the Author and Finisher of our faith.

No one can expect to make progress in this life without meeting with many things that would hinder. There is the lack of faith. Though we know what is promised to the one who has faith and, though we know how much has been accomplished by faith, still we find our own faith often faltering. Why is this? It surely is not because God's promises have changed or because the power of sin had become greater than God. The fault is with ourselves. We will not plunge out into the deep when we should. We turn our faces away from the things that oppose us rather than set them against them. Let us in the face of the tasks of the coming year, always keep in mind that "without faith ye can doth nothing", and then, let us bear in mind that, much as has been accomplished by the heroes of the faith in times past, much more is possible for us. It only waits for us to set our hands to the plough and go forward. Among the hindrances to our successful advance are our indolence, our love of ease, our lusts of the flesh, our pride of life and our vanity. With such things loading us down we can make no progress. In the race Paul had in mind, every encumbrance that stood in the way of winning was cast aside. Unless we are prepared to give up many things that are dear to us there is no hope of our winning.

When we say press on two things suggest themselves. We are to do our utmost and we have something to work against that calls for all that is in us. Now a half hearted service is practically no service at all for God. Having a goal set before us we need to use all that is in us of energy, enthusiasm, faith, and loyalty. Having something to oppose us, we have something to conquer. The battle will neither be a short one or a merry one. It will call for all the serious application we can put into it. However, the thing is that we are to go on. There is always progress in the kingdom of God. Today will be nothing like tomorrow, what we have won for today only helps us to win something more and something better on the morrow.

THE S. S. LESSON

Dec. 27

Review:

From Athens to Rome

Golden Text—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Lesson 1. In Athens. Paul begins to preach the Gospel in the market place. It is a message that interests the philosophers because it appealed to all men and not the lowly alone. Paul's oration on Mar's Hill is one of the great efforts of his life. He finds the subject for his speech in Athens. He makes this a stepping stone to the great truth he presents about God. He is familiar with the writers of Greece and quoted from them. However the great fact he preaches is the same as in all his messages, namely, the crucified and resurrected Jesus, the Saviour of the world. The philosophers, selfsatisfied with their own speculations lost interest in Paul's story when the resurrection was mentioned and therefore turned away from the only hope of their salvation.

Lesson 2.—Paul finds himself in a different atmosphere in Corinth. It is a commercial city with opportunity to meet people from all quarters of the world. Here too were many poor and slaves. It was among these that he found a better response than in cultured Athens. Misfortune had driven Aquila and Priscilla from their Roman home because they came under the unfavorable consideration that was given to all Jews. However, they find a friend in the Paul whom they learn to know while following their trade. This made up for all their losses through banishment. In the Jewish synagogue the old scene was enacted, some accepted Christ and others rejected. The number of those who accepted was small but they made up in quality what was lacking in quantity. Paul goes to the Gentiles when the Jews refuse him a hearing. This was the gain of the Gentile and the eternal loss of the Jew. God's vision came to Paul bringing a mighty assurance. Just in the most trying moments God often gives us the greatest tokens of His help and assurance.

Lesson 3. Paul writes to the Corinthians. Here we have the gem from Paul's writings in the shape of that great chapter on Love in the 13th Corinthians. The great theme is Love. Love is set forth as the mightiest thing in the world. It is mightier than eloquence, prophecy, benevolence or martyrdom. It possesses the quality of patience, meekness, and unselfishness. It is enduring, it is greater than faith or hope. It is the one quality that man and God may have in common.

Lesson 4. Ephesus. Paul's preaching caused a stir. The reason for it was that people were turned to God and away from their sins. This should be the result wherever there is sincere and pure preaching of the Gospel. The makers of images resented Paul's preaching because it interfered with their trade. They may be a pretense that it was reflecting upon the fair name of their city. It was a case of being patriotic for selfish reasons. This was not the only time when men hid their evil passions under the cloak of patriotism. The riot was an attempt at mob law. Mobs are never safe judges. Mob law is no law at all. Then, the mob played itself out in noise about the greatness of their Diana. Noises do not win victories. Behind the whole scene was the selfishness and greed of the idol makers. Covetousness leads to excesses. There is no sin more denounced in the Bible than that.

Lesson 5. Fight Against Drink. The Lesson has to do with the Christian's armor. He needs all that God gives him to meet this terrible curse. However, God does give strength and his soldier must have faith and exercise prayer. He must realize that his mightiest weapon is the Word of God. There is no question about the final victory. The Great Captain of our Salvation must win. Like the soldier, the champion against strong drink must be one who subjects himself to personal discipline, otherwise there can be no victory.

Lesson 6. Farewell at Miletus. It was a parting but not of the hopeless kind the world knows. Paul could point back to a faithfully performed task. He was free from the responsibility of any soul being lost since he had done his whole duty. He had a message of warning to leave. These leaders of the flock were to take heed lest wolves destroy. Paul's task was complete but he could commend them to God, to the word of His grace which he had brought to them.

Lesson 7. Arrest in Jerusalem. There are three things happening, Paul is mobbed. Sinful men are ready to do any injustice to those whom they hate for righteousness task.

Paul was rescued then as often before when dangers threatened. It was not so much the Roman guard that brought him to safety as the hand of God. Yet as soon as opportunity affords we find Paul declaring how greatly he longed for the salvation of his very persecutors.

Lesson 9. Before Felix. Being innocent Paul could with a free conscience defy his enemies, bring proof of his guilt. His judge is the type of man who knows the truth but will not yield. Though terrified by the truth Felix puts off confessing till some more convenient day. To be sure, that day never came to him. It seldom if ever does come to those who put off to a more favorable time.

Lesson 10. Before Agrippa. Here in a remarkable and straight forward speech we have the account of Paul's conversion from his own lips. Agrippa is impressed, but sarcastic. Sneeringly he says: "Almost thou persuadest me." Paul indicates his sincerity by wishing for the complete persuasion of all who hear him.

Lesson 11. Shipwreck. Though storms and shipwreck were severe beyond words, God saved the entire company because of Paul and his companions. It was God's plan that Paul should arrive safely in Rome and nothing on earth could prevent that. The storms and shipwreck are suggestive of the trials and troubles the Christian has to meet in this life.

Lesson 12. Summary of his life. He had fought the fight. His life had been one continual warfare but in the cause and for the glory of God. He had finished the course. He had run well in the race subjecting himself the personal discipline that enabled to complete the race successfully. He was looking to his reward, the crown of righteousness that unlike earthly glories and prizes would endure forever.

CONTRIBUTIONS

REPORT OF EXECUTIVE COMMITTEE OF MISSION SEWING SOCIETIES FOR NOVEMBER, 1925

For Christmas: Mission Soc., First Menn. Ch., Bluffton, Ohio, Oklahoma, $5; Gnadental Sew. Soc., Goessel, Kan., do., $10; Tabea Sew. Soc., Beatrice, Nebr., do., $5; N. E. Alexanderwohl Sew. Soc., Goessel, Kan., do., $5; Sew. Soc., Bethel College Ch., Newton, Kan., do. $10; Sew. Soc., Reedley, Calif., do., $5; Sew. Soc., Salem Ch., Marion, S. Dak., do., $10; Buhler Hebron Sew. Soc., Buhler, Kan., where needed $25; Women's Miss. Soc. (Country), Pulaski Iowa, Miss Frieda Sprunger, China, $5; Do., Rev. and Mrs. W. C. Voth, China, $5; Do. Rev. and Mrs. S. F. Pannabecker, China. $5; Do., where needed, $10; Miss Olga E. Fast's Little Girls' S. S. Class, Mt. Lake, Minn., Martha Burkhalter, India, $1; Do., Rev. & Mrs. S. J. Goering, China, $1; Do., Mrs. R. Petter, Montana, $1; Bethel Sew. Soc. Mt. Lake, Minn., Lame Deer Station, Montana, $10; Do., other stations, $20; Menn. Mission Soc., Trenton, O., Mrs. R. Petter, Montana, $15; Do., where needed, $30; Brudertal Sew. Soc., Hillsboro, Kan., Rev. & Mrs. O. B. Pankratz, Mont., $10; Sew. Soc., Salem Ch., Dalton, O., Busby Station, Montana, $5; S. S. Class No. 29, Berne, Ind., where needed, $8; Anonymous, Berne, Ind., India, $.15; Sew. Soc., Schweizer Ch., Whitewater, Kan., where needed, $15.

Miscellaneous: Sundria Soc., Bethel College Ch., Newton, Kan., Sundria, India, $30; Mission Soc., First Menn. Ch., Bluffton, O., Biblewoman, India, $35; Sew. Soc., Deer Creek, Okla., Biblewoman, China, $17; Intermediate Mission Band, Berne, Ind., Minnie Asna, India, $30; Sew. Soc., Herbert, Sask., Daularian, India, $50; Do., teacher, China, $50; Hereford Ladies' Aid, Bally, Pa., Darka India, $30; Do., India Mission, $30; Do., China Missions, $30; Do., Indian (U. S.) Missions, $30; Do., Altoona Mission, $30; Christian Sew. Soc., Moundridge, Kan., Foreign Missions, $25; Sr. Sew. Soc., Halstead, Kan., $26; Sew. Soc. (Country), Pulaski, Iowa, bequest of Mrs. M. E. Augsburger, do., $25; Sew. Soc., Eigenheim, Rosthern, Sask., do., $100; Do., Medical Work, China, $6.50; Sew. Soc., First Menn. Ch., Newton, Kan., Mission Sale, Foreign Missions, $120; Do., Sister Lina Seegebarth, Germany, $12; Do., Pastor Janke's Orphanage, Germany, $12; Joy S. S. Class, First Menn. Ch., Newton, Kan., do., $20; Miss Anna Buller, Hillsboro, Kan., Sister Lina Seegebarth, Germany, $10; "Mission Workers", Moundridge, Kan., Nelle Penner, Piano Fund, $23.50; Special Meeting, Alexanderwohl and Goessel Sew. Soc., New Mission Home at Mauhadei, India, $36.30; Bethel Sew. Soc., Mt. Lake, Minn., Hospital, India, $25; Do., Hospital, China, $25; Sew. Soc., Springfield Menn. Ch., Pleasant Valley, Pa., Rev. S. T. Moyer, India, $10; Do., Russian Immigrants to Canada, $10; Sew. Soc., Waldheim, Sask., P. A. Penner, where needed, $50.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

CONTRIBUTIONS

Emergency Relief Commission, for Month of November 1925.

For Russia.

Rev. Peter Flaming, Buhler, Kan., $43.20; Gerh. Wiens, Newton, Kan., $54.00; John Epp, Whitewater, Kan., $27 00; anonymous, Newton, Kansas, $22.00; Emmaus Ch., Whitewater, Kan., $109.05; John Epp, Whitewater, Kan., $54.00; anonymous, Berne, Ind., $9.15; P. P. Janzen, Newton, Kan., $22 00.

For Germany.

Anonymous, Newton, Kan., $25.00; Bethesda Ch., Henderson, Nebr., $25 38; Bethanien Ch., Freeman, S. Dakota, $20.32; First Menn. Ch., Mountain Lake, Minn, $10.50; Bethel Ch., Dolton, S. Dakota, $25.70; per Jakob Quiring, Mountain Lake, Minn., $15.06; Bethel Ch., Mountain Lake, Minn., $14.01; Bethesda Ch., Marion, S. Dak., $17 30; Sichar S. S., No. 6, Cordell, Okla., $4.64; anonymous, Newton, Kan., $50.00.

General Fund.

Hoffnungsau Ch., Inman, Kan, $14.28; San Marcos Ch., Paso Robles, Calif., $15.48; Escondido Ch., Escondido, Calif., $14.57; Greenfeld Menn. Ch., Alden, Okla., $12; 1st. Menn. Ch., Aberdeen, Ida., $42.30; D. W. Friesen, Altona, Manitoba, $1.00; Escondido S. S., Escondido, Calif., $6 12.

Siberia.

Brudertal Ch., Hillsboro, Kan., $39.82; Sichar Ch., Cordell, Okla., $16.59

For Canada.

Sal. Krehbiel, Moundridge, Kan., $3.00; First Menn. Ch., Upland, Cal., $34.12; Bethel College Ch., Newton, Kan., $65; J. F. Schmutz, Sedgwick, Kan., $50.00; Bethel College Ch., Newton, Kan., $100.00; Rudolf Riesen, Hillsboro, Kan., $25.00; L. N. Kaufman, Elyria, Kan., $9 00; Rev. N. R. Kaufman, Moundridge, Kan., $10.00; Johannesthal Ch., Hillsboro, Kan., $69.00; anonymous, Newton, Kan., $11.08; Leisy Orphan Home, Halstead, Kan, $500.00; Bethanian Ch., Kingman, Kan., $25.00; Deer Creek Ch., Deer Creek, Okla., $15.05; First Menn. Ch., Newton, Kan., $350; First Menn. Ch., Newton, Kan., $298.00; Bergthal Ch., Pawnee Rock, Kan., $24.11; Beatrice Ch., Beatrice, Nebr., $386.80.

For Mexico.

Eden Ch., Inola, Okla, $10.36; Christian Ch., Moundridge, Kan., $27.17; Mrs. J. J. Boese, Vona, Colo., $10.00.

For Missionary Kuhlman.

San Marcos Ch., Paso Robles, Calif, $33.10.

Orphan Home, Jerusalem.

Menno S. S., near Odessa, Wash., $5.00.

Balance Nov. 1, 1925	$ 33.69
Received during month for Russia	331.40
For Germany	207.91
General Fund	105.75
For Siberia	56 41
For Canada	1975.16
For Mexico	47.53
For Kuhlman Mission	33.10
For Jerusalem Orphan Home	5.00
Total	$2795.95
Paid out during month	$2792.27
Balance December 1, 1925	$ 3.68

Gratefully acknowledged,
C. F. Claassen,
Treasurer.

JOTTINGS

More than one hundred voices sang Handel's Christmas masterpiece, "The Messiah" in the First Church, Bluffton, Ohio, last Sunday.

The Girls' Glee Club of the Bluffton College is preparing to make a trip covering the Mennonite sections of Ohio and Pennsylvania during the Christmas Holidays. Miss Ruth Krehbiel will direct the club.

On the evening of December 6, the Intermediate C. E. Society of the Berne, Ind., church entertained the Senior C. E. An interesting program was presented in the main auditorium of the church. A large and appreciative gathering was in attendance.

Rev. H. J. Krehbiel, of Reedley, Cal. made two addresses in the Berne, Ind., Church, Wednesday and Thursday evenings, December 9 and 10. He spoke on the recent Peace Study Conference, held in Washington, D. C., and the 400th anniversary of the Mennonite church, held in Switzerland last summer. Rev. Krehbiel attended both of these meetings.

By an arrangement made at the Conference of the Central Conference of Mennonites held at Goshen, Ind., last summer, the Ladies' Aid Societies of the local Mennonite churches have organized auxilaries to help to help the Mennonite Hospital at Bloomington, Ill., in a systematic manner. Other institutions including the Old People's Home at Meadows, Ill., and Missions at Chicago and Peoria also come under scope of this humanitarian work on the part of the societies.

The Members of the Second Church, Philadelphia, held their annual Bazaar in the basement of the church which was well patronized by the members and friends of the congregation.

Rev. A. J. Neuenschwander of Philadelphia and Rev. H. J. Krehbiel, of Reedley, Calif., attended the meetings of the Study Peace Conference, held in Washington, D. C., December 1-3.

The Thanksgiving offering of the Berne, Ind. Church amounted to $5,510.78. Of this amount $4,874.02 represented the adults' offering while $400.45 was given by the children.

The meetings held in the Bergfelder church occupied both the morning and evening. In the morning he conducted Bible Studies and in the evening the meetings were of an evangelistic nature.

Prof Regier, of Freeman College has been quarantined because of a case of scarlet fever in his family. This has prevented him from teaching his classes while a number of students who were roomers in his home were compelled to seek quarters elsewhere.

Clothing is being collected in the First Church, Philadelphia, for the benefit of Mennonite Immigrants in Canada. The C. E. Society is also joining with hundreds of others in making Comgort Bags to be distributed among the Sailors who are in port on Christmas morning. The bags will contain various necessary articles, some sweets and a New Testament.

After conducting a week of services in Mt. Lake, Minn., Rev. W. S. Gottshall of Freeman, S. D., began another series in the Delft church, near by.

Eight new members were recently added to the First Church, Philada., one by letter, two by the right hand of fellowship and five by baptism.

Rev. Harry F. Weber a graduate of Goshen College, who is working on a History of the Mennonites of Illinois is a candidate for the degree of Doctor of Philosophy at Hartford Theological Seminary.

The pastor of the Souderton, Pa., Church, Rev. G. T. Soldner, in presenting his annual report to the congregation at its business meeting on Thanksgiving Day summarized his work as follows: "We have preached during the year a total of 98 sermons; conducted four funerals, assisted in one other, officiated at two marriages; performed 26 baptisms and received seven persons into the church by transfer of letter, although ten of these were in the West Swamp church; conducted two communion services, two in the church and two elsewhere; and gave several addresses at various functions in neighboring towns." The congregation's receipts for the year amounted to $6,690.62.

The Church as an antidote to crime is being advertised by a group of business men of Brooklyn, N. Y., who have assumed the expense of a six-months' advertising campaign in the Brooklyn Eagle to "unmask conditions as they are in the criminal world, in the Church, and in the home, and constructively suggest ways out of a serious problem."

Frederick Boyd Stevenson, daily columnist and Sunday editor, who has written many articles on crime, is in charge of writing the crime copy, according to the Literary Digest. Mr. Stevenson believes that the three chief factors in crime prevention which must be strengthened are the machinery of the law, the churches and Sunday schools, and the state of mind of the people themselves. In his advertisements, he stresses the importance of church support as a weapon against lawbreaking.

"It is the Church that has sustained whatever progress we have today," he says. "Religion rules mankind. It is the backbone of our laws. It is the cornerstone of our faith in one another, without which there could be no business, no social stability. Non-churchgoers are exerting a most malicious influence. Smug indifference is responsible for all that is wrong with our city."

The text of one of the advertisements asserts, that "for every ten murders committed in London, 160 are committed in New York, and that while seven out of London's ten murderers are hanged, only one out of New York's 160 gets the death penalty. Chicago is said to lead all American cities with a record of one murder a day, and similar conditions are reputed to exist elsewhere."

Many manufacturers have requested advance proofs of the advertising copy, to be posted near time-clocks in their establishments, and clergymen have announced their intention of writing sermons around the advertisements.

This most popular, unique and beautiful tear-off calendar contains Daily Scripture Passage, Devotional Reading and Prayer.

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